# LINGUISTIC SURVEY OF INDIA.



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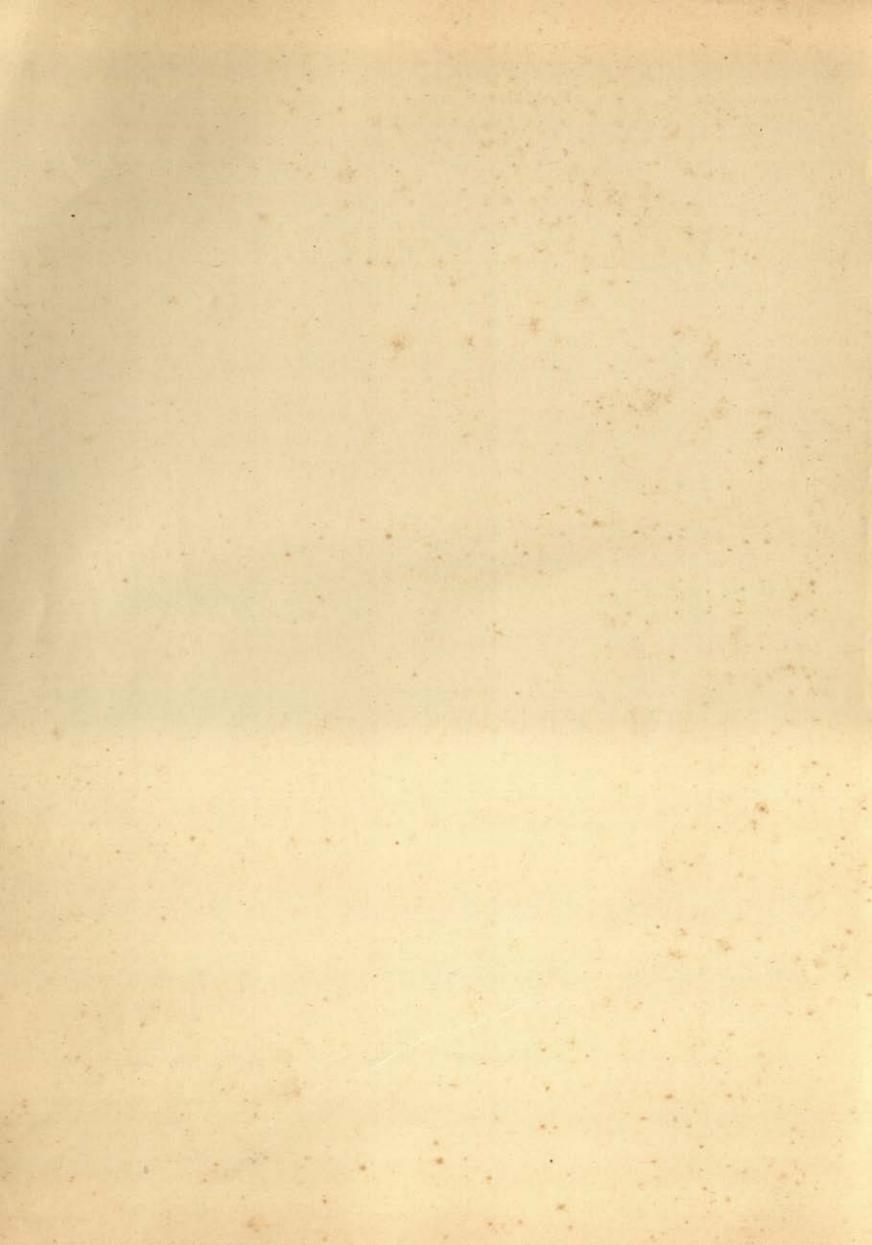
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MUNDĀ AND DRAVIDIAN
LANGUAGES

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### LINGUISTIC SURVEY OF INDIA

Vol. IV.

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## MUNDA AND DRAVIDIAN LANGUAGES.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., Ph.D., D.LITT., I.C.S. (RETD.),

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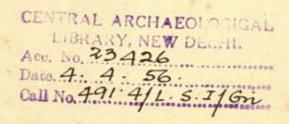


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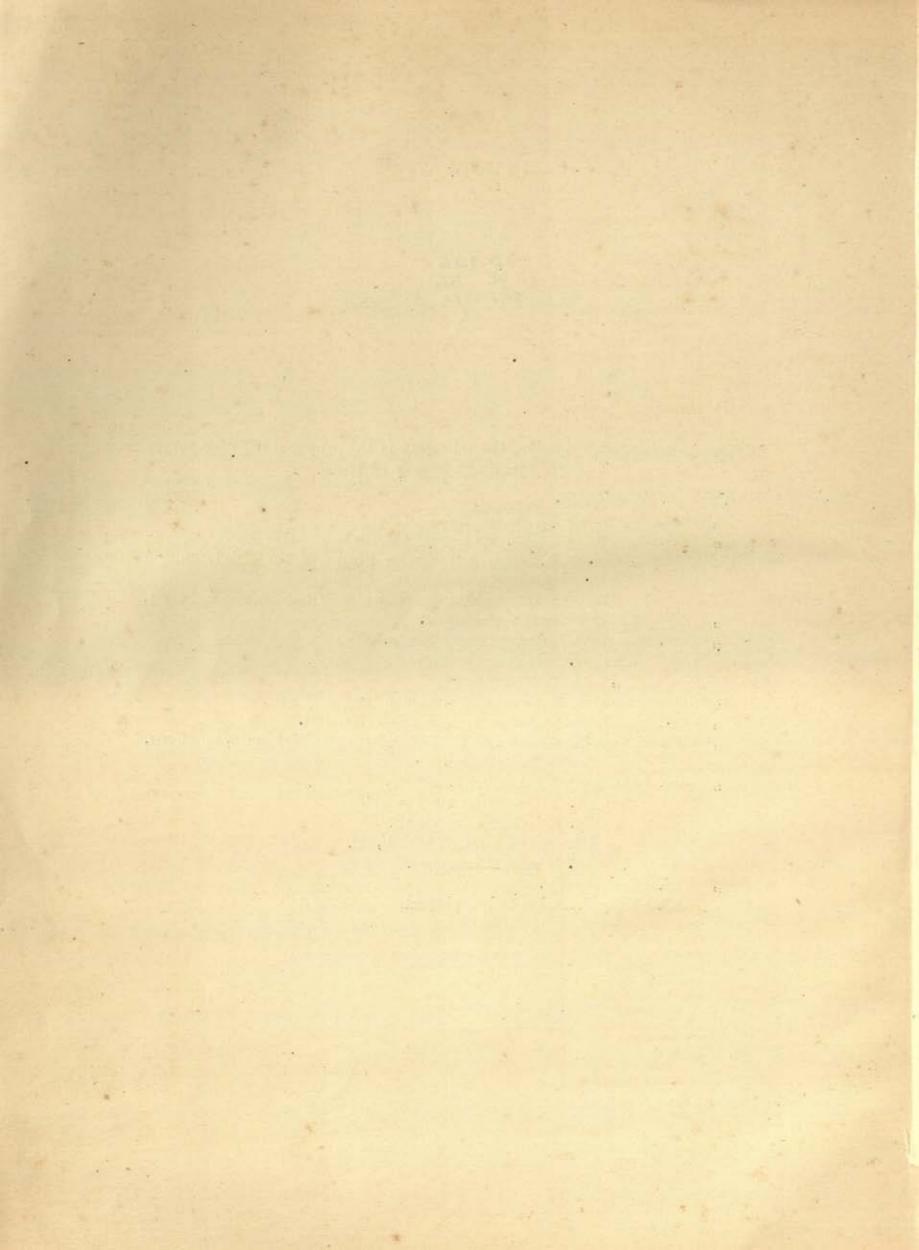
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#### LINGUISTIC SURVEY OF INDIA.

#### SYSTEM OF TRANSLITERATION ADOPTED.

A .- For the Deva-nagari alphabet, and others related to it-

अ a, आ ā, इi, ईi, उu, ऊ ū, ऋ ri, पe, एē, ऐ ai, ओ o, ओ ō, औ au. च cha क chha ज ja भा jha ज ña ∃ gha ₹ na a kha ग व्रव an ka घ dha न na द da त ta च tha & dha u na 3 tha ₹ da z ta ल la a va or wa ₹ ra

प pa फ pha च ba भ bha म ma य ya र ra ल la च va or u प्र sa प sha स sa इ ha इ ra इ rha ळ la ट्राइ lha.

Visarga (:) is represented by h, thus क्रम्म: kramaśah. Anuswāra (') is represented by m, thus सिंह simh, नंग vamś. In Bengali and some other languages it is pronounced ng, and is then written ng; thus राज bangśa. Anunāsika or Chandra-bindu is represented by the sign "over the letter nasalized, thus में mē.

B.—For the Arabic alphabet, as adapted to Hindostani-

od E j 5 d G ch 7 ? · c h 3 Z j 2 3 zh kh ٿ ث when representing anundsika in Dēva-nāgari, by a over nasalized vowel. to or v h ى y, etc.

Tanwin is represented by n, thus فرزأ fauran. Alif-i maqṣūra is represented by ā;— thus, نعرى da'wā.

In the Arabic character, a final silent h is not transliterated,—thus wine banda.

When pronounced, it is written,—thus, الله gunah.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, वन ban, not bana. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता dēkh²tā, pronounced dēkhtā; (Kāśmīrī) चूह के tɛ²h; कर्ं kar², pronounced kor; (Bihārī) देखिंच dēkhath².

- C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—
  - (a) The ts sound found in Marāṭhī (司), Puṣḥṭō (內), Kāśmīrī (內, 司), Tibetan (玄), and elsewhere, is represented by ts. So, the aspirate of that sound is represented by tsh.
  - (b) The dz sound found in Marāṭhī (च), Puṣḥtō (♠), and Tibetan (♠) is represented by dz, and its aspirate by dzh.
  - (c) Kāśmīrī ু (ন) is represented by ñ.
  - (d) Sindhī &, Western Panjābī (and elsewhere on the N.-W. Frontier) إنز, and Puṣḥtō ri or are represented by n.
  - (e) The following are letters peculiar to Pushtō:—

    \$\tip t\$; \times \text{ts} \text{ or } \frac{dz}{d}\$, according to pronunciation; \$\times d\$; \$\times t\$; \times \text{th} \text{ or } \text{g}\$, according to pronunciation; \$\times t\$ or \$\times t\$.
- D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:
  - a, represents the sound of the a in all.
  - ā,
     """
     """
     a in hat.

     ē,
     """
     """
     e in met.

     ö,
     """
     """
     in hot.

     e,
     """
     """
     é in the French était.

     o,
     """
     """
     """
     in the first o in promote.

     ö,
     """
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     """
     """</t
  - $\frac{th}{dh}$ , ,, ,, th in think.

The semi-consonants peculiar to the Munda languages are indicated by an apostrophe. Thus k', t', p', and so on.

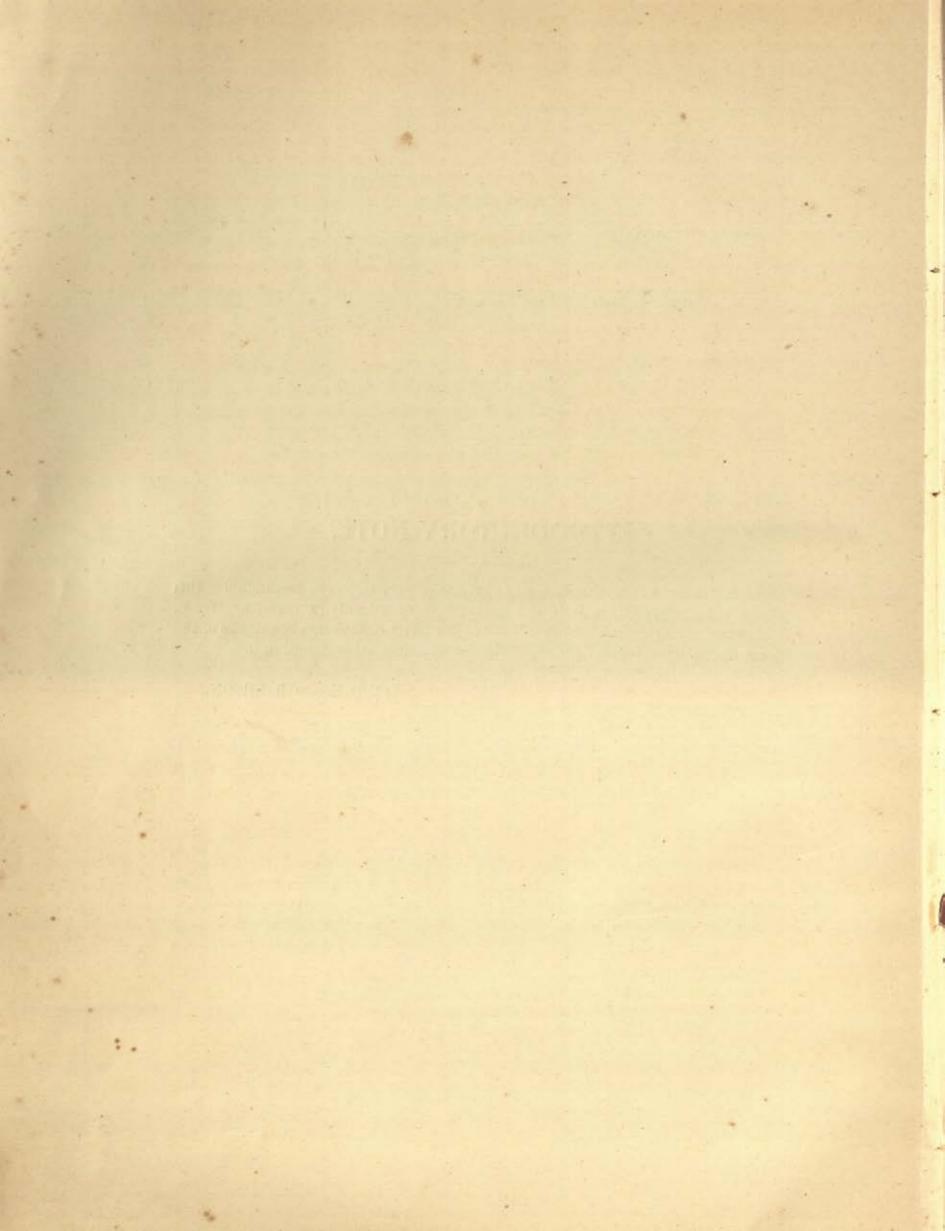
E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) ássistai, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

### INTRODUCTORY NOTE.

I am indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. The proofs of the Dravidian section have been kindly examined by Mr. V. Venkayya, Government Epigraphist, Madras. As Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.





#### INTRODUCTION.

About one-fifth of the total population of India speak languages belonging to the Muṇḍā and Dravidian families. These forms of speech have been called by anthropologists the languages of the Draviḍa race.

If we exclude the north-eastern districts from consideration, the population of the Indian peninsula can be said to represent two distinct anthropological types—the Aryan and the Dravidian. The latter has been described as follows by Mr. Risley:—

'In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race, except the Negro. The facial angle is comparatively low; the lips are thick; the face wide and fleshy; the features coarse and irregular. The average stature ranges in a long series of tribes from 156.2 to 162.1 centimetres; the figure is squat, and the limbs sturdy. The colour of the skin varies from very dark brown to a shade closely approaching black . . . The typical Dravidian . . . has a nose as broad in proportion to its length as the Negro.'

The hair is curly, and in this respect the Dravidians differ from the Australians, with whom they agree in several other characteristics.

The Dravidian race is not found outside India. It has already been remarked that the Australians share many of the characteristics of the Dravidians. Anthropologists, nevertheless, consider them to be a distinct race. The various Mon-Khmer tribes and the Sakeis of Malacca agree with the Dravidians in having a dolichocephalic head, a dark colour of the skin, and curly hair. They are not, however, considered to be identical with them.

Archæologists are of opinion that the various stone implements which are found from Chota Nagpur on the west to the Malayan peninsula on the east are often so similar in kind that they appear to be the work of one and the same race. Attention has also been drawn to analogous customs found all over the same area, and to other coincidences. It will be mentioned later on that philological reasons can likewise be adduced to support the supposition of a common substratum in the population of parts of Nearer India, Farther India, and elsewhere. We cannot decide whether the Dravidian race is directly descended from that old substratum. At all events, the race is commonly considered to be that of the aborigines of India, or, at least, of Southern India.

The various groups into which anthropology divides men are nowhere pure and unmixed. There are also within the Dravidian race great fluctuations in the shape of the skull, the form of the nose, the darkness of the skin, and so forth. It seems therefore necessary to conclude that, in the course of time, numerous racial crossings have taken place.

The probability of such a conclusion is enhanced by a consideration of the languages spoken by the Dravidian race. According to the eminent German philologist and ethnologist Friedrich Müller, they are the Munda dialects, Singhalese, and the Dravidian languages proper. Müller's classification of the languages of the world is based on principles which differ widely from those adopted by former writers on the subject, and it will be necessary to give a short explanation of his methods in order to ascertain how much importance he himself would attach to the fact that several languages of different origin are, in his system, classed together within one and the same group.

According to Müller, man can only have developed a real language after having split up into races, and the various languages in actual use must therefore be derived from different racial bases. Nay, it seems even necessary to assume that the individual race had often split up into further sub-divisions before developing a language of its own. All the languages of one race are not, therefore, necessarily derived from the same original.

Among the languages of the Dravida race Singhalese occupies a position of its own and does not appear to have anything to do with the rest. It is an Aryan dialect and has been brought to Ceylon from India at a very early period. There seem to be traces of a non-Aryan substratum, under the Aryan superstructure, but we are not as yet in a position to judge with certainty as to the nature of this substratum.

With regard to the remaining languages of the race, opinion has been divided, some scholars thinking it possible to derive the Munda and Dravidian forms of speech from the same original, and others holding that they have nothing to do with each other. The latter opinion seems to be commonly held by scholars in Europe.

The Rev. F. Hahn, on the other hand, in his Kurukh Grammar, Calcutta, 1900, pp. 98 and ff., maintains that there is a strong Dravidian element in Mundari grammar. Mundari is a typical Munda language, and the view advocated by Mr. Hahn accordingly leads up to the suggestion of a connexion between the Munda and Dravidian forms of speech, i.e., among all the principal languages of the Dravidian race. This theory is a priori very probable. An examination of Mr. Hahn's arguments will, however, show that it cannot be upheld.

He commences by giving a list of words which are common to the Munda Mundari and to the Dravidian Kurukh. He does not attach much importance to such cases of coincidence in vocabulary, and rightly so. In the first place, Kurukh has largely borrowed from Mundari, and in the second place, it is only to be expected that many words should be common to the two families. Even if we assume that the Dravidian race of the present day consists of two originally different elements, the Mundas and the Dravidas, it must have been formed or rather must have developed in such a way that the two original races were mixed together. The result of such a mixture must inevitably be that the languages of both races influenced each other in vocabulary. Moreover, the list published

<sup>&</sup>lt;sup>1</sup> My non-acceptance of Mr. Hahn's conclusions must not be taken as suggesting that I have anything but the greatest respect for the modesty and learning displayed in his Kurukh Grammar. Indeed, it is the fact that these conclusions are supported by his authority that has compelled me to enter into details in giving my reasons for differing from him. Otherwise the question could have been dismissed in a few words.

by Mr. Hahn contains several Aryan loan-words and also some words where the analogy is only apparent. Compare Muṇḍārī  $e\dot{n}g\bar{a}$ , mother, but Kurukh  $i\dot{n}g$ - $y\bar{o}$ , my-mother, in which the word  $i\dot{n}g$  means 'my.'

I therefore pass by the asserted correspondence in vocabulary. It seems to me that a thorough comparison of Munda and Dravidian vocabulary will show that the common

element is unimportant.

Mr. Hahn further mentions some points where he finds a correspondence between Munda and Dravidian grammar. It will be necessary to extend the investigation to other features also, in order to show the true relationship existing between the two families. Mr. Hahn's arguments can then be referred to in their proper place.

Phonology.—The most striking feature of Muṇḍā phonology is the existence of the so-called semi-consonants. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not a feature of the Muṇḍā forms of speech.

Formation of words.—The Munda languages like the Dravidian ones make use of suffixes. The same is, however, the case in all Indian, and in many other, languages, and it is, moreover, possible or even probable that the use of suffixes in Munda is largely due to the influence of Dravidian or Aryan forms of speech. The Dravidian languages have nothing corresponding to the Munda infixes.

Nouns.—Dravidian nouns are of two kinds, viz., those that denote rational beings, and those that denote irrational beings, respectively. The two classes differ in the formation of the plural, and also in other respects. The state of affairs in Muṇḍā is quite different. Here we find the difference to be between animate and inanimate nouns, quite another principle of classification, pervading the whole grammatical system. Both classes, moreover, denote their plural in the same way. Further, Dravidian languages often have different forms for the masculine and feminine singular of nouns denoting rational beings, while the Muṇḍās make no difference whatever.

Dravidian languages have two numbers, the singular and the plural. The Munda dialects have three.

The formation of cases is quite different in the two families. The Dravidian languages have a regular dative and an accusative, while the cases of the direct and indirect object are incorporated in the verb in Muṇḍā. The suffix  $k\bar{e}$ , which is used to denote the direct and the indirect object in some mixed dialects of Muṇḍārī, is a foreign element. In the face of such facts the comparison of the Kurukh ablative suffix  $t\bar{\imath}$  with Muṇḍārī  $t\bar{e}$ , which is not a real ablative suffix, is of no avail, even if the Kurukh  $t\bar{\imath}$ ,  $nt\bar{\imath}$ , should prove to be different in its origin from Tamil inru, Kanarese inda, Tulu edd.

In this connexion it should also be noted that the Munda languages do not possess anything corresponding to the Dravidian oblique base.

Adjectives.—Adjectives are of the same kind in both families. The same is, however, the case in almost all agglutinative languages.

Numerals.—No connexion whatever can be traced between the Munda and Dravidian numerals. Moreover the principles prevailing in the formation of higher

<sup>&</sup>lt;sup>1</sup> Yō mother, is a very common word in many languages. It also occurs in Santāli under the form of ayō. Like so many other terms of relationship it is a nursery word and cannot be adduced as a proof of relationship between such languages as possess it.

numbers are different in the two families. The Dravidas count in tens, the Mundas in twenties.

**Pronouns.**—The pronoun  $i\tilde{n}$ ,  $i\dot{n}g$ , I, in Muṇḍā dialects has been compared by Mr. Hahn with the Kurukh  $\tilde{e}n$ , oblique  $e\dot{n}g$ . It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for 'I' is probably  $\tilde{e}$ , while the essential part of the Muṇḍā pronoun is  $\tilde{n}$  or  $\dot{n}$ .

Mr. Hahn further remarks that both families have different forms for the plural of the personal pronoun of the first person according to whether the party addressed is included or not. It will be pointed out in the introduction to the Dravidian family that it is very questionable whether this is originally a feature of the Dravidian forms of speech. Moreover, the use of two different forms for 'we' occurs in other families which have nothing to do with the Mundas and Dravidas, e.g., in the Nuba languages, the Algonquin languages, etc.

Mr. Hahn further compares Kurukh  $\hat{e}k\hat{a}$ , who? with Muṇḍārī oko. But the base of  $\hat{e}$ - $k\hat{a}$  is  $\hat{e}$  or  $\hat{\imath}$ , as is clearly shown by other Dravidian forms of speech.

No conclusion whatever can be drawn from the absence of a relative pronoun in both families. The same is, as is well known, the case in numerous languages all over the world.

Verbs.—Every trace of analogy between the Muṇḍā and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Muṇḍārī. It is not necessary to show in detail that his comparisons will not stand a close examination. I shall only take one typical instance. He compares the Muṇḍārī suffix of the simple past tense passive jan, which corresponds to Santālī en, with Kurukh jan, which is the termination of the first person singular feminine of such verbs as end in n. The j of the Kurukh tense is softened from ch, as is clearly shown by connected dialects. The j of Muṇḍārī jan, on the other hand, is derived from y in yan = Santālī en. The final n of Kurukh jan is the personal termination of the first person singular, and is dropped in other persons; the n of Muṇḍārī jan is the sign of the passive and runs through all persons.

The rest of Mr. Hahn's comparisons are of the same kind and can safely be left out of consideration.

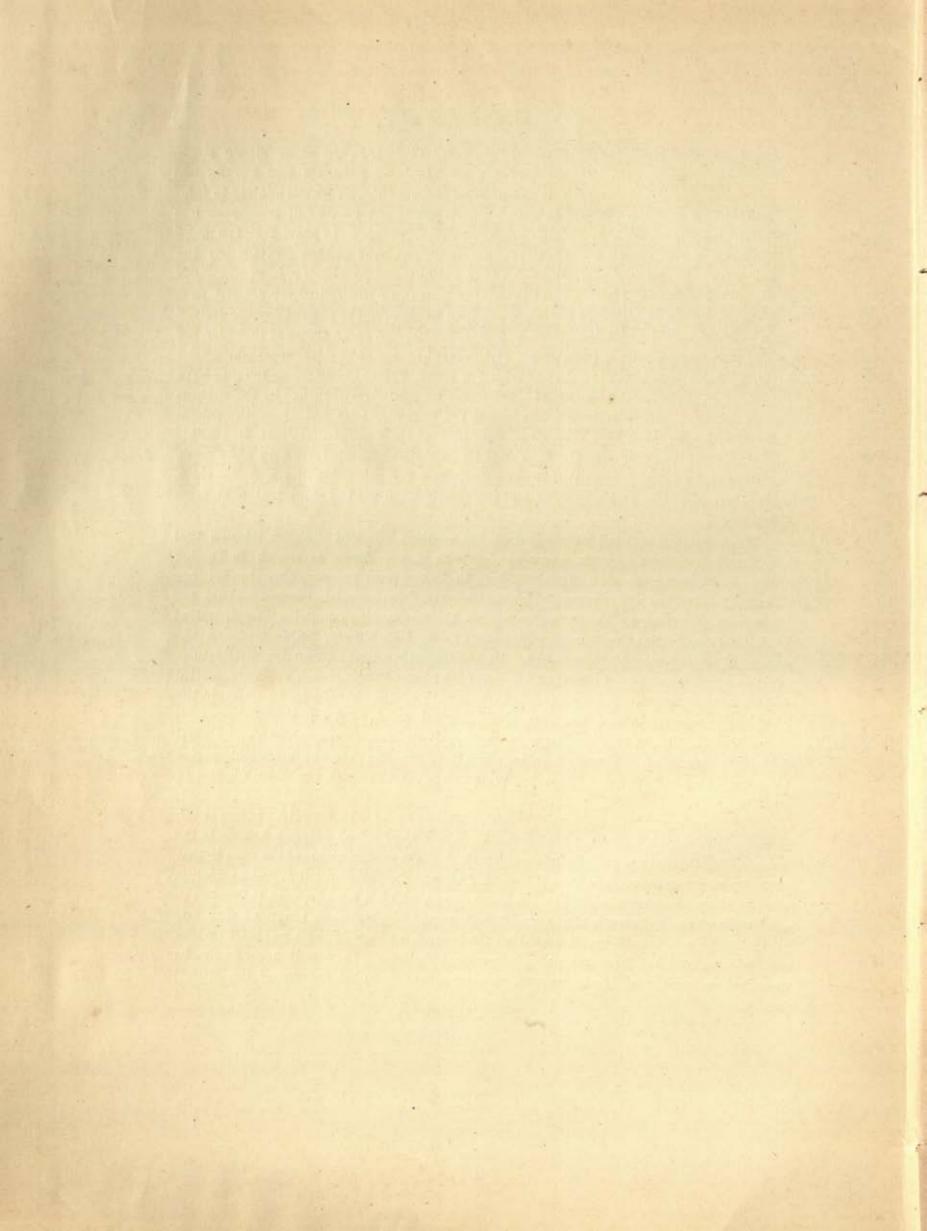
On the other hand, the whole conjugational system is quite different in the Dravidian and in Muṇḍā languages. The Dravidian system is very simple, only comprising two or three tenses; in Muṇḍā we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Muṇḍā verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic features of the Muṇḍā verb, the categorical a and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dravidian principles. The Muṇḍā languages, on the other hand, do not possess anything corresponding to the Dravidian negative conjugation.

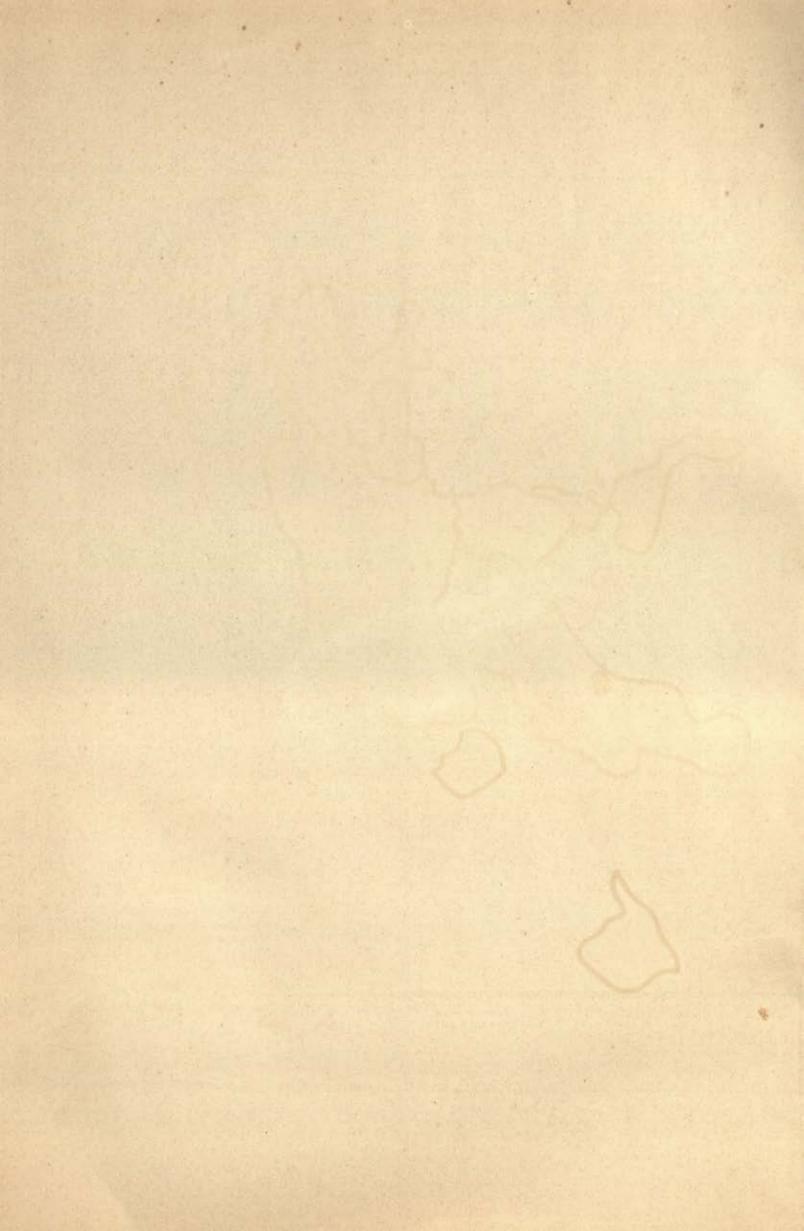
It is not necessary to go further into detail. The two families only agree in such points as are common to most agglutinative languages, and there is no philological reason for deriving them from the same original.

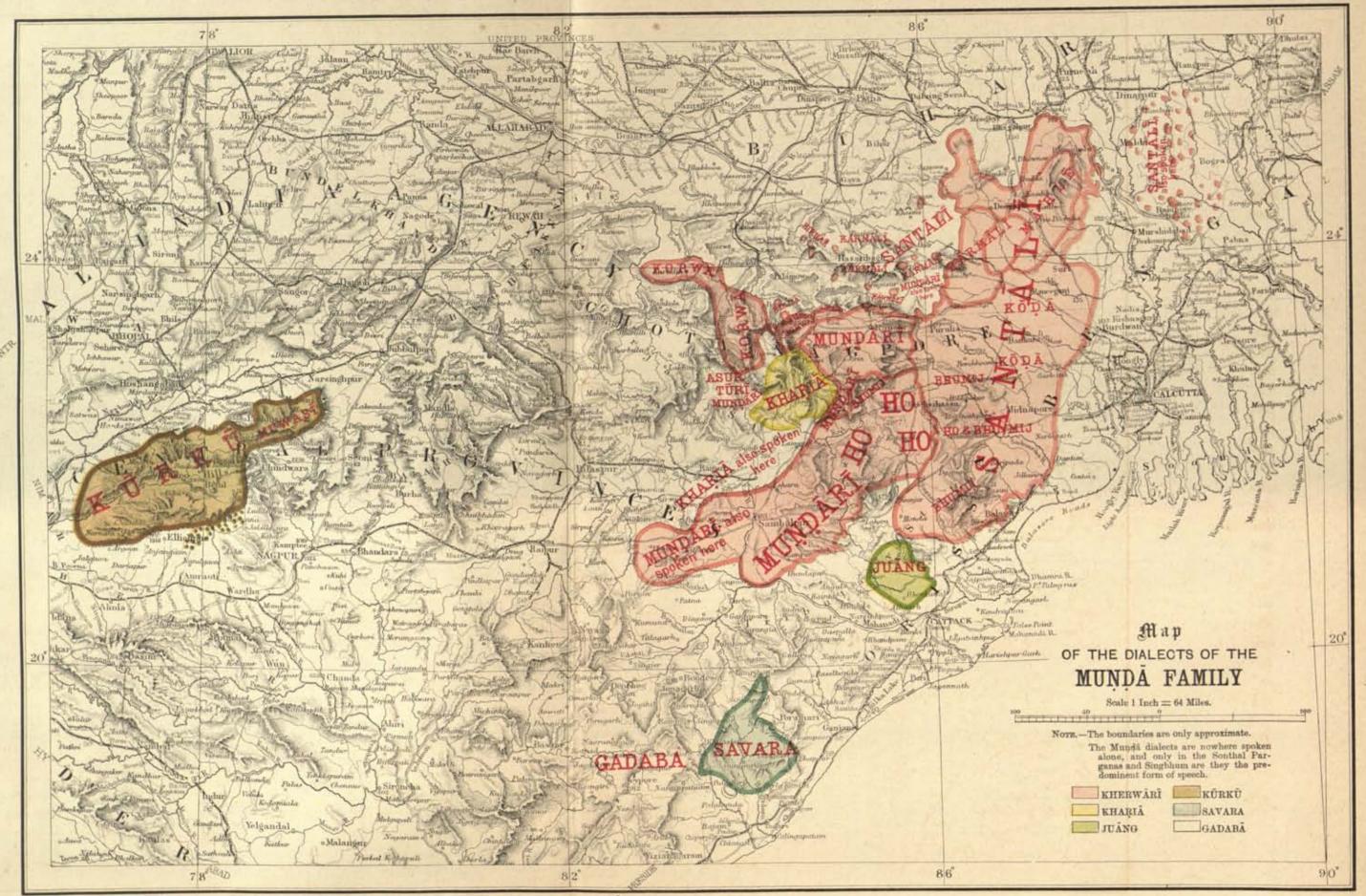
On the other hand, the Mundas and the Dravidas belong to the same ethnic stock. It has, however, already been remarked that the physical type is not uniform throughout. If we are allowed to infer from this fact that the Dravidian race is a mixed one and consists of more than one element, the philological facts just drawn attention to seem to show that the chief components of the actual race are the Mundas on the one hand and the Dravidas on the other. The Mundas are everywhere found in the hills and jungles, i.e. in surroundings in which we might reasonably expect to find the remnants of aboriginal races. We cannot, however, now decide if the dialects spoken by them at the present day are derived from the language of those aborigines, and there are, moreover, no traces of their having at any time been settled in the south. With regard to the Dravidas, some authorities believe that they arrived in India from the south, while others suppose them to have entered it from the north-west where a Dravidian language is still spoken by the Brāhūīs of Baluchistan. The Brāhūis do not belong to the Dravidian race, but are anthropologically Eranians, i.e. they have merged into the race of their neighbours. It is possible that the same is the case with the Dravidian tribes of the south wherever they came from, but anthropology only tells us that the Dravidian race comprises Mundas and Dravidas, and we have no information to show that the Dravidas are not the aboriginal inhabitants of the south.

Philology does not tell us much about the question. It will be shown later on that the Mundā languages agree in so many points with various forms of speech in Farther India, the Malay peninsula, and the Nicobars, that there must be some connexion between them all. The Dravidian languages, on the contrary, form an isolated group. There are no traces of connected forms of speech in the surrounding countries. Comparative philologists agree that the Mundā languages, Khassi, Mōn-Khmēr, Nancowry, and the speech of the aboriginal races of the Malay peninsula contain a common substratum, which cannot be anything else than the language of an old race which was once settled in all those countries. No traces of that common stock can be shown to exist in the Dravidian forms of speech, and from a philological point of view, it therefore seems probable that the Dravidian languages are derived from the speech of an aboriginal Dravidian population of Southern India, while the Dravidian race at some remote period has received an admixture of tribes belonging to the same stock as the Mōn-Khmērs of Farther India.

The question of the origin and the old distribution of the Dravidian race cannot, however, be solved by the philologist. It is a subject which properly belongs to the domain of anthropology, and of anthropology alone. The denomination of the race is that given by anthropologists, and from the point of view of the philologist it is just as unsuitable as, if not more unsuitable than, the name Aryan which is used by some to denote the old people whose language is the origin of the various Indo-European tongues. For our present purpose it is sufficient to state that the languages of the Muṇḍās and the Draviḍas are not connected but form two quite independent families. They will accordingly be described as such, and I now proceed to give a more detailed account of the Muṇḍā family.







#### PART I.

#### MUNDA FAMILY.

#### INTRODUCTION.

The Munda family is the least numerous of the four linguistic families which divide among themselves the bulk of the population of India. The number of speakers is only about three millions.

The Munda family has been known under various names. Hodgson classed the languages in question under the head of Tamulian. Name of the family. Santāli, Bhumij, Kurukh, and Mundāri are, according to him, 'dialects of the great Kól language.' The word Kol or Kolh is a title applied by Hindus to the Hos, Mundaris, and Oraos, and sometimes also to other tribes of the Munda stock. Among the Santals the corresponding word kalha is used to denote a tribe of iron smelters in the Sonthal Parganas and neighbourhood. It is probably connected with caste names such as Köli, but we do not know anything really certain about the original meaning of the word. Kola occurs as the name of a warrior caste in the Harivamsa. The word kola in Sanskrit also means 'pig,' and some authorities hold that this word has been used by the Aryans as a term of abuse in order to denote the aboriginal tribes. According to others 'Kol' is the same word as the Santālī har, a man. This word is used under various forms such as har, hara, ho, and koro by most Munda tribes in order to denote themselves. The change of r to l is familiar and does not give rise to any difficulty. It is even possible that the Aryans who heard the word har or kor confounded it with their own word kola, a pig. The Santali form kalha must in that case have been borrowed back again from the Aryans.

The name Kol has the disadvantage that it is not used in India to denote all the various tribes of the Mundā family. On the other hand, it is also applied to the Orāos who speak a Dravidian dialect. It is therefore apt to be misunderstood. As has already been remarked, Hodgson used the name to denote Hō, Santālī, Bhumij, Kurukh, and Mundārī. He was followed by Logan, who, however, excluded Kurukh. Logan also followed Hodgson in considering the Mundā languages as a Dravidian group, which he called North Dravidian. Both he and Hodgson, accordingly, laboured under the illusion that the languages of Mundās and the Dravidas were derived from the same original.

The late Professor Max Müller was the first to distinguish between the Munda and Dravidian families. He says:—

'I can see indeed many coincidences between Uraon, Rajmahali, and Gondi on one side, and Sinhbhum (i.e. Hō), Sontal, Bhumij, and Mundala words on the other, but none whatever between these two classes. I, therefore, suppose that in the dialects of the last four tribes, we have traces of a language spoken in India before the Tamulian conquest . . . The race by which these dialects are used may have merged into the Tamulic in places where both have been living together for some time. Both are, therefore,

promiscuously called Koles. But historically as well as physiologically there is sufficient evidence to show that two different races, the Tamulic and an earlier race, came in contact in these regions, whither both fled before the approach of a new civilisation . . . These people called themselves "Munda," which, as an old ethnic name, I have adopted for the common appellation of the aboriginal Koles.'

The designation of the family as the 'Muṇḍā family' is thus due to Max Müller, and it has been retained in this Survey because it is that originally given by the scholar who first clearly distinguished the family from the Dravidian forms of speech, and because other names which have been proposed are objectionable for other reasons. It is not, however, a very appropriate denomination. The word Muṇḍā is used by foreigners to designate the Muṇḍās of the Ranchi district, i.e. only a section of the whole race. In Muṇḍārī it denotes the village chief and is also used as an honorific designation of landed proprietors, much in the same way as Māñjhī in Santālī. Muṇḍā therefore properly only applies to that section of the tribe who speak the Muṇḍārī language, and its use as a common designation of the whole family is only a conventional one.

The denomination Munda was not long allowed to stand unchallenged. Sir George Campbell in 1866 proposed to call the family Kolarian. He was of opinion that Kol had an older form Kolar which he thought to be identical with Kanarese kallar, thieves. There is absolutely no foundation for this supposition. Moreover, the name Kolarian is objectionable as seeming to suggest a connexion with Aryan which does not exist.

The name Kolarian has, however, in spite of such disadvantages become very widely used. Mr. Skrefsrud, and after him Professor Thomsen of Copenhagen, have brought a new name into the field, viz. Kherwarian or Kharwarian. Kherwar or Kharwar is according to Santālī tradition, the name given to the old tribe from which Santāls, Hōs, Muṇḍās, Bhumij, and so forth are descended. So far as I can see it includes the bulk of the family, and has great advantages as compared with other titles. It is not, however, quite free from objection. There are no indications of the southern and western tribes, such as Khariā, Juāng, Savara, Gadabā, and Kūrkū, having ever been included in the Kherwār tribe, and there seems to be little reason for replacing one incorrect name by another which is less incorrect, it is true, but is still not quite appropriate. The name Kherwārī will therefore in this Survey be reserved for the principal Muṇḍā language which is known as existing in several slightly varying dialects such as Santālī, Muṇḍārī, Hō, and so forth.

If we were to coin a new term for the family, the analogy of the denomination Dravidian might suggest our adopting a Sanskrit name. In Sanskrit the common name for the Mundā aborigines seems to be Nishāda. The Nishādas are identified with the Bhillas. They are found to the south-east of Madhyadēśa and in the Vindhya range. Their country is said to begin at the place where the river Sarasvatī disappears in the sands. In other words, the Nishādas lived in the desert and in the hills to the south and east of the stronghold of the Aryans, i.e. in districts where we now find Mundā tribes of their descendants. Compare Wilson's Vishņu Purāna, pp. 100 and f.

It would, however, only mean adding to the confusion which already exists if we were to propose a new name for the family, and the denomination introduced by Max Müller when he first showed that the languages in question formed one distinct group, will be adhered to in these pages.

The principal home of the Munda languages at the present day is the Chota Area within which spoken.

Nagpur Plateau. Speakers are further found in the adjoining districts of Madras and the Central Provinces, and in the Mahadeo Hills. They are almost everywhere found in the hills and jungles, the plains and valleys being inhabited by people speaking some Aryan language.

The Munda race is much more widely spread than the Munda languages. It has already been remarked that it is identical with the Dravidian race which forms the bulk of the population of Southern India, and which has also contributed largely to the formation of the actual population of the North. It is now in most cases impossible to decide whether an individual tribe has originally used a Munda or a Dravidian form of speech. The two racial groups must have merged into each other at a very early period. One dialect, the so-called Nabālī, still preserves traces of a manifold influence. It appears to have originally been a Munda form of speech, but has come under the influence of Dravidian languages. The result is a mixed dialect which has, in its turn, come under the spell of Aryan tongues, and which will probably ere long become an Aryan language. The same development has probably taken place in many other cases. The numerous Bhīl tribes occupy a territory of the same kind as that inhabited by the Mundas. Their various dialects show some traces of Dravidian influence, and it seems allowable to infer that these are the result of the same development the first stage of which lies before us in Nahālī. It is also probable that the tribes who speak various broken dialects in Western India, such as Köli and so forth, have originally used a Munda form of speech. It is not, however, now possible to decide the question.

There are, on the other hand, several Aryanised tribes in Northern India who have certainly once spoken some Muṇḍā dialect. Such are the Cheros in Behar and Chota Nagpur, the Kherwārs, the Savaras who have formerly extended so far north as Shahabad, many of the so-called Rājbansis, and so forth. Traces of an old Muṇḍā element are apparently also met with in several Tibeto-Burman dialects spoken in the Himalayas. Compare the remarks in Vol. iii, Part i of this Survey. At all events, Muṇḍā languages must once have been spoken over a wide area in Central India, and probably also in the Ganges valley. They were, however, early superseded by Dravidian and Aryan forms of speech, and at the present day, only scanty remnants are found in the hills and jungles of Bengal and the Central Provinces.

It is no longer possible to decide to what extent the Muṇḍā languages can have influenced the other linguistic families of India. Our Muṇḍā element in Dravidian knowledge of them only dates back to the middle of the last century. Attention will be drawn to a few facts in the introduction to the Dravidian family which apparently point to the existence of a Muṇḍā element in Dravidian grammar. The whole matter is, however, beyond the limit of our observations, as the Muṇḍā influence must have been exercised at a very early period. In the case of Aryan languages, the Muṇḍā influence is apparently unimportant. Professor Thomsen is of opinion that such an influence has probably been at play in fixing the principle regulating the inflexion of nouns in Indo-Aryan vernaculars. It is, however, more probable that it is Dravidian languages which have modified Aryan grammar in such characteristics, and that the Muṇḍā family has thus, at the utmost, exercised only an indirect influence through the Dravidian forms of

speech. There is, however, one instance where Muṇḍā principles appear to have pervaded an Aryan language, viz. in the conjugation of the Bihārī verb. Though the different forms used to denote an honorific or non-honorific subject or object and the curious change of the verb when the object is a pronoun of the second person singular can be explained from Aryan forms, the whole principle of indicating the object in the verb is thoroughly un-Aryan, but quite agrees with Muṇḍā grammar. The existence of a similar state of affairs in Kāśmīrī and in Shīnā must, of course, be accounted for in a different way.

It has already been remarked that the Muṇḍās and Draviḍas are considered by anthropologists to belong to the same race, but that their languages are not connected. Within India proper the Muṇḍā dialects form an isolated philological group. In Farther India and on the Nicobar Islands, on the other hand, we find a long series of dialects which in so many important points agree with the Muṇḍā languages that it seems necessary to assume a certain connexion. These languages include the so-called Mon-Khmēr family, the dialects spoken by the aboriginal inhabitants of the Malayan Peninsula, and Nicobarese.

A short account of the Mon-Khmer family has been given above, in Vol. ii, pp. 1 and ff. A list of authorities will be found in the same place. The family comprises several languages and dialects, and some of them differ considerably from the others. This is for instance the case with Anamese, which is even considered by some not to be a member of the family. It must have branched off at a very early period and has later on come under the influence of Chinese. Similarly the Cham dialect of the old Kingdom of Champa has been largely influenced by Malay, and has even borrowed the Malay numerals. In spite of all this, however, there are so many points of analogy between all the dialects that they must be classed together as one family.

The Mon-Khmer dialects had long been considered as connected with the Tibeto-Chinese languages. Professor Kuhn has, however, shown that they form a separate family, and that connected forms of speech are found among the polysyllabic languages of Nearer and Farther India. Even anthropologically the speakers of Mon-Khmer dialects differ from the Chinese.

The word Mon has long ago been compared with Munda, and nobody now doubts that there is a connexion between the Mon-Khmer and the Munda languages. It has already been remarked that 'Munda' is an Aryan word. It cannot therefore have anything to do with 'Mon,' but that does not affect the argument. Pater W. Schmidt has been good enough to inform me that an older form of Mon is Man.

The first to draw attention to the connexion between the Muṇḍā languages and the Mon-Khmēr family was Logan in his series of articles on the Ethnology of the Indo-Pacific Islands, in the Journal of the Indian Archipelago. 'Kol' is dealt with on pp. 199 and ff. of Vol. vii (1853). He was followed by F. Mason, in a paper on the Talaing language contributed to the fourth volume of the Journal of the American Oriental Society (1854). Mason tried to show that many Mon words corresponded to others in use in Kolh (i.e. Muṇḍārī), Gōṇḍī, Kurukh, and Malto. His comparisons are not convincing. His word lists were, however, reprinted in the British Burma Gazetteer

and also in the seventeenth volume of the French Revue de linguistique (pp. 167 and ff.).

The comparative tables of numerals and pronouns published by Max Müller in his letter on the classification of Turanian languages were made use of by the German Professor W. Schott for a comparison of the numerals and pronouns in Mundari and Anamese.

Sir A. Phayre followed Dr. Mason, and he also found his theory confirmed by the resemblance between the stone implements, the so-called shoulder-headed celts, found in Pegu and in Chota Nagpur.

Other scholars such as Haswell and Forbes did not believe in the theory of a connexion. Forbes thought that there might have been intercourse, but no racial affinity, between Mons and Mundas.

A full discussion of the correspondence between Mon-Khmer and Munda vocabulary was given by Professor E. Kuhn in the paper mentioned under authorities below. He sums up his results as follows:—

'There are unmistakable points of connexion between our monosyllabic Khasi-Mon-Khmer family and the Kolh languages, Nancowry, and the dialects of the aborigines of Malacca. It would be rash to infer at once from this fact that it has the same origin as those eminently polysyllabic languages. It seems, however, certain that there is at the bottom of a considerable portion of the population of Further and Nearer India a common substratum, over which there have settled layers of later immigrants, but which, nevertheless, has retained such strength that its traces are still clearly seen over the whole area.'

The relationship existing between the Mon-Khmer languages and the dialects spoken by the wild tribes on the Malay Peninsula has lately been separately dealt with by Pater W. Schmidt. The result of his very careful and detailed studies is that the dialects in question, the so-called Sakei and Semang, must be considered as really belonging to the Mon-Khmer family.

We shall now turn to the relationship existing between the Munda and the Mon-Khmer languages.

Phonology.—The phonetic systems agree in several points. Thus both families possess aspirated hard and soft letters. Both avoid beginning a word with more than one consonant, and so forth. The most characteristic feature of Munda phonology are the so-called semi-consonants k', ch', t', p'. They are formed in the mouth in the same way as the corresponding hard consonants k, ch, t, and p, but the sound is checked, and the breath does not touch the organs of speech in passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as tn or dn instead of t'; pm or bm instead of p', and so forth. Some corresponding sounds exist in Sakei and connected languages. In the Mön-Khmer forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Cham final k, t, p, and h are not pronounced, or their enunciation is at least checked so that only a good observer can decide which

sound is intended. As examples from the Mon-Khmer languages, we may quote Khmer tāk, Bahnar tah, to lay down; Khmer tāch, like; Bahnar hadoi, in the same way; Khmer tāp, Bahnar tām, to perforate, etc. It is impossible not to compare these sounds with the Muṇḍā semi-consonants.

Formation of words.—It is difficult to compare the formation of words in the Muṇḍā and Mōn-Khmēr families. Nobody has as yet attempted to give a thorough analysis of the vocabulary of the Muṇḍā dialects, and I have not had access to sufficient materials for a thorough study of the Mōn-Khmēr languages. We can, however, already point out some characteristics in which both families agree. The most important one is the common use of infixes. Compare Khmēr kal, to support; kh-n-al, support: Stieng, sa, eat; sĕ-p-a, food, and so forth. I may further mention the reduplication of the base or of its first letters, and the use of prefixes, though we are not as yet sufficiently acquainted with the rôle which those latter additions play in the formation of Muṇḍā words.

Vocabulary.—The vocabulary of both families often agrees in a very striking manner. Attention has long ago been drawn to the conspicuous similarity of the numerals. The short table which follows will be sufficient to illustrate the matter. Further details will be found in the works by Messrs. Kuhn and Schmidt mentioned under authorities:—

	Santāli,	Khariā.	Savara.	Khmèr.
1.	mit'	moyod	bo, aboi, mi-	mūy.
2.	bar	ubar	bāgu, bār-	bir.
3.	pä	upē	yāgi, yār-	ply.
4.	pon	i'pon	uñji	puon.
5.	mārā	moloi	molloi	prā, Mon p'sun.
6.	turui	tiburu	tudru, turru	kroń, Bahnar tödrāu, Mon t'rāu.
7.	eae	gul	gul-ji	grul.
8.	iral	thām	tam-ji	kati, Anam tam, Sue thkol.
9.	arā	tomsiń	tim-ji	kansar, Bahnar töxin, Palaung
10.	gāl	• gol	gal-ji	tim, uai, Lemet kel.

It is not necessary to enter into a detailed discussion of the forms given in the table. The striking agreement leaps at once to the eye.

With regard to pronouns we cannot expect to find corresponding forms throughout. The old personal pronouns are so commonly replaced by complimentary nouns in all the languages of Farther India that it would often be useless to make a comparison. Some striking instances, however, are still available which show that the two families have

<sup>1</sup> Pater W. Schmidt's masterly treatment of the phonology of these forms of speech could not be utilized for this introduction.

here also preserved important traces of a common origin, or, at all events, of a common substratum. Compare the table which follows :-

	200	WE	TWO	W	2
	I	exclusive.	inclusive.	exclusive.	inclusive.
Santālī	1%	(a)liñ	(a)lañ	(a)lā	(a)bon
Bahnar	iñ	ที่เ	ba	ñon	bön

There is no difficulty in comparing Santālī lin, I and he, with Bahnar ni. Compare Santālī nal, Mundari lel, see.

The personal pronouns are often suffixed in both families in order to supply

the place of possessive pronouns.

We can further compare the demonstrative bases ni and no in Santāli with Bahnar

ne, this; no, that, and so on.

There is also a considerable proportion of the vocabulary which is common to both It will be sufficient to give a few instances. families.

## I .- Parts of the body.

Back.—Santālī dea, Khariā kundabn, Savara kindon; Bahnar kedu.

Blood .- Santālī māyām ; Stieng maham.

Eye .- Santālī mat'; Bahnar, etc., mat.

Foot .- Santālī janga, Juang ijin ; Bahnar jön ; Stieng jon.

Hand .- Santālī ti; Bahnar, etc., ti.

Nose .- Santālī mũ, Bahnar, etc., muh.

## II.—Animals.

Bird .- Santālī sim ; Bahnar śēm, Mon che.

Crab.-Santāli kaţkām; Bahnar kötam.

Dog. - Savara kinson; Huei, Sue, etc., sor.

Fish.-Kurkū kākū; Bahnar, etc., ka. Peacock .- Santālī marak'; Mon mrāk.

Snake .- Santālī biñ ; Bahnar bih, Stieng beh.

Tiger.-Santālī kul, Mundārī kulā, Mon, Bahnar kla, Kuy khola.

# III.—Objects of nature.

Earth .- Santālī át ; Mundārī ote ; Mon ti.

Mountain .- Santālī buru ; Kuy brou, brau.

Forest.—Santālī bir; Khmēr bréi, Bahnar, etc., bri.

Salt .- Santālī bu-lu-n; Stieng boh, Bahnar boh.

Sun .- Santālī siñ ; Palaung senei, Selong sen.

Wood .- Santālī bir; Bahnar, etc., bri.

Water .- Santālī dak'; Bahnar, etc., dak.

# IV .- Miscellaneous.

Die. - Santāli gach'; Khmer kh-m-och, corpse. Drunk .- Santālī bul; Bahnar, Khmēr bul.

Eat .- Santālī jam, jo; Bahnar śa, Mon cha, Proons chon.

Lie down .- Santālī gitich'; Mon stik.

Child .- Santālī hán, Kūrkū kon; Mon, Anam, etc., kon.

Name.—Santālī nu-tu-m, Korwā yum, Savara nim, Kūrkū jūmū; Mon ymu, Khmēr jhmōh.

Not .- Santālī ban; Rengao bi.

The preceding remarks will have been sufficient to show that the general frame-work of both families is so analogous that there must be a close connexion. The inflexional system and the structure of sentences, on the other hand, differ in both. I do not think that much importance should be attached to the fact that the modern order of words is different. The same is the case in two so closely connected groups of one and the same family as Tai and Tibeto-Burman. It is more important that the conjugation of verbs is quite different. It should, however, be borne in mind that we do not know much about the history of the Muṇḍā and Mōn-Khmēr languages. We cannot any more consider them as unmixed forms of speech, and the different conjugational system can very well be due to foreign influence.

The Mon-Khmer languages are monosyllabic and the Munda family polysyllabic. That is not, however, a sufficient reason for separating the two families. It is only the bases in Mon-Khmer that are monosyllabic. Polysyllabic words are of common occurrence, just as is the case in Sakei and Semang, and it is very probable that further research will show that the bases of Munda words are likewise monosyllabic.

The most probable solution of the whole problem seems to be that the Muṇḍā and the Mōn-Khmēr languages are derived from one and the same base. Each group has, however, had an independent history of its own, under the influence of various foreign elements. It seems probable that the Muṇḍā languages have developed the tendencies of the common parent tongue with the greatest fidelity. The tribes speaking them have led a more secluded existence than the Mōn-Khmērs. The old history of both groups is, however, as yet lost in the mist of antiquity.

Aboriginal languages of the Malay Peninsula are so closely related to Mōn-Khmēr that Pater Schmidt, the latest and best authority on the subject, does not hesitate to consider them as a branch of that family. They are spoken by the Sakei and Semang tribes. The Sakeis are also anthropologically connected with the Mōn-Khmēr tribes. The Semangs, on the other hand, are Negritos, and Pater Schmidt is probably right in supposing that they have abandoned their original speech and adopted a foreign one. The oldest population of the Malay Peninsula were probably all Negritos, and the Sakeis are therefore perhaps later immigrants. According to Forbes, 'the earliest Mōn traditions speak of a race, called Beloos (monsters) whom the Mōn and Burman races found occupying the sea-coast.' It is possible that the 'Beloos' were Negritos. We do not, however, know anything certain about them or their history.

It is not necessary to enter into details with regard to the dialects of the Sakeis and Semangs. Most of the remarks already made about the Mon-Khmers apply equally to them.

According to Colonel Sir Richard Temple, 'the Nicobarese speak one language in six dialects so different as to be mutually unintelligible to the Nicobarese.

Ear. These six dialects are, from North to South, Car-Nicobar, Chowra, Teressa, Central, Southern and Shom Pen.' The same authority sums up the results of his enquiries into the philological position of Nicobarese as follows:—

'The Nicobarese have been on the same ground for at least 2,000 years, and they have a tradition of a migration from the Pegu-Tenasserim Coast. They have been quite isolated from the coast people, except for trade, for all that period. Their language has been affected by outside influences almost entirely only in trade directions, and then not to a great degree. It has been subjected to internal change to a certain degree by the effects of tabu. Yet we find roots in the language of the kind that remain unchanged in all speech, which are apparently beyond question identical with those that have remained unchanged in the dialects of the wild tribes of the Malay Peninsula; these very roots owe their existence among the wild tribes to the effect on them of the influence of the Indo-Chinese languages, civilised and uncivilised. Considering then the long isolation of the Nicobarese, it is a fair inference that these islanders probably preserve a form of the general Indo-Chinese speech that is truer to its original forms than that of any existing people on the Continent.'

When writing the above, Sir R. Temple was unacquainted with Pater Schmidt's studies. We now know that the wild tribes of the Malay Peninsula, the Sakeis and Semangs, speak a language which seems to be radically connected with Mon-Khmer. In the case of the Sakeis, it is probably the original language of the tribe, while the Semangs have adopted it from others. The many points of connexion between Nicobarese and those forms of speech therefore point to a similar state of affairs.

Results of this part of the We may therefore sum up the preceding remarks as follows :-

The Mundas, the Mon-Khmer, the wild tribes of the Malay Peninsula, and the Nicobarese all use forms of speech which can be traced back to a common source, though they mutually differ widely from each other. Each of the tribes has had a development of its own, and each dialect has, in each case, struck out on independent lines. Their development has also been influenced from without, in consequence of race mixture with outsiders. We cannot, however, any more trace the various stages in that development, because the old history of the tribes in question is not known to us. Pater W. Schmidt divides all these languages into three main branches, viz.:—

I. Khassi; Wa angku, Riang, Palaung, and Danaw; Nicobarese;

II. Semang, Tembe, Senoi and Sakei;

III. Mon-Khmer languages, Anamese, Bersisi, and Munda.

Professor Vilhelm Thomsen of Copenhagen, in his paper On the position of the Kherwarian Languages, has tried to show that there is some connexion between the Munda dialects and Australian languages. He says:—

'I desire to draw attention to a series of very remarkable coincidences between them (i.e. the Munda languages) and several of the . . . aboriginal languages in the southern part of the Australian continent, such as Dippil and Turrubul in Southern Queensland; Kamilaroy, Wiradurei, Lake Macquarie, Wodi-Wodi, and others in New South Wales; the languages spoken on the Encounter Bay and about Adelaide, and also the Parnkalla spoken to the west of Spencer's Gulf in South Australia; and lastly several languages of West Australia. These South-Australian languages cannot, notwithstanding the great difference existing between them, be separated from each other, but they must be supposed to have some common origin. The points of analogy which have been supposed to exist between them and the Dravidian languages, must certainly be dismissed. Compare Friedrich Müller, Grundriss der Sprachwissenschaft, Vol. ii, Part i, pp. 95 and ff. On the other hand, I think there is unquestionably a certain connexion between the Australian and Kherwarian languages.

It is not only possible to point to similarity in vocabulary, but especial stress should be laid on the fact that the analogy extends to the principles according to which the languages are built up and to the relations and ideas which have found their expression in the grammatical forms. There seems also to be an unmistakable similarity in some details of these forms, if it is permissible to draw any conclusions in this respect so long as we are quite ignorant of the phonetical development of the languages. We cannot, however, expect to find any obvious analogy throughout in grammatical details, the less so when we remember how much the Australian languages themselves differ from each other in this respect.'

Professor Thomsen thinks that these similarities must be explained by the supposition that Indian Muṇḍās, or some closely connected tribe, emigrated towards the east and south-east, 'say to New Guinea, where von der Gabelentz thinks that they have left traces in the languages on the Maclay coast, but especially to the south of the Australian continent, where the languages still are of a kind similar to the Kherwarian, though crossings and intermixtures, of which nothing can as yet be known, have no doubt also taken place here.'

A similar theory has been propounded by G. von der Gabelentz in his book Die Sprachwissenschaft. Leipzig, 1891, pp. 274 and f. He says:—

'We are probably justified in speaking of a Kolarian-Australian family of languages.'

Von der Gabelentz has not adduced any facts in support of this view. It is possibly based on a comparison of materials which are not accessible to me. Professor Thomsen, on the other hand, gives some details, and it will be necessary to examine them.

Vocabulary. His first argument is based on some correspondence in vocabulary, and he here enters into details, as follows:—

Santālī in, I; Mundārī in, ain. correspond to forms containing an n in all Australian languages; thus Dippil, Turrubul, Kamilaroy, Adelaide, Parnkalla nai, etc.

Santāli alin, Mundāri alin, we two (i.e. he and I) correspond to Dippil nu-lin, a-len; Kamilaroy nu-le; Wiradurei na-li; Lake Macquarie (oblique) na-lin (thou and I; nalin-pon, he and I); Adelaide, Parnkalla na-di; West-Australian na-li.

Santālī alā, we,=Turrubul nu-le; Adelaide na-dlu, etc.

Santālī uni, nui, he, she, it (animate beings) ona, noa (inanimate), should be compared with Lake Macquarie noa, he, that; uni, unoa, this; Dippil unda, Turrubul wunāl, he, etc.'

Professor Thomsen further compares Santālī mat', eye, with Kamilaroy, Wiradurei mil, Wodi-Wodi mer; Santālī mu, nose, with Kamilaroy, Dippil mūrū, Turrubul mūro; Santālī janga, foot, with Wiradurei dinan, Kamilaroy dina, Dippil dzhinun; Santālī hár, man, with Lake Macquarie kore, Encounter Bay korn (compare Kūrkū kōrō); Santālī ban, not, with Dippil ba. We may add Santālī alān, Turrubul tulun, Lake Macquarie, Wodi-Wodi tulun, tongue,

With regard to numerals Professor Thomsen compares Santālī mit', mit'-tan, one, with Wodi-Wodi mitun, Kamilaroy māl; Santālī bār, two, with Lake Macquarie buloāra,

Kamilaroy, Dippil, Wodi-Wodi bular.

I now proceed to an examination of these comparisons and begin with the numerals.

The similarity between Munda and Australian numerals is not very striking. Few Australian languages possess more than the three first numerals. The form for 'one' differs in most of them. Compare Lake Macquarie wakol, Wiradurei numbai, Kingki piēya; Turrubul kunar, Dippil kalim, Encounter Bay yamalaitye, Adelaide kuma, West Australian kain, gain, and so forth. Even Kamilaroy mal and Wodi-Wodi mitun do not exactly correspond to Santālī mit', the initial m of which word is an old prefix and at all events there can be no question of comparing the Australian word for 'one' in general with mit'.

With regard to 'two', most Australian languages possess forms beginning with a b. Thus, Lake Macquarie buloāra, Wiradurei bula, Kamilaroy, Dippil, and Wodi-Wodi būlār, Wailwun bulugur, Kingki būdela, Turrubul būdēlā, Lake Tyers būlūman, Lake Hindmarsh pullet, River Yarra bolowin, Jajowerong būlaitsh, Witouro bullait, Toungurong bullarbil. The base seems to be bula, bulo, or something like that. The similarity with Munda bar is far from being evident, even if b is not an old prefix (compare Lemet ar; Khassi ar) but belongs to the base.

It cannot, however, be denied that a sort of similarity exists between the two first numerals in Munda and some Australian languages. It would be very rash to infer anything about their mutual relationship from this fact. A much more striking analogy can be found between the numerals in languages where community of origin is quite out of the question. Compare, for example, ek, one, in the language of the Mixteques in America, with the Hindostani ek. Forms corresponding to Santali mit', one; bar, two, are found in some Negro languages of Africa. Compare Herero mue, one; vari, two; Maba bar, two.

Moreover, every trace of analogy between Munda and Australian languages ceases when we go beyond two. I therefore think we are forced to the conclusion that the analogy in the case of the two first numerals is only apparent.

The same is, so far as I can see, the case with regard to pronouns.

The pronoun 'I' has forms containing an n in many languages. Thus in Melanesian nu, n, in Mande (Africa) n, Bullom (Africa) yan, and so forth. The pronominal suffixes of the first person in Australian languages, on the other hand, show that n is not

essential to the pronoun. Compare Wiradurei na-du, I, to which correspond the suffixed forms du and tu. Similarly in Encounter Bay, 'I' is  $\dot{n}a$ -pe or  $\dot{n}a$ -te, and the corresponding suffixes are ape, ap, an, ate.

The forms of the dual and plural of the pronoun of the first person unquestionably bear some similarity to the corresponding Munda forms. In the Munda languages the bases of these forms are, however, lin, lin, and le, while lin, li, and le in the Australian languages appear to be suffixes of number. Compare Lake Macquarie bu-la, you two, Encounter Bay nur-le, you two, and so forth.

The apparent similarity between the forms for 'we two' and 'we' is more than outweighed by the fact that the Australian languages do not appear to distinguish between forms including and such as exclude the party addressed in the dual and plural of the personal pronoun of the first person. Professor Thomsen, it is true, mentions  $\dot{n}a$ -lin, thou and I;  $\dot{n}a$ lin-pon, he and I, from the dialect spoken at Lake Macquarie. The latter form, however, contains the ordinary dual  $\dot{n}a$ -lin, and the pronoun of the third person singular. It will be seen that the principle is quite different.

Moreover, the parallelism between Muṇḍā and Australian languages ceases to exist when we consider the forms for 'thou.' Melanesian, on the other hand, has forms, such as mu, m, which correspond to the Muṇḍā am. Compare also Bullom (Africa) mun, moa, thou.

Bases corresponding to Santālī uni, nui, ona, noa, this, do occur not only in Australian languages, but also in the Melanesian na, n, he, and in many other languages, including the Aryan dialects of India.

I therefore think that no conclusion whatever can be based on the apparent similarity in pronouns and numerals between the Munda languages on the one hand and the Australian on the other.

If we turn to the other words compared by Professor Thomsen the result will be the same. The similarity is, in most cases, far from being striking. I omit from consideration the words for 'nose' and 'foot' in which no one will, I think, deny that the analogy is very small indeed.

For 'eye' we find the forms mil and mēr which Professor Thomsen compares with Santālī māt. This latter word, however, more closely resembles forms such as mata, mat, meta, eme, and so forth, in numerous Oceanic languages. Compare also mik, and mit, or mih, i.e. mit' in several Tibeto-Burman forms of speech.

'Man' is kore in Lake Macquarie and korn in Encounter Bay. This word of course resembles Santālī hār, Kūrkū kōrō, man. But so does also Fūlbe gorko which hails from Africa. Moreover, the base of Kūrkū kōrō is probably rō, and kō an old prefix. Compare Khassi brīw, man, which contains another prefix b. Forms such as Kamilaroy giwīr, Wiradurei gibir, Victoria kūl-īnt, man, render the probability of a connexion with the Muṇḍā word for 'man' very slight.

Nor can any importance be attached to the similarity between Dippil ba, Santālī, ban, not, when we consider Lake Macquarie kora, Wiradurei karia, Kamilaroy kāmil, Adelaide yako, West Australian bart, not, and when we remember that ba, not, also occurs in far-off African languages such as Hausa.

An examination of the points in which the vocabularies of the Munda and the Australian languages have been supposed to agree therefore shows that such analogy

as seems to exist is too questionable to be made the basis of any conclusion. It would be necessary to point out many more cases of unquestionable similarity in order to make the supposition of a connexion probable.

Professor Thomsen's opinion, that there is a connexion between the two families, is, however, less based on a comparison of vocabulary than on the analogy which he finds between the grammatical principles prevailing in both. He has not pointed to any definite facts in support of his view, and we must therefore base the remarks which follow on such materials as are available.

Like the Munda languages, the Australian forms of speech do not clearly distinguish between noun and verb. The same is, however, the Grammatical principles. case in so many languages all over the earth that no conclusions can be drawn from such analogy.

Phonology.—The phonetical system of Australian languages is extremely simple. There are no aspirates, no sibilants, no h, and probably originally no soft mutes such as g, d, or b. There is, more especially, nothing to correspond to the semi-consonants which are so characteristic of Munda languages. These sounds have, on the other hand, though without just cause, been compared with the so-called 'clicks' of African languages.

Formation of words.—The Australian languages use suffixes in order to form new words. So far as we can see, they have nothing corresponding to the Munda infixes. This point is of some importance as affecting the whole structure of the language.

Nouns.-Australian languages do not distinguish between animate and inanimate nouns, as do the Munda forms of speech and many other linguistic families.

In Munda, there are three numbers. The same is the case with regard to pronouns in Australia. In the case of nouns, on the other hand, most Australian languages do not distinguish number. In Adelaide and Encounter Bay, however, there are three numbers as in Munda. The dual suffixes are rla or dla in Adelaide and enk in Encounter Bay, and those of the plural na and ar, respectively. Compare the suffixes of the pronoun of the third person, dual enk, plural ar in Encounter Bay. The numbers are, accordingly, indicated in the same way as in Munda. Compare, however, also Encounter Bay ning-enk, two; nepald-ar, maltai-ar, three.

There are no separate suffixes to denote the subject and the object. This is, however, so generally the case in many languages that no conclusion can be based on the fact. The Australian languages, on the other hand, in one important point differ from the Munda forms of speech, viz., in possessing a separate suffix denoting the agent. Thus, wakun-to minarin tatan, crow-by what eats? what is the crow eating? According to Professor Fr. Müller this is a characteristic feature of all Australian languages. The similarity between this suffix to and the Munda te is probably only apparent. The same is the case with the West Australian genitive suffix ak, ang, or, after vowels, rak, rang, as compared with Santālī ak', an, reak', rean. The corresponding form in most Australian languages is ku. Such analogies become insignificant when we compare the genitive suffix ka, ga, in the language of the Bushmen, and ang, nak, in Maba, both of which belong to Africa.

Some remarks have already been made regarding numerals and pronouns. In this connexion I shall only point out that the Australian numerals do not go further than "three' and accordingly do not possess anything corresponding to the principle prevailing in Muṇḍā and several other linguistic families of counting in twenties. There are further, no double sets of the dual and the plural of the pronoun of the first person. I may add that the bases of the interrogative pronouns are quite different. Compare Turrubul  $\dot{n}an-d\bar{u}$ , who?  $min\bar{a}$ , what? and similar forms in all other dialects.

Verbs.—The Australian languages possess a richly varied system of verbal forms. In this respect they agree with the Muṇḍā dialects, but also with languages of other families such as Turkish. Some of the tense-suffixes apparently resemble those in use in the Muṇḍā family. Thus the present suffix an in Lake Macquarie, in, un, ēn in Encounter Bay can apparently be compared with the Santālī suffixes en, an. The suffix ē or ī of the past in Wiradurei, Kamilaroy, Turrubul, and Adelaide bears some resemblance to Santālī et'; the pluperfect suffixes ā-kean in Lake Macquarie and lain, lēn in Kamilaroy might be connected with Santālī akan and len, respectively. It would, however, be rash to lay any stress on such analogy in sound.

We find reflexive and reciprocal bases and so forth, but they are formed in a way quite different from that prevailing in Munda, and the whole structure of the verb is, so far as I can see, quite different.

The passive is formed by adding the pronominal suffixes denoting the object and is not an independent form, as is the case in Munda.

There is nothing corresponding to the categorical a, and participles are, at least in Kamilaroy, formed by adding suffixes to the tense bases.

The subject is indicated by adding pronominal suffixes, which in Encounter Bay are sometimes added to preceding words. Thus,  $y\bar{a}p$ -ap el-in, fuel-I go, I go after fuel. A similar construction is, however, also found elsewhere. Compare the African Hottentot  $ts\tilde{i}$ -b ma, and he gives. It has already been remarked that there is a separate pronominal suffix denoting the agent, a state of affairs which is quite foreign to the Munda languages.

The object is often indicated by adding pronominal suffixes. Thus, nolk-ur-an-el, bit-me-by-him, he bit me; memp-ir-an-el, struck-me-by-him, he struck me, in Encounter Bay. In the Muṇḍā languages, on the other hand, infixes are used instead, while the language of the Hottentots in this respect agrees with Australian; thus, mu-bi-b, see-him-he, he sees him; ma-do-gu-b, give-you-them-he, he gives them to you. Moreover, there is nothing to correspond to the various infixes denoting the indirect object or the genitive which are so characteristic a feature in Muṇḍā languages.

The various forms corresponding to our verbal tenses are further often based on principles which are not found to prevail in the Muṇḍā family. Thus the Wiradurei possesses five different forms which can be translated as a perfect. Thus, būm-al-guain, have struck; būm-al-āwan, have just struck; būm-al-nārin, have struck to-day; būm-al-gurāni, have struck yesterday; būm-al-gunan, have struck a long time ago.

The result of the preceding remarks has not been to corroborate the hypothesis of a close connexion between the Australian and the Munda languages. Such analogy as exists concerns general features which recur in the most different languages all over the world. Our knowledge of the Australian languages is very limited, and I have not been in a position to make use of all that has been written about them. It is therefore possible that Messrs. Thomsen and von der Gabelentz would be able to support their theory with facts which I do not know. So far, however, nothing has been adduced

which proves the existence of a connexion between the two groups of languages, or which even makes it probable.

It is, of course, possible that further researches may adduce new facts which will prove Professor Thomsen to have been right. In that case the explanation will probably be found to be that given by him, that the analogy must be due to the influence of the language of immigrants from India or Australonesia to Australia.

The Munda family comprises several dialects. The table which follows shows their names and the estimated number of speakers. Revised figures, based on the returns of the last Census, have been added in a third column:—

				Name	of diale	ct.			Estimated number of speakers.	Census of 1901,
Santālī								A chi i in	1,614,822	1,795,113
Muņdārī	•								406,524	460,744
				٠.					79,078	111,304
Birhâr		1	1			10		Name of	1,234	526
Kodā							-	Line of the	8,949	23,873
Hō			91						. 383,126	371,860
l'ari		Mah			4		17.0		3,727	3,880
Asurī		nl.	ba.		1		10.		. 19,641	4,894
Korwa		P H		10	Hn.			of the last	20,227	16,442
Kürkü			111	-	999				. 111,684	87,675
	• 17	•	100	350		18	1	2 1211	. 72,172	82,506
Khariā	•							THE PERSON	15,697	10,853
Juang	•	•		100		- 2			102,039	157,136
Savara					10.5	1			35,833	37,230
Gadabā	3						7	TOTAL	. 2,874,753	3,164,036

Santālī, Muṇḍārī, Bhumij, Bīrhār, Kōḍā, Hō, Tūrī, Asurī, and Korwā are only slightly differing forms of one and the same language. All those tribes are, according to Santālī traditions, descended from the same stock, and were once known as Kherwārs or Kharwārs. The Kherwārs of the present day, a cultivating and landholding tribe of Chota Nagpur and Southern Behar, have probably the same origin. The dialects spoken by the tribes just mentioned will in this Survey be collected under the head of Kherwārī. Kherwārī is the principal Muṇḍā language, its dialects having been returned by full 88 per cent. of all the speakers of Muṇḍā tongues. Kherwārī is also the only Muṇḍā form of speech which has remained comparatively free from the influence of neighbouring languages. The vocabulary is to some extent Aryan, and some of the usual suffixes

<sup>&</sup>lt;sup>1</sup> I cannot in this place enter into the question of the relationship between our Munda-Mon-Khmer family and the languages of Australonesia (Indonesian, Melanesian, Polynesian). I am convinced that Pater W. Schmidt is right in classing all these forms of speech together into one great family, but I am not as yet in a position to prove the connexion.

are apparently taken from the same source. The whole character of the language has, however, been preserved with great fidelity, though Aryan principles have of late begun to influence the grammar also. Kherwārī can therefore be considered as the typical representative of the Mundā family.

The remaining dialects are spoken by comparatively small tribes. They have all been largely influenced by Aryan languages, and, in the case of Savara and Gadabā, also by Dravidian forms of speech.

Kūrkū, Khariā, and Juāng agree in one important point. They often use a k where Kherwārī has an h. Thus Kherwārī hān, Kūrkū kon, a child. Savara and Gadabā have on. Attention has already been drawn to the fact that the Mōn-Khmēr languages possess the same word in the form kon. It therefore seems probable that Kherwārī in this respect represents a later stage of phonetical development.

Savara is most closely related to Khariā. It has, however, been largely influenced by Telugu, and it is now a mixed form of speech. This is also the case with Gadabā, where Aryan and Dravidian elements have to a certain extent overgrown the Mundā forms and grammatical principles.

Some of the most characteristic features of the Muṇḍā languages, or at least of its

General character of the Muṇḍā best known representative, will be mentioned in the introduction to Santālī. It will, however, be of interest in this place to make some short remarks on the general character of the family.

Phonology.—The phonetical system of the Muṇḍā languages is very richly developed. It will be shown below under the head of Santālī how that language abounds in vowels. The same is probably the case in other Muṇḍā dialects, though we have not so full and trustworthy information about them as in the case of Santālī. In that language, and in Muṇḍārī, and apparently also in Kūrkū, there are moreover distinct traces of the working of that well-known law of harmonic sequence which affects the vowels of consecutive syllables so as to make them agree with each other in sound. The details will be found under the head of Santālī.

The Munda languages also possess a richly developed system of consonants. Hard and soft consonants are freely used, and both classes can be aspirated. In Aryan loanwords, however, the aspiration is often dropped.

In addition to the consonants known from Aryan languages, we also find a set of semi-consonants. The details will be found under the head of Santālī. These semi-consonants form a very characteristic feature of the Mundā languages. The materials collected for the purposes of this Survey have not, however, been prepared by scholars with a phonetical training. We cannot, therefore, expect to find these peculiarly difficult sounds noted with accurate correctness in the specimens printed in this volume. It is, on the whole, not possible to form an adequate idea of the phonetical system of the Mundā languages from the materials available. It is only the specimens of Santālī and its dialects forwarded from the Sonthal Parganas which are quite trustworthy in this respect.

The semi-consonants correspond to the so-called abrupt tone of Indo-Chinese languages. Similar sounds appear to exist in Sakei and Semang, and probably also in most Mon-Khmēr languages.

No Santālī word can begin with more than one consonant. The same rule apparently holds good in other Muṇḍā dialects.

Formation of words.—Words are formed from bases or other words by means of reduplication or by adding affixes. The numerous Aryan loan-words are, in this respect, treated as indigenous Munda words. The whole root or its first elements can be doubled, and in this way the meaning is intensified in various ways. In this connexion I may also mention the very common jingles such as Santālī chas-bas, cultivation; sojhe-mojhe, straight away (sojhē is a Bihārī loan-word).

With regard to affixes, we are very unsatisfactorily informed about the use of prefixes. It is, however, probable that they have played a considerable rôle in the history of Muṇḍā words. Compare Santālī a-lan, Kūrkū lan, tongue; Santālī a-nu, to give to drink; Santālī mo-cha, Kūrkū chā-bū, mouth; Santālī a-krin, to give to buy, to sell; kirin, buy; Savara kin-sor, dog; kim-pon, belly; tim-ji, nine; Khariā ro-mong, nose, etc.

The most important means of modifying the meaning of a root is, however, the insertion of infixes. Compare the Mundari ma-na-ran, greatness, from maran, great; ma-pa-ran, very great, and so forth.

Suffixes do not appear to play any prominent rôle in the formation of Munda words.

Such as are in common use are pronominal.

The Muṇḍā languages belong to that class which possesses a richly varied stock of words to denote individual things and ideas, but is extremely poor in general and abstract terms. Thus there are in Santālī at least twelve verbs which can be translated 'to carry.' Compare dipil, to carry on the head; gugu, to carry on the back; hão, to carry astride the hip; hārmāt', to carry under the arm, and so forth. Such verbs denote the various ways of carrying, and there is no general term simply meaning 'to carry.' In a similar way nouns denoting relationship are seldom conceived in the abstract, but a pronominal suffix restricting the sphere of the idea is usually added. Thus, Santālī eṅga-ñ, my mother; eṅga-t, his mother; but seldom eṅga, in the meaning of mother, alone.

Classes of words.—The various classes of words are not clearly distinguished. The same base can often be used as a noun, an adjective, or a verò. Spoken language, of course, is not composed of words but of sentences, and the meaning of each individual word is only apparent from the context. The Munda words simply denote some being, object, quality, action, or the like, but they do not tell us how they are conceived. It is for instance only after inspection of the context that we can decide whether a word denoting the idea 'to give' means 'giving,' or 'given.'

Inflexional system.—The Munda inflexional system in many respects differs from that prevailing in Aryan and Dravidian languages.

Nouns.—Nouns do not differ for gender. The natural gender is distinguished by using different words or by adding words meaning 'male,' 'female,' respectively. There is, however, a feminine termination i used in a few words; thus Santālī  $k \tilde{o} r \tilde{a}$ , boy;  $k \tilde{u} r \tilde{i}$ , girl. Such instances are, however, due to Aryan influence.

Nouns, on the other hand, can be divided into two classes, viz., those that denote animate beings, and those that denote inanimate objects respectively.

<sup>&</sup>lt;sup>1</sup> The personal pronouns possess suffixed forms of the genitive; thus, apu-\(\tilde{n}\), my father. According to Pater W. Schmidt a suffixed genitive without any case mark is only used in such languages as form their indexional forms by means of prefixes See his paper in Mitteilungen der Anthropologischen Gesellschaft in Wien, xxxiii, 1903, p. 381,

There are three numbers, the singular, the dual, and the plural. The suffix of the dual is  $k\bar{\imath}n$  or  $k\bar{\imath}n$ , and that of the plural  $k\bar{\imath}$  or  $k\bar{\imath}n$ , in all dialects of Kherwārī and in Kūrkū. Those suffixes can therefore be considered as the common property of the whole family. In Juāng and Khaṛiā the suffix of the plural is ki, to which corresponds Savara ji. This ki or ji is probably the old dual suffix. Khaṛiā has formed a new dual suffix  $kij\bar{\alpha}r$ , which is clearly derived from ki by adding  $\bar{\alpha}r$ . This  $\bar{\alpha}r$  is probably the numeral  $b\bar{\alpha}r$ , two. Compare  $amb\bar{\alpha}r$  and  $am\bar{\alpha}r$ , you two. Juāng and Savara have apparently no dual suffix. The same is the case with Gadabā.

The Munda languages do not possess anything corresponding to the cases of the direct and indirect objects. These relations find their expression in the verb. In this respect we may compare Munda with, for instance, the so-called incorporating languages of America. In the minor dialects, however, Aryan suffixes of the dative and the accusative are gradually being introduced.

The various relations of time and space are indicated by adding postpositions.

The genitive is an adjective. In the most typical Munda languages it has various forms according to whether it qualifies an animate or an inanimate noun.

Numerals.—The first ten numerals in Santālī, Khariā, and Savara have been given in the table on p. 12. The Santālī numerals are typical of all the dialects of the so-called Kherwārī. The table which follows registers the forms in use in the other dialects:—

	Santāli.	Kürkü.	Khariā.	Juang.	Savara,	Gadabā.
1	mit*	mia	moyod	min ; eka	bo	mui-rō
2	băr-eā	bār-iā	baria	ban ; dui	bāgu	bār-jū
3	pä-a	āpi-ā	upe	tin	yāgi	ig-rō
4	pōn-cā	upūn-ia	i'pon	chāri	uñji	uun-rō
5	må; ä	monoiyā	moloi	päñch	molloi	manlē
6	turūi	turūiya	tiburu	chhao	tudru	tir
7	ēāe	yēya	gul	sāta	gul-ji	sät
8	irāl irāl	ilar-iya	tham	ātha 7	tam-ji	āţh
9	ärä	ārē-ya	tomsiń	nao ,	tim-ji	nou
10	gål	• gel-ya	gol	daso	gal-ji	das
0	ist	fea.	bis; kori	kođể	kodi	bis

It will be seen that Juang and Gadaba have adopted Aryan forms. The same is, to a great extent, also the case in other dialects. Thus the Aryan forms are commonly used in all business transactions. Khariā and Savara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 12 will show that in this respect they agree with Mon-Khmer.

Higher numbers are counted in twenties.

Pronouns.—The materials available do not allow us to give a full list of the personal pronouns in all Munda languages. The details will be found under the head of the various dialects. It has already been remarked that Juang, Savara, and Gadaba have apparently abandoned the use of the dual.

The dual and plural of the personal pronoun of the first person have two forms, one excluding, and one including, the party addressed. Khariā has here, as in the case of nouns, partly adopted new forms. With regard to Juang, Savara, and Gadaba, our information is insufficient.

Kherwari has a long series of pronominal suffixes and infixes. The details will be found under the head of Santālī. Other dialects have only preserved traces of these affixes.

Verb.—The nature of the typical Munda verb will be discussed in some detail under the head of Santālī. In this place I shall only mention that Aryan principles have largely influenced the verbs of the minor dialects.

For further details the student is referred to the remarks in the introduction to Santālī and under the head of the various dialects.

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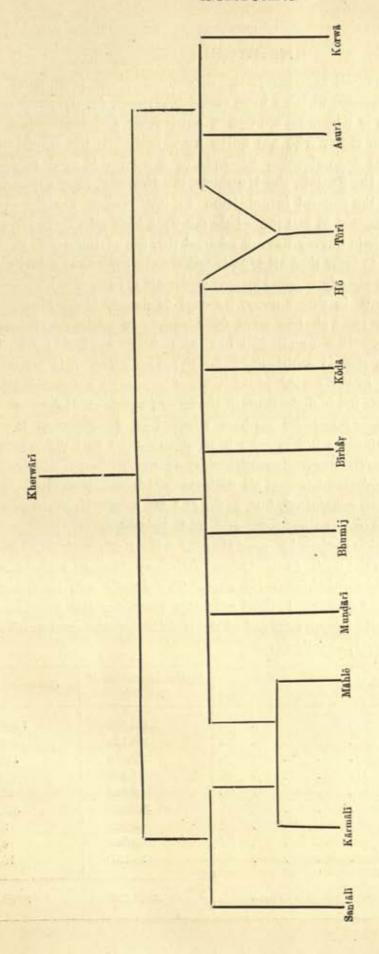


Table indicating the relationship of the different Kherwari dialects.

### KHERWART.

About eleven-twelfths of all Muṇḍās, in the wider sense of the term, speak slightly varying dialects of one language, which I have called Kherwāri, i.e. the language of the Kherwārs. The Kherwārs or Kharwārs are now a cultivating and landholding tribe of Chota Nagpur and Southern Behar who are quite Aryanized. In the traditions of the Santāl people, however, the denomination Kherwār or Kharwār is used to denote the common stock from which the Santāls, the Muṇḍārīs, the Hōs, etc., have sprung. It has already been mentioned in the general introduction to the Muṇḍā Family that some scholars have therefore proposed to call the whole family Kherwarian. It has also been pointed out that the Linguistic Survey has not adopted this use of the word Kherwarian because we have no right to infer that all Muṇḍā tribes have ever been called Kherwārs and because the family has already become known under other names.

The name Kherwārī will, in this Survey, be used to denote those Muṇḍā dialects which used the word hār or some similar word for 'man.' It might also be called the Eastern Muṇḍā language. The name Kol has also been applied to it, but this denomination is apt to give rise to ambiguity. In the first place, it is often used to denote all Muṇḍā dialects, in the second place it often occurs as a denomination of a group of dialects which does not include Santālī, the most important dialect of the language in question. The name Kherwārī has been adopted in deference to the Santālī traditions and to those eminent scholars who have proposed to call the whole family Kherwarian. The name has the great advantage of being new so that it cannot easily be misunderstood. The close relation between all dialects which are comprised under the name Kherwārī has long been recognized, but, so far as I am aware, they are now for the first time classed together as one distinct form of Muṇḍā language.

The Kherwari language is spoken by more than 2½ million of people from Bhagalpur and the Sonthal Parganas in the north to the Orissa Tributary States in the south, and from Morbhanj in the east to Sambalpur in the west. The details will be found below under the various dialects. According to local estimates made for the purposes of this Survey and the more accurate figures returned at the last Census, the number of speakers may be put down, respectively, as follows:—

			-	Name	of dia	lect.				Estimated number of speakers.	Census of 1901.
		14							(*/:	1,614,822	1,795,113
Muņdārī										406,524	460,744
12/10/10/10					٠					79,078	111,304
Birhâr					188					1,234	526
Kodā										8,949	23,873
Нō									1.0	383,126	371,860
l'ūri										3,727	3,880
Asuri			14				٠			19,641	4,894
Korwa	•	•						•	٠	20,227	16,442
								To	TAL	2,537,328	2,788,636

KHERWĀRĪ. 29

The most important form of Kherwārī is Santālī, and the principal features of the language will be described under the head of that dialect. It has two slightly different sub-dialects, Kārmālī and Māhlē, which connect Santālī with the Kol dialects proper, Muṇḍārī, Bhumij, Bīrhār, Kōḍā, and Hō. The remaining dialects, Tūrī, Asurī, and Korwā, are more closely related to Muṇḍārī than to Santālī. In some characteristics, however, they agree with the latter dialect as against the former. The Santāls, the Asurs, and the Korwās use the word Mānjhi as an honorific title to denote themselves. The name Mānjhi has been returned as denoting a dialect in Raigarh. It is a form of speech between Asurī and Korwā, and the figures will be shown under Asurī. Tūrī is more closely related to Muṇḍārī than are Asurī and Korwā. Korwā, on the other hand, may be considered as the link connecting Kherwārī with Khariā and the western and southern Muṇḍā dialects.

Santālī is the most important of all the Muṇḍā languages. About 57 per cent. of all Muṇḍās have been returned under that form of speech. The total number of speakers is about 13 million of people.

Santālī literally means 'the language of the Santāls.' 'Santāl' is the name applied by foreigners to the tribe which has given its name to the Sonthal Parganas. Santāl is, according to Mr. Skrefsrud, a corruption of Sãotāl or Sãotār, the common name of the tribe used by Bengalis. The forms Santāl and Sontāl are only used by natives who have come into contact with Europeans. He derives the name from Sãot in Midnapore where the tribe is supposed to have been settled for several generations. The 'Soontarrs' are mentioned as a wild and unlettered tribe as early as 1798.'

Santāls call themselves  $h\tilde{a}r$ - $k\tilde{o}$ , men, or  $h\tilde{a}r$   $h\tilde{a}p\tilde{a}n$ , man child. When asked about their name and caste they usually apply the title  $M\tilde{a}n\tilde{j}hi$ , headman, to themselves. Their language has therefore sometimes been reported under various names such as  $H\tilde{a}r$ ,  $H\tilde{a}r$   $r\tilde{a}r$ , i.e. the speech of the Hars,  $M\tilde{a}n\tilde{j}hi$ , and so forth. Outsiders often also use  $Phars\bar{i}$  or  $Pars\bar{i}$  as a denomination of this form of speech. In Murshidabad the language is locally known as  $Jangal\bar{i}$ , forest language, or  $Pah\bar{a}ri\bar{a}$ , mountain-language. In Bankura and Morbhanj it has been reported as  $Th\bar{a}r$ , i.e. language (that is 'the foreign language'), and in Bankura some speakers were returned in the Survey estimates under the head of  $Kh\bar{e}r\bar{a}$   $Kar\bar{a}$ . It is, however, now reported that no such dialect exists in the district. The so-called  $kh\bar{a}r\bar{a}$   $kh\bar{a}r\bar{a}s$  of the Sonthal Parganas are related to the Jadopatias. They are semi-Hinduized aboriginals.

All these secondary names are based on misunderstandings or on considerations which have nothing to do with language. They will, therefore, be discarded in the following pages, and the language will be styled Santālī throughout.

According to Santālī traditions, the tribe was once united with what are now the Muṇḍārīs, the Hōs, and other small tribes. They assert that in those old times they were called Kherwārs or Kharwārs. Their traditional tales contain allusions to old wanderings from the west. These wanderings have probably taken place in relatively modern time. According to Mr. Risley, it is clear that a large and important Santāl colony was once settled in parganas Chai and Champa in Hazaribagh. The same authority further remarks:

'A tradition is noticed by Colonel Dalton of an old fort in Chai occupied by one Jaura, a Santāl Raja, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Sayyid Ibráhim Alí alias Malik Bayá, a general of Muhammad Tughlak's, who died in 1353. This tradition, so far as it refers to the existence of a Santāl fort in Chai Champa, is to some extent corroborated by the following passage from the legends of the Southern Santāls collected by the Rev. J. Phillips, and published in Appendix G. to Annals of Rural Bengal, ed. 1868:—" Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Ahin gate and the Bāhini gate, to the fort of Chai Champa." If, moreover, the date of the taking of this fort by Ibráhim Alí were assumed to be about 1340 A.D., the subsequent migrations of which the tribal legends speak would fill up the time intervening between the departure of the Santāls from Chai Champa and their settlement in the present Santāl Parganās. Speaking generally, these recent migrations

<sup>&</sup>lt;sup>1</sup> See the references given in Mr. Crooke's edition of Yule and Burnell's Hobson-Jobson.

This word, which literally means 'Persian,' is used by speakers of Aryan languages all over Northern India to indicate a tongue which they do not understand. For instance, it is frequently applied to the secret argots of criminal tribes, much as we in England talk of 'Thieves' Latin.'

have been to the east, which is the direction they might primal facie have been expected to follow. The earliest settlements which Santāl tradition speaks of, those in Ahiri Pipri and Chai Champa, lie on the north-western frontier of the table-land of Hazaribagh and in the direct line of advance of the numerous Hindu immigrants from Behar. That the influx of Hindus has in fact driven the Santāls eastward is beyond doubt, and the line which they are known to have followed in their retreat corresponds on the whole with that attributed to them in their tribal legends.'

From Hazaribagh the Santāls are stated to have wandered into Manbhum, and, further, into the Sonthal Parganas.

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santāls are still found all over Hazaribagh. Mr. Skrefsrud, it is true, thinks that the traditionary wanderings have taken place in a very remote past. According to him they imply an old immigration into India from the north-west while Colonel Dalton explains them as referring to an ancient wandering from Assam. A good deal of the traditionary accounts are concerned with the time previous to the stay at Chae Champa. All places in which they are supposed to have lived, from Hihīrī Pipīrī to their present home, are mentioned, and also some names from the most remote antiquity; compare p. 64 below. They are always repeated at the Chāchō chhātiār, the ceremony performed when a person is admitted as a member of grown up society.

It seems to me that Mr. Risley is right in refusing to attach high antiquity to the Santāl traditions. They are apparently influenced from various sources.<sup>2</sup>

Some remarks about the position of the Munda race will be found in the general introduction to this volume. See above, p. 5. In this place we are only concerned with the actual habitat of the Santāls.

Santālī is spoken over a strip of country extending for about 300 miles from the Ganges in the north to the Baitarani in the south. It comprises the south of Bhagalpur and Monghyr; the west of Birbhum and Burdwan; almost the whole of Bankura; the western corner of Midnapore; the greater portion of Morbhanj and Nilgiri; the north-west of Balasore; the north-east of Keonjhar; Dalbhum; Sarai Kala; Kharsawan; Manbhum; the Sonthal Parganas, and the east of Hazaribagh. There are further scattered settlements in the south-west of Murshidabad, in the central parts of the 24-Parganas, in the jungles in the south of Dinajpur and the adjoining tracts of Malda, Rajshahi, and Bogra, and in the south-west of Rangpur. Non-resident immigrants have further brought the language to Jalpaiguri and to Assam, where the Santāls are occupied as coolies in the tea-gardens.

Santālī is nowhere the only language, and only in the Sonthal Parganas is it the principal one. Minor Muṇḍā dialects are found side by side with Santālī, and Aryan

<sup>&</sup>lt;sup>1</sup> According to local tradition Kherwars ruled in comparatively modern times so far north as the district of Gaya. In the south of that district there are several old forts still attributed to the 'Kol Rajas.' See also the Rev. F. Hahn, on Dravidian and Kolarian Place names, in the Journal of the Asiatic Society of Bengal, Vol. lxxii (1903), Pt. III., pp. 91 and ff.

<sup>&</sup>lt;sup>2</sup> Mr. Risley has drawn attention to the fact that the supreme god Thakur of the Santal traditions bears a Hindi name. The Aryan origin of the word Thakur has been doubted, but no other possible derivation has been proposed. The word occurs in late Sanskrit in the form thakkura. The form thakkura shows that the word has been borrowed from Präkrit. It has almost the same signification as sthawira, and is used as a respectful title. It should be derived from the base stha, which in Präkrit sometimes forms the present thakkaï. The cerebral th does not make this explanation improbable. Marāthi thāk'nē shows that a Prākrit present thakkaï must have existed. Similarly, a form thēra exists in addition to thera, the Prākrit equivalent of sthavira.

tribes have, generally speaking, occupied the plains, just as the Santāls themselves have formerly ousted the Malto tribe from the lowlands and valleys and have confined them to the higher lands and the hills.

Santālī is a remarkably uniform language. There are only two dialects, and even these do not differ much from the standard form of speech. They are the so-called Kārmālī, spoken by the Kâlhā tribe in the Sonthal Parganas, Manbhum and Hazaribagh, and the dialect of the Māhlēs in the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum. Both will be separately dealt with below.

Santālī has, to some extent, been influenced by the neighbouring Aryan languages. This influence is, however, mainly confined to the vocabulary, though we can also see how Aryan suffixes and Aryan syntax are beginning to make themselves felt, and some of the most usual postpositions are perhaps Aryan. Broadly speaking, however, the structure and the general character of the language has remained unchanged.

Bihārī is the Aryan language which has most largely influenced Santālī. In the east the language has now begun to come under the spell of Bengali, and in the south the influence of Oṛiyā is traceable. The different sources from which words have been borrowed influence to some extent the form in which they are adopted. Thus the short a is retained in words borrowed from Bihārī, but is pronounced as an a in cases where the loan has been made from Bengali. In this way a slight difference is produced in the Santālī of the Bengali districts and that spoken in places where Bihārī is the principal Aryan language. The influence of Bengali is of a relatively modern date. On the other hand, it has of late years been gradually spreading.

This difference between Bengali-Santālī and Bihārī-Santālī, which only exists in a limited part of the vocabulary, cannot be seen from the specimens which follow. It would be necessary to have far more materials for comparison in order to account for it. The loss is not, however, great, the real language being the same in both cases.

The purest Santālī is spoken in the north, especially in the Sonthal Parganas and in Manbhum. The dialect spoken in Midnapore, Balasore, Singbhum, and the Orissa Tributary States is more mixed and shows signs of gradually yielding to Aryan influence.

The number of speakers in those districts where Santālī is spoken as a vernacular has been estimated as follows for the purposes of this

Number of speak	cers.		Su	rvev	-	iateu	ao	10110	ws	101	tue	purposes	C
Burdwan			1		7/1	1700							
Birbhum												21,368	
Bankura				•								41,700	
Midnapore	Ser.		12									96,911	
Murshidabad	(8)											118,062	
Monghyr			100									7,795	
Bhagalpur	2	1	*									7,000	
Sonthal Pars	•	100										50,063	
Balasore	ganas		1.0									626,254	
Hazaribagh			**			76						893	
Manbhum			199									72,535	
												144,820	
Singbhum								1/6				59,212	
												00,212	
			-					Car	ried	over		1,246,613	

					В	rough	forwa	ard	1,246,613
Keonjhar									11,730
Morbhanj			1.			200			154,806
Nilgiri			1.						1,865
Sarai Kala									17,815
Kharsawan									2,957
Bonai								(*)	39
							То	TAL	1,435,825

According to local estimates Santālī was further spoken abroad in the following districts:—

ngal Presidency-	_						-21					
24-Parganas											18,868	
Rajshahi .											5,652	
Dinajpur .											28,148	
Jalpaiguri											3,275	
Rangpur .							*			49	905	
Bogra .											4,910	
Malda .				1							25,000	
Sarguja .							* 1				- 16	
										-		86,774
sam—						7		- /				
Cachar Plains						. :	1.0				2,162	
Sylhet .											3,950	
Goalpara .											1,000	
Kamrup .											140	
Darrang .											1,900	
Nowgong .		0.0									1,100	
Sibsagar .											4,250	
Lakhimpur											4,700	
										-	•	19,202
							To	TAL				105,976
dding these fi	gure	s we	arri	ve at	the	follo	wing	grai	nd to	tal	for the	language
			10000000		Constitution of							and and c
Santāli spoken					*			100			435,825	
Santālī spoken	aprot			N.				1.97			105,976	
							To	TAL		1	541,801	

The speakers in the 24-Parganas are immigrant settlers, mainly from Hazaribagh. Those in Rajshahi are immigrant settlers in the north, and those in Dinajpur immigrant settlers in the south. In Bogra the Santāls are found as immigrant settlers in the west. In Malda, where they have settled in the east, they have only been in the district for about 20 years. The speakers in the other district are stated to be non-resident immigrants.

B

The above figures include the speakers of the so-called Khērā Karā in Bankura (429), of the so-called Mānjhī in Keonjhar (26) and Morbhanj (1,551), of the so-called Thār in Bankura (123) and Morbhanj (1,306), and 39 speakers from the Bonai State who were reported to speak Tār, but regarding whom no further information has been available. Regarding the so-called Mānjhī of the Raigarh State see below pp. 145 and ff.

The revised figures for the two Santālī dialects Kārmālī and Māhlē will be given in detail later on. The total number of speakers has been put down at 44,060 for Kārmālī and 28,961 for Māhlē. The grand total for Santālī is accordingly as follows:—

Santālī prop	er		1	100				500	1,541,801
Kārmālī					23				44,060
Māhlē .			25		- 61	2			28,961
							То	TAL	1,614,822

At the last Census, of 1901, Santālī was returned from the following districts:-

				1	1. 8	ANTĀLĪ	PROP	ER.				
Bengal Preside	ney-											
Burdwan										5 . 3		39,428
Birbhum		4						1		1.		47,455
Bankura								-		4		98,521
Midnapore				11000								146,018
Hooghly												9,061
Howrah									70		1	205
24-Pargans	18											3,655
Calcutta	. 4			140		10.00						4
Nadia					9	100						81
Murshidaba	ad											12,508
Jessore					0		ii.	1			•	69
Khulnn								100		9.1	18	83
Rajshahi					٠				200		·	2,003
Dinajpur				- 0								64,767
Jalpaiguri							13					12,164
Darjeeling					•		18.0		- 8	1		1,608
Rangpur	· V								18			5,025
Bogra		20							-			2,357
Pabna						-					•	252
Dacca												202
Faridpur											•	8
Chittagong		-1			•		Day					409
Chittagong		Tracte									•	74
Darbhanga										*		19
					*						*	12,461
Bhagalpur							*				*	17,396
Purnea					-							
Malda										*		5,315
Sonthal P	•	•							•			37,398
Cuttack	1000							-			. (	348,847
Balasore							-			- *		1
Puri .					*			47		*		8,257
Hazaribag			*									3
Personal Control of the Control of t	n	*	*			100						78,358
Ranchi		0.						4				425
Palamau												362
Manbhum		*		100		14		*				181,687
Singbhum		*							14.			74,595
Kuch Bih			*	1			. 0	4	2			21
Orissa Tril				_ :			10.					192,284
Chota Nag		ributa	ry	States								20,884
Hill Tippe	TS.							1				157

SALE PROPERTY.					- 1	Brough	ht for	ward		1,7	24,227	
Assam—											0.14	
Cachar Plain	18 .										2,147	
Sylhet .											4,241	
Goalpara .				- 6							1,950	
Kamrup .			*								426	
Darrang .											2,890	101
Nowgong .											668	
Sibsagar .											9,579	
Lakhimpur											7,968	
Lushai Hills											190	
North Cacha											52	
Naga Hills											12	
		TEN-	- 1						1.0		5	
Khasi and Ja	THEFTH	Hills				*:						
Manipur .							*				1	700
								TOTAL	Assam			30,129
B. KARMALI.												17,342
MAHLE .			(9)									18,801
									TOTAL			1,790.499

To this total must probably be added 4,614 speakers of Jangli who were returned from Assam. This would bring the total up to 1,795,113.

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Santālī does not possess a written literature, but traditional legends are current among the people. Mr. Skrefsrud has collected many of Language and literature. them from the mouth of Kolean, an old Santāl sage. This collection, the so-called hapram-ko-reak' katha, the Tales of the Ancestors, has been published in 1887. See authorities above.

Santālī has been reduced to writing by European missionaries, and the Roman character has commonly been used in writing it. There are two Santālī translations of the New Testament. The Old Testament has lately been translated by the Rev. P.O. Bodding.

Santālī is a comparatively well known language. Mr. Skrefsrud's grammar, published in 1873, is still the leading authority, and unsurpassed in correctness and consistent orthography. It is arranged after the pattern of Indo-European grammars, and some parts of it, e.g. the conjugation of verbs, has become unnecessarily long and complicated. Mr. Heuman's grammatical sketch is entirely based on Mr. Skrefsrud's grammar, but is much simpler.

I shall in the following pages make a few remarks on Santālī. For further details the student is referred to the authorities mentioned above, and especially to the grammars of Messrs. Skrefsrud and Heuman.

Pronunciation.—Santālī has a richly developed system of vowels. All the vowels can be short as well as long. Long vowels are not marked in the best specimens, which follow the system of spelling agreed upon by the missionaries on the field. I have not therefore, made any attempt at introducing separate signs for them. Some specimens distinguish between short and long vowels, but in a very arbitrary way. Santali has, in such specimens, usually been seen through Bengali spectacles. Thus the long  $\hat{a}$ , the sound of a in 'all', is written a, the short a of the German 'mann' occurs as  $\bar{a}$ , and so forth.

No fixed rules can be given with regard to the quantity of vowels. Short vowels are frequently lengthened when the meaning is emphasized; thus, gach'-en-a-e, he died, becomes gach'-en-a-e with a very much lengthened a, if the loss and grief is emphasized. The vowels of monosyllabic words are usually long if the word does not end in a semiconsonant, in which case it is usually short. Thus nat, see; har, man; num, name; and likewise also  $\bar{a}p'$ , to alight;  $\bar{a}t'$ , to lose; but mit', one; rak', call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus,  $\tilde{n}\tilde{a}l$ , see, passive base ñālāk'; dāl, strike, reciprocal base dapāl.

The vowels are pronounced as on the continent of Europe.

A is the sound of a in father and the corresponding short sound. I and u have the sounds of i in 'pin,' 'police,' and of u in 'full,' 'prune,' respectively.

E and o have two sounds each. E is the sound of either of the es in the German 'Segen';  $\ddot{a}$  that of  $\ddot{a}$  in the German 'Nähe.' O has the sound of either of the os in 'promote,' and  $\acute{a}$  that of a in 'all.' E and  $\ddot{a}$ , o and  $\acute{a}$ , respectively, are only distinguished in the specimens received from Messrs. Skrefsrud and Bodding. I have distinguished them throughout in accordance with the decisions of a conference of Santāl missionaries held some four years ago in order to decide upon the printing of Mr. Bodding's translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open ( $\ddot{a}$  and  $\ddot{a}$ ) and closed (e and o) vowel sounds in the bases of words, but not in suffixes and personal pronouns. This practice has been followed in the translations of the Bible issued by the Scandinavian Mission.

All the vowels can be nasalised and are then marked in the usual way,  $\tilde{a}$ ,  $\tilde{e}$ ,  $\tilde{i}$ , and so forth.

There is still another set of vowels which Mr. Skrefsrud calls neutral and marks by putting a dot under the vowel, thus a, e, i, o, u. They may be compared with the short indistinct vowel sound which English r assumes in words such as 'here,' with the final e in German 'Ruhe,' and with the short e in French 'quatre-vingt.' The most common of these sounds, which partly play a prominent rôle in the language, is the neutral a. It is the only one which is regularly expressed in writing. It has a deep guttural sound. The neutral i and u are only used as the second component of diphthongs beginning with a. The neutral vowels are apparently always due to the influence of an i or u in the preceding or following syllable. The influence of those sounds is even felt if they have themselves disappeared; compare k o l, old k o l, from Hindi k o e l, cuckoo.

The diphthongs are numerous, viz., ae, ao, ai, au, ao, ia, io, iu, ae, oa, oe, ua, ui.

Harmonic Sequence.—There is a distinct tendency in Santālī to approach the sound of vowels in consecutive syllables to each other. The vowel affected by this tendency is sometimes the preceding and sometimes the following one. This tendency is known under the name of harmonic sequence, and it is familiar as occurring also in other languages. For instance it is a very characteristic feature of the Ural-Altaic forms of speech. Compare above, p. 22.

In Santālī the facts are as follows:-

I and u neutralize all vowels which come under their influence, but instead of the short or long a, e, o, thus produced, we often find short or long e, i, u, respectively. Thus,  $h\bar{u}\bar{q}$   $huk\bar{q}$  and  $h\bar{u}\bar{e}$   $huk\bar{e}$ , jackal's cry;  $k\bar{o}r\bar{a}$ , boy;  $kur\bar{i}$ , instead of  $k\bar{o}r\bar{i}$ , girl: parh-ao, read, but bujh-au, understand: kala, deaf; fem. kali: ach'-ak', his;  $i\bar{n}$ -ak', my: ba-ko, not they;  $b\bar{q}$ - $a\bar{n}$ , from ba- $a\bar{i}$ , not I, and so forth. If an a, e, or o must be retained in the neighbourhood of an i or u, those latter sounds must be changed; thus,  $d\bar{a}l$ - $a\bar{i}$ -

When followed by a or o, e is generally substituted for  $\ddot{a}$  and o for a in the demonstrative bases  $\ddot{a}n$ , this;  $\dot{a}n$ , that. Compare  $\ddot{a}n-t\ddot{a}$ , just there; but en-ka, just so; en-ko, these:  $\ddot{a}n-t\ddot{a}$ , there; but on-ka, thus. The pronominal bases  $\ddot{a}n$ ,  $\ddot{a}n$  accordingly become en, on, respectively, and they are further replaced by in, un, respectively, in words such as in-i, this very; un-i, this. Compare the preceding rule. In a similar way  $\ddot{e}$  is substituted for the  $\ddot{a}$  in the suffix  $r\ddot{a}$ , in the genitive suffix  $r\ddot{e}ak$ , etc.

The vowels of dissyllabic words will, accordingly, usually be found to agree with each other. If one of the syllables contains an i or u, the other usually contains a neutral or closed (e or o) vowel, and vice versa. If one of the syllables contains an a or á, the other syllable cannot as a rule contain an e or o, and vice versá. Thus the passive suffix ok' becomes ák' after ä and á. Compare dal-ok', to be struck; but sän-ák', to go. In some isolated cases this ok' becomes uk' after i and u; thus, hij-uk', come; guj-uk', die. In a similar way, the pronominal suffix  $\ddot{a}$ , he, she, becomes e after a or o, and i(originally e or i) after a or u; thus, dal-a-e, he strikes; handua-i utu-let'-a, bambooshoots-she curried, she has made curry of bamboo shoots. There are many exceptions to these rules, especially when the vowels of both syllables are long, and in words recently borrowed from Bengali or Bihārī; thus, ārā, nine; sādām, horse; sirā sārā, bruised, bloody; nārkār, cocoa, etc. It should further be remarked that no hiatus and no diphthong in closed syllables is allowed to stand. Euphonic consonants are inserted between concurrent vowels, and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word 'mile' is pronounced māl and mayel. Compare further uni-ge-y-ā mān-et'-a, he-he says, etc. A euphonic w is very commonly inserted by women before suffixes; thus, lai-w-ad-e-a, said to him.

Consonants. - Santālī possesses the same sets of consonants as Hindī, viz., four gutturals, four palatals, four cerebrals, four dentals, and four labials, with the corresponding nasals. They are written and pronounced as in Hindi. Two consecutive syllables cannot begin with an aspirated letter. From jhich', open, we must therefore form jhi-jich'-ich', one who opens. There is further a y, an r, a cerebral r, an l, a v, a w, an s, an h, and four sounds which have been called semi-consonants, and are written k', ch', t', and p', respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing k, ch, t, and p, respectively. So far their formation is, each to each, like that of an ordinary k, ch, t, p. While, however, the final pronunciation of these latter sounds is effected in such a way that the breath in passing out strikes against the points of contact, the contact is, in the case of the semi-consonants, released before the breath passes out, and in this way an abrupt sound is produced. It apparently closely resembles the so-called abrupt tone of many Indo-Chinese languages, which has sometimes been described as the formation of a consonant in the mouth without finally pronouncing it. Phonetically the semi-consonants can be described as checked consonants, without the

Instead of passing out through the mouth the breath is sometimes emitted through the nose, and the semi-consonants then assume something of the sound of nasals. We therefore often find them written  $\dot{n}$ ,  $\tilde{n}$ , n, and m, respectively.

The semi-consonant k' is pronounced farther back in the throat than the consonant k. The semi-consonants are a characteristic feature of all Munda languages. They have been marked in various ways. Thus we very often find a' and ah for ak'; ai and ae, a:, and ai: for ach', and so forth. I have followed Mr. Skrefsrud in writing k', ch', t', p', respectively.

The final semi-consonants of verbal bases are changed to the corresponding soft consonants according to certain laws. A semi-consonant at the end of a base is thus changed in the future and in the imperative if the verb is used in a transitive sense and if there is no object infix; further before the infixes in, tin and e, tae, and the passive

suffix ok'. The k' of the manimate suffix ak' is never changed; the k' of the passive suffix ok' only in the intensive form og-ok'. The final t' of verbal suffixes becomes d before animate infixes beginning with a vowel. There is further now a tendency, especially in the language of men, to substitute d for t' before the categorical a. Thus, mak', cut,  $m\bar{a}g$ - $\bar{a}$ -e, he will cut;  $m\bar{a}g$ -e- $\bar{a}$ -e, he cuts him;  $m\bar{a}g$ - $ti\bar{n}$ - $m\bar{e}$ , cut mine;  $j\bar{a}m\bar{a}n$ - $\bar{a}m\bar{a}g$ , that he may cut; mak'- $k\bar{o}$ -m, cut them; mak'-ak'- $m\bar{e}$ , cut at it; mak'-ae- $m\bar{e}$ , cut for him; mak'-et'-a-e or mak'-ed-a-e, he cuts; gitich', lay down; gitij-e- $p\bar{a}$ , lay him down; chet', learn, imperative ched- $m\bar{a}$ , durup', place, durub- $i\bar{n}$ - $m\bar{a}$ , place me.

In such verbs as are both transitive and intransitive, the semi-consonant is always left unchanged when the verb is used in an intransitive sense. Thus beret'-me, stand up; but bered-me, raise up; beret'-ā-ñ, I shall arise; bered-ā-ñ, I shall raise.

Accent.—In words of two syllables the accent usually rests on the first. Thus  $s\acute{e}rma$ , year. The final syllable is, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in  $\tilde{n}$ , and when it is a reduplicated or reflexive monosyllabic base. Thus,  $s\ddot{a}n\acute{a}k'$ , go:  $ag\tilde{n}$ , bring;  $teh\acute{e}\tilde{n}$ , to-day;  $da\cdot d\acute{a}l$  and  $da-p\acute{a}l$ , the intensive and reciprocal bases of  $d\acute{a}l$ , strike. There are many exceptions to the general rule, but we have no detailed information about the matter.

Affixes.—Santālī makes use of numerous affixes of various kinds, prefixes, infixes, and suffixes. Most of them play a rôle in what corresponds to the inflexional system of Indo-European languages, and many such affixes will be mentioned in what follows. In this place I shall only mention a few affixes which are used in the formation of words.

A prefix a is sometimes used to form a kind of causative; thus, a-sān, to lead about from sān, go; a-nu, to give to drink, from nu, drink; a-ja, to give to eat, from jam, eat. Compare the a of pronominal suffixes denoting the indirect object.

There are several infixes in use.

A k' is inserted after the first vowel of a word. The vowel is, in monosyllabic words, repeated after the k'. It is usually also perceptible, though very faintly sounded, in other words, especially such as begin with a vowel. In this way intensives are formed from verbs beginning with vowels and from some which begin with a consonant; thus,  $\hat{a}l$ , write, intensive  $\hat{a}k'\hat{a}l$ ;  $ag\bar{u}$ , bring, intensive  $ak'g\bar{u}$ ; benao, make, intensive bek'nao. Distributives are similarly formed from some numerals beginning with vowels; thus,  $ek''\bar{a}e$ , seven each, from  $\bar{e}\bar{a}e$ , seven;  $ik'r\bar{a}l$ , eight each, from  $ir\bar{a}l$ , eight. Finally, k' is often inserted in demonstrative pronouns beginning with an n in order to intensify their meaning. The vowel of the base is then always nasalized. Thus, nui, this man here,  $n\tilde{u}k'\tilde{u}i$ , just this man here.

An infix p is used to form collective nouns and reciprocal verbs. Thus,  $ma\tilde{n}jhi$ , headman;  $mapa\tilde{n}jhi$ , a collection of village headmen; dal, strike; dapal, strike each other. In a few cases it is difficult to define the exact meaning of this infix. Compare  $h\tilde{a}n$  and  $h\tilde{a}p\tilde{a}n$ , child. The latter form is properly collective.

An n is often infixed after the first vowel of a word, the vowel being also repeated after n. In this way collective numerals and some nouns are formed. Thus, bar, two; ba-na-r, both;  $p\ddot{a}$ , three;  $p\ddot{a}-n\ddot{a}$ , all the three; pon, four; po-no-n, all four; dapal, to cover; da-na-pal, a cover; muchat and mu-nu-chat, end, termination.

Another infix t is inserted in the same way as n in order to form nouns from verbs; thus,  $\tilde{n}u$ -tu-m, name, from  $\tilde{n}um$ , to name;  $\tilde{a}$ - $t\tilde{a}$ - $h\tilde{a}p$ , beginning, from  $\tilde{a}h\tilde{a}p$ , begin.

Such infixes play a great rôle in the formation of Santālī words, and their importance has apparently been still greater in earlier stages of the language. Compare häpäl and häräl, man; Asurī sodor, arrive, approach, Santālī sor, near, come near. Santālī and the Muṇḍā family generally, in this respect, agree with the Mon-Khmēr languages, Sakei, Semang, etc.

Inflexional system.—The vocabulary of Santālī and connected forms of speech cannot be sub-divided into the same classes of words as in the case of Indo-European languages. Every word can perform the function of a verb, and every verbal form can, according to circumstances, be considered as a noun, an adjective or a verb. The relation of one word to the others in a sentence is indicated by means of particles, the original meaning of which can no more be ascertained. Such particles can be compared with the suffixes, postpositions, and terminations of other languages. It would therefore be necessary to introduce new terms in order to correctly describe the grammatical system of Santālī. The Linguistic Survey, however, has a double aim. It collects the philological facts and classes them for further research, and it also serves the practical purpose of furnishing introductions to the various languages of India. It has therefore been found convenient to adhere to the grammatical terminology customary for other languages. This practice will also be followed in dealing with the Munda dialects. It must, however, be clearly understood that this method of dealing with these forms of speech is purely conventional and does not exactly correspond to the true state of affairs. It is really correct to say only that a certain word performs the function of a noun, of an adjective, or of a verb, instead of saying that it is a noun, an adjective, or a verb. The grammatical remarks which follow will. nevertheless, for the sake of convenience, be arranged under the well-known headings of noun, adjective, verb, and so forth.

There is only one declension, and this is effected by means of postpositions.

These postpositions were perhaps originally independent words, but are now no more used as such.

Gender.—There are two genders, one denoting all animate nouns, the other comprising all inanimate objects. The natural gender, on the other hand, does not play any rôle in the inflexion of nouns. It is indicated by using different words or by prefixing some word meaning 'male,' 'female,' respectively. Thus, hārāl, man; māejīu, woman: āṇḍiā kūl, a male tiger; ēṅgā kūl, a female tiger.

Some few bases ending in a have a corresponding feminine form ending in i. Thus,  $k\bar{o}r\bar{a}$ , boy;  $k\bar{u}r\bar{i}$ , girl:  $k\tilde{a}r\tilde{a}$ , blind; fem.  $k\bar{a}r\bar{i}$ . Such couplets are, however, clearly borrowed from Aryan languages.

Number.—There are three numbers, the singular, the dual, and the plural. The suffix of the dual is  $k\bar{\imath}n$ , and that of the plural  $k\bar{o}$ . Thus,  $h\bar{a}r_{\cdot}k\bar{\imath}n$ , two men;  $h\bar{a}r_{\cdot}k\bar{o}$ , men. The suffix of the plural is, however, often dispensed with, and the merebase is used as a collective singular. On the other hand, the plural suffix is sometimes used in an indefinite sense; thus,  $h\bar{a}r_{\cdot}k\bar{o}$  raput'-akat'- $\bar{a}$ , men, i.e. somebody has broken in; un- $t\bar{e}$ , by that time; un- $k\bar{o}$ - $t\bar{e}$ , by about that time.

Case.—Real cases, such as denote the relation of the noun to a verb, do not exist in Santālī. The direct and indirect object are indicated in the verb, and there is accordingly no such case as a dative or an accusative.

Local and causal relations are indicated by means of postpositions. Such are  $t\ddot{a}$ , to, in, into, by means of;  $r\ddot{a}$ , in, within; lagit, lagat, for, for the sake of;  $kh\ddot{a}n$ ,  $kh\acute{a}ch$ , from;  $th\ddot{a}n$ ,  $th\ddot{a}ch$ , near, and so forth.

The genitive is formed by adding  $r\ddot{a}n$ , when the governing noun is of the animate gender, and ak',  $a\dot{n}$ ,  $r\ddot{e}ak'$  or  $r\ddot{e}a\dot{n}$  (or, seldom,  $r\ddot{e}nak'$ ,  $r\ddot{e}na\dot{n}$ ), if it is an inanimate noun. Thus,  $\ddot{o}rak'$ - $r\ddot{a}n$   $kis\ddot{a}r$ , the master of the house;  $p\ddot{a}$   $m\ddot{a}h\ddot{a}$ - $r\ddot{e}ak'$  kami, three days' work.

The genitive is, in fact, an adjective, and it is derived from the base, by adding  $r\vec{a}$ -n, i.e.  $r\vec{a} + n$ , or else ak, or  $a\vec{n}$ , with or without the postposition  $r\vec{a}$ , in.  $R\vec{a}$  is sometimes also used alone as a genitive suffix. On the other hand, the forms  $r\bar{e}nak$  and  $r\bar{e}nan$  mentioned above show that  $r\bar{a}n$  has formerly also been used before inanimate nouns.

Secondary nouns.—It has already been remarked that some nouns are formed by means of infixes. Several secondary nouns are also formed by adding suffixes. Thus a suffix ich', dual kin, plural ko, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of ak', dual ak'kin, plural ak'-ko. Thus, hudin-ich', the small one; Pandu-rän-ko, those of Pandu, the sons of Pandu; Pandu-ak', that of Pandu, Pandu-ak'-reak'-ko, those things of that of Pandu.

A very common suffix is tät' which is used as a kind of definite article, but also in order to form abstract nouns; thus, dare-tät', the tree; chalak'-tät', the going; marań-tät', greatness.

Adjectives do not change for gender, number, or case. They are, however, often defined by the suffixes ich', and ak' just mentioned. It is often simply a matter of convenience which word is considered as a noun, and which as an adjective. Thus we may say Pandu-rän hápán-kin, and Pandu-rän-kin hápán, Pandu's two sons. In the first case the genitive Pandu-rän is an adjective, in the second a noun is formed from it and the collective singular hápán, child, young, is added as an adjective.

Adjectives of possession are often formed by adding an; thus, dare-an, possessing strength; häräl-an, possessing a husband. An n can, similarly, be added to almost all words ending in a single vowel. In this way a kind of verbal adjective is formed; thus, eto-n dangra, a bullock fit to be broken in, from eto, to break in. It is perhaps the same n which occurs in abo-n, we; ka-n, is, and in rare forms such as alä-n, we; apä-n, you; ako-n, they, etc.

Comparison.—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, in-khân am-em maran-a, me-from thouthou big-art; jâtâ kora-ko-khân maran-ich'-dâ nui kan-ge-a-e, all boys-from big-the this is, this is the biggest boy. Arhã, artāt', more; barti, more; utar, most, can also be added in order to indicate the higher or highest degree. Thus, uni arhã-ā maran-a, he is greater; uni-dâ maran utar, he is greatest.

The numerals are given in the list of words. The higher numbers are counted in twenties; thus pon isi, eighty; mãrā isi or mit' sae, hundred. Of late years, however, the Santāls have apparently begun to count in tens. Thus Mr. Heuman gives pā gāl or mit' isi gāl, thirty; turui gāl or pā isi, sixty, and so on. This tendency is due to the influence of the schools. Numerals between the tens are often formed by adding khân, more, and kâm, less; thus, gāl khân ponea, ten more four, fourteen; barea kâm bar-isi, two less two-scores,

<sup>1</sup> Long vowels will not be separately marked in what follows. They have been distinguished in the list of Standard Words and Phrases on pp. 240 and ff.

thirty-eight. Numerals such as isi, twenty; sae, hundred; hajar, thousand, are, of course, borrowed.

Pronouns are, generally speaking, inflected like nouns in number and case.

Personal pronouns.—The personal pronouns have separate forms for the dual and the plural. The pronoun of the first person has, moreover, two forms each in the dual and in the plural, one excluding and one including the person addressed. Demonstrative pronouns are used as personal pronouns of the third person. There is also a pronoun meaning 'self,' which can be considered as a personal pronoun of the third person.

The full forms of these pronouns will be seen from the table which follows :-

			100	Singular.	D	ual.	Plu	ral.
				oingular.	Inclusive.	Exclusive.	Inclusive.	Exclusive.
I	10			in	alan	aliñ	abo, abon	alä (alän)
Thou		2.00		am	alän		apä (apän)	
Self .				ach'		q-kin		ako

Abon and abo, we, are both used when the person addressed is included. Abo is, however, the more intimate form.

The forms given in the table are the full accented forms and correspond to the French moi, toi, toi, toi, in phrases like c'est moi, it is I. When the pronoun is used as subject without any stress on it, it is suffixed to the word immediately preceding the verb, or to the verb itself, if the latter stands alone. The suffixed forms are like the full forms without the initial a. The suffixed form for 'I' is  $i\tilde{n}$ , or after vowels  $\tilde{n}$ ; that for 'thou'  $\ddot{a}m$ , em, imperative  $m\ddot{a}$ , after vowels m, and that for 'he,' 'she' is  $\ddot{a}$  or e.

If the pronoun stands in case-relation to a verb, it is infixed in the verb itself. There are three sets of such infixes, one denoting the direct and one the indirect object, and a third denoting the genitive relation. The infixes of the direct object are like the pronominal suffixes; the dative infixes are formed from them by prefixing an a, and the genitive infixes by prefixing ta. Further details are shown in the following table:—

Maria de la companya del companya de la companya del companya de la companya de l	(F. 1)			Direct object.	Indirect object.	Genitive.
1st person				(i)ñ; lañ, liñ; bo, bon, lä	ạñ; alań, gliñ; abon, alā	tiñ ; talañ, taliñ, ta-bo, ta-bon, ta-lä
2nd person .		٠	•	mä; bän; pä	am; abān; apā	tam; ta-bān; ta-pā
3rd person				a; kin; ko	ae; akin; ako	tae; ta-kin; ta-ko

Forms such as  $m\ddot{a}$ ,  $\ddot{a}$ ,  $b\ddot{a}n$ ,  $l\ddot{a}$ , etc., are, of course, changed to me e, etc., before or after an a.

There is, in addition to the above, also a dative infix ak' used with reference to inanimate nouns.

The following are instances of the use of these suffixes and infixes:—Hola barea gai-y-ä kiriñ-ket'-kin-a; yesterday two cows-he bought-them-two, yesterday he bought two cows; gārā-am-a-ñ, help-thee-shall-I, I shall help you; ti sab-tiñ-mä, hand seizemy-thou, take my hand, and so forth.

The genitive affixes are frequently used after ordinary nouns; thus, orak'-tiñ, my house. It is, however, just as common to use the genitive or else the mere base of the personal pronoun as a possessive. Thus, iñ-rän hápán, iñ hápán, or hápán-iñ, my son.

Many words denoting relationship are always combined with personal suffixes, viz.,  $\tilde{n}$  for the first, m for the second and t for the third person. Thus,  $apu-\tilde{n}$ , my father; apu-m, thy father; apa-t, his, or her father;  $eigq-\tilde{n}-\tilde{a}$   $h\ddot{a}ch'-akan-tala\dot{n}-a$ , the mother of us two has come. The last instance shows that these suffixes do not change for number, the number being expressed in the verb.

There are no honorific pronouns, and most people are addressed with the pronoun am, thou. The dual of the first as well as of the second person is used between parents-in-law and children-in-law. A man and the wife of his younger brother and a man and his wife's elder sister observe the same custom. Thus, in Specimen II below, the son-in-law says to his mother-in-law, chet'-bän utu-akat'-a, what have you two (i.e. thou) made curry of, and the mother-in-law answers ona-ge-liñ utu-akat'-a, we two (i.e. I) have made curry of this. In a similar way the husband's parents address the wife's parents in the inclusive first person plural, and use the same number to denote themselves in conversation with them. The exclusive form and the second person plural are only used when it is required in order to avoid ambiguity; thus, durup'-pä sumdhi, sit down, my child's father-in-law.

Demonstrative pronouns.—Santālī possesses a rich variety of demonstrative pronouns. Some of them have different forms according to whether they refer to animate or inanimate objects, others are indeclinable in gender.

The former group ends in i, dual kin, plural ko, when referring to animate nouns, and a, dual akin, plural ako, if they refer to inanimate objects; thus nui, this person, this animal; noa, this thing.

We can distinguish three different bases an (un) and an (in) for the nearer, and an for the remoter objects. The difference between an and an is that the latter denotes identity, this same, just this.

The bases an(un) and an(in) have each three different forms, one referring to what is close at hand, the second to what is a little farther off but still near, the third to what is still farther off. The first is formed by transposing the vowel and consonant, the second is the unchanged base, and the third is formed by prefixing an h. A and u, a and a interchange according to the rules of harmonic sequence.

		Ren	note.	Nea	rer.	Nearest,	
		Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
i,	Sing.	hini	hina	ini	ing	กร์	nia
Ваве «и, іп	Dual Plural	hin-kin hen-ko	hing-kin hing-ko	in-kin en-ko	ina-kin ina-ko	ni-kin ne-ko	nią-kin nią-ko

		, Rer	note.	Ner	arer.	Nearest.	
		Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
Base án, un	Sing. Dual Plural	huni hun-kin hon-ko	hona hona-kin hona-ko	"uni un-kin on-ko	ona ona-kin ona-ko	nui nu-kin no-ko	noa-kin noa-kin
Base an	Sing. Dual Plural	hạni, hặi han-kin han-ko	hana hana-kin hana-ko				

Forms such as ani, nai, etc., do not occur in Santālī, but are used in connected forms of speech.

There is besides a set of lateral demonstratives, referring to something on the side.

They are formed from the third group in the table by inserting an h after the initial n.

Thus:—

(Laborate			Base än, in.	Base dn, un.	Base an.
Animate			nhi, nhi-kin, nhe-ko	nhui, nhu-kin, nho-ko	nhại, nhạ-kin, nha-ko
Inanimate	10		nhia, -kin, -ko	nhoa, -kin, -ko	nha, -kin, -ko

The form  $nh\tilde{q}i$ , that there far off to the side, is derived from a non-existing nqi; see above. Mr. Campbell gives  $n\tilde{q}i$ , this, which contains the same nasalization as  $nh\tilde{q}i$ .

All these pronouns are inflected like nouns. By means of the infix k' and nasalization of the vowel we may further form intensive demonstratives, which cannot be inflected in case. Compare the table which follows:—

		Base ān,	in.	Base ân,	Base an.		
		Ordinary.	Lateral.	Ordinary.	Lateral.	Ordinary.	Lateral.
Animate .		nīk'ī	nhīk'ī	nûk'ûi	nhũk'ũi	Wanting	nhāk'āi
Inanimate .		$n\vec{a}k'\vec{a}$ , - $kin$ , - $ko$	nhãk'ã	nak'ae, -kin, ko	nhāk'de	Wanting	nhãk'ãe

There are still two sets of pronouns referring to something which is seen or heard, respectively. They are not inflected in case, but the suffixes of number can be added. They all refer to inanimate nouns, those referring to what is heard are also, in the dual and plural, used to denote animate beings. Compare the table which follows:—

	Base	än, in.	Base an, un.		Base an.	
	Near.	Remote.	Near.	Remote.	Near.	Remote.
Things seen	änä	hänä	ånä	hânä	anä	hanā, hãe
Things heard .	ātā	hätä	âtă	hātā	atä	hatä

From these bases are formed secondary pronouns by adding anan, anak', anach', etc. for inanimate objects, and anich' for animate nouns. Thus, ana-anach', that thing you see there close at hand, just that; ata-anich', that person you hear there close at hand.

The pronominal bases are also used alone in adverbs and compounds; thus,  $n\hat{a}$ - $t\ddot{a}$ , here;  $\hat{a}n$ - $t\ddot{a}$ , there;  $\hat{a}n$ - $par\hat{a}m$ , on that side, and so on.

Interrogative pronouns.—Akae, who? chele, of what kind? Both refer to animate nouns. Inanimate are oka, which? chet', what?

Relative pronouns.—There are no relative pronouns. Verbal adjectives are used instead. The pronoun ánä is often used as a kind of relative. Another demonstrative pronoun must, however, be added in case the relative refers to an animate being, and the verbal adjective is used instead of a finite tense. Thus, ánä uni hola-m galmarao-ad-e mañjhi uni-rän hápán teheñ-ä gách'-en-a, that yesterday-thou talked-to-him headman his son to-day-he died, the son of the headman you talked to yesterday has died to-day. The interrogative pronouns ákáe and oka, with or without a prefixed ánä, are also frequently used as a substitute for the relative.

there is no real verb as distinct from the other classes of words. Every independent word can perform the function of a verb, and every verbal form can, in its turn, be used as a noun or an adjective. Thus hār is 'a man,' and maran is 'big.' 'The man is big' can be translated hār-ā maran-a. Hā is 'yes,' and ket' is a suffix of the past time; hā-ket'-a means 'said yes.' Compare hār-ked-e-a-e, he made a man of him; in-rān-ked-e-a-e, he made him mine, and so on. On the other hand, dal-ket' is the base of the past tense of the verb dal, strike. It can also be used as a noun or as an adjective; thus, dal-ket'-ko, those who struck; dal-ket' hār, the struck having man, the man who struck. In dealing with words performing the functions of verbs it will therefore be necessary to consider the base of each of the various tenses as an indifferent word which can, according to circumstances, be used as a noun, an adjective, or a verb, but which is in reality none of any of them. Each denotes simply the root meaning as modified by time. We shall hereafter speak of such bases as inflexional bases.

The categorical a.—When used as verbs these inflexional bases correspond to the tenses of other languages. They are formed by agglutination, i.e. by suffixing certain elements to the unchanged root. Such a compound consisting of the root and a tense-suffix cannot as such be used in the function of a verb in an independent sentence, because it only gives the idea of an action in such and such time without adding whether this action really takes place. It is therefore necessary to assert the reality of the action and this is done by means of a suffixed a which at once changes the inflexional base to a finite tense. Thus, dal-ket'-a, somebody struck. This a has been called by Mr. Boxwell the categorical a, and it is of the greatest importance in Santālī grammar. By simply adding this a any word can be turned into a verb.

The use of the categorical a is not regulated according to the principles of Indo-European languages, though it corresponds, to a certain extent, to the indicative mood of Latin, etc. It is not used in subjunctive and relative clauses, and on the whole its use is restricted to those sentences in which the action indicated by the verb has independent reality. Compare jāhānak'-ā met-apā, whatever he may tell you; chalak'-pā, go ye; jāhā-leka-tā bairi alo-ko har-ko, in order that the enemies may not oust them; khajuk alo-e dag, if only he does not rain; dar-ket'-ko-e mān-et'-a, fled-having-they-he says, he says that they have fled. In all such cases the action of the verb has a reality which is only conditional or which is connected with other actions, and the categorical a is, accordingly, not added. On the other hand in a sentence such as añjām-ket'-a-ñ jātā-ko sān-akan-a mān-tā, heard-I, 'all-they gone-are,' saying, i.e. I have heard that they are all gone, the sentence jātā-ko sān-akan-a, all are gone, has been turned into an independent one by its introduction as a direct statement by way of quotation. The categorical a cannot, therefore, be omitted.

Auxiliaries and pronominal infixes.—A verbal form in Santālī thus consists of an inflexional base and the categorical a. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is kan, past tahā-kan. If we add those forms to dal-et', striking, we can form a present definite and an imperfect; thus dal-et'-kan-a, is striking; dal-et'-taha-kan-a, was striking. Such forms are complete according to our grammatical ideas. In Santālī, however, this is often not the case. If the action of the verb has an indirect or direct object, this must be indicated in the verb by means of the pronominal infixes, which must be inserted between the inflexional base and the categorical a, or, if an auxiliary verb is added, between it and the inflexional base. The same is the case if the object of an action belongs to somebody. The genitive infix follows the infix of the direct or indirect object. Thus, dal-ked-e-taea, (he) struck-him-his, he struck him who belonged to him. The genitive infix can alsorefer to the subject, and in this way we occasionally find a double genitive suffix; thus, gách'-en-tiñ-a-e, died mine he, he who belongs to me died; hapan-iñ-e dal-ket'-ta-ko-tiñ-a, son-my-he struck-theirs-mine, my son who belongs to me struck theirs. Such constructions are however very rare. Similarly if we want to say 'he struck the boy' we must first call to mind the ideas of 'he' 'boy' and 'a beating in the past.' Wemust next add the infix of the object to the inflexional base. Lastly, the categorical a is added and shows that the picture thus drawn up has real existence. Thus uni kora-e dal-ked-e-a, he boy-he struck him. Compare ini hapan-a met-ad-e-a, that very son-he said-to-him, he said to the son.

Voices.—The Santālī verb further has separate forms for the active voice, the passive or direct middle voice, and the indirect middle voice. It is therefore to be expected that it presents a somewhat complicated aspect. It is, however, quite regular throughout, and once the mind becomes accustomed to these peculiarities, they will not present any difficulty to the understanding.

Conjugational bases.—The root of the verb remains unchanged through all tenses. It can, however, also be modified in various ways, and the modified root is made the base of a separate conjugation, the usual tense-suffixes being added. There are two such modifications in common use. The root can, in the first place, be simply repeated, and the resulting double-base denotes repeated or intensified action. Thus, dal, strike; dal-dal, strike repeatedly or hard. These forms are conjugated throughout all the tenses.

If only the two first letters are repeated, the resulting reduplicated base becomes a kind of intensive or rather conative; thus da-dal, to strike much; ba-ñ ñā-ñāl-a, not-I see, I cannot see at all, I am blind, compared with ba-ñ ñāl-a, I don't see (this particular-

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thing). If the verb begins with a vowel the infix k' is used instead of the reduplication. Thus, ak'gu, from agu, carry. The infix k' is also used in polysyllabic verbs beginning with a consonant; thus, bek'nao from benao, to make; hik'rich', from hirich', to spill. In many verbs both forms can be used, in others only one of them. The reduplicated base is sometimes intensified by means of the infix k'; thus, dak'dal from dadal. The base dadal is only used before the verb substantive. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix ich'. Thus, ra-ran-ich', a drug-man, a physician; bek'nao-ich', a maker.

Reciprocal verbs are formed from these bases by inserting the infix p. Thus, dapal and dapal-dapal, to strike one another. There is no regular reciprocal form corresponding to da-dal. The double reciprocal dapapal is sometimes, but very seldom, used as such.

It has already been mentioned that there are separate forms for the active, passive, and middle. With regard to most tenses we shall have to return to this question later on when dealing with the formation of the inflexional bases. In this place we shall only mention that the passive, which also has the meaning of a direct middle, is formed by adding a suffix ok', which usually drops its o after vowels, and the indirect middle by  $j\acute{a}n$ ; thus,  $dal \cdot ok'$ , to be struck, to strike oneself;  $dal \cdot j\acute{a}n$ , to strike for oneself. The intensive base, which is devoid of a middle, forms its passive by adding ogok' to the simple base; thus,  $dal \cdot ogok'$ , to be much struck. These suffixes are not used before the tense suffixes. On the other hand, the passive suffix is common in intransitive verbs, and it seems, on the whole, to have the meaning of an intransitive particle. Thus,  $s\ddot{a}n$  and  $s\ddot{a}n\acute{a}k'$ , go;  $h\ddot{a}ch'$  and hijuk', come, and so on. The reduplicated base is treated exactly like the simple one. Thus, passive  $dal \cdot dal \cdot ok'$ , indirect middle  $dal \cdot dal \cdot j\acute{a}n$ .

Causatives are formed from both simple and reduplicated bases by adding ocho; thus, dal-ocho and dal-dal-ocho, to cause to strike. The causative has a double meaning. In the first place it means 'to cause somebody to do something,' and then it also has the meaning 'to allow somebody to do something.' Thus agu-ocho-ket'-ko-a-e, he (-e) caused (ocho-ket') them (ko) to be brought (agu); ba-e  $sor\text{-}ocho\text{-}a\tilde{n}\text{-}kan\text{-}a$ , not-he to-approach-allowing-to-me-is, he does not allow me to approach.' It will be seen from the instances just given that the object infix (ko) is used in the former and the dative infix  $(a\tilde{n})$  in the latter sense. The causative of the intensive base is formed by inserting the infix k' in the suffix ocho. The various forms of dal and da-pal, strike, will be seen from the table which follows:—

Base.	Passive.	Indirect middle.	Causative.	Reciprocal.
dal, strike.	dal-ok', be struck, strike oneself.	dal-jdn, strike for oneself.	dal-ocho, cause or allow to strike.	dapal, strike each other.
da-dal, strike much.	dal-og-ok', be much struck, strike oneself much.	not used.	dal-ok'-cho, cause or allow to strike much.	dapapal, strike

The causative and reciprocal bases further have each their passive, middle and so forth. Thus, dal-ochok', be caused, or allowed, to strike; dal-ocho-jan, cause, or allow,

<sup>1</sup> Compare the similar use of the German verb lassen.

to strike for oneself; dapal-ok', be mutually struck; dapal-ochok', be caused, or allowed, to mutually strike. It will be seen how infinitely the root meaning can be modified, and how it is possible to give expression to the finest shades of verbal action.

Reservative.—In addition to all these bases there is still another conjugation which Mr. Skrefsrud calls the reservative form. He describes its meaning as follows:—

'This form denotes an action by which the object is brought into a certain state, in which it is allowed to continue, so as to be available (reserved) for any ulterior purpose. It is used where in German they would use an, auf, hin, etc., as anjám-kak'-mä, listen to it (höre es an,) (that you may give evidence in case it should be necessary).'

The reservative form, which is conjugated throughout, has also separate causative and reciprocal bases. It usually means that the action is completed in itself. Compare adå-ä ñāl-hape-kat'-ge-a, so-he saw-kept-quiet, he saw it and kept quiet (and did not say any more), in the second specimen below.

The reservative is formed by adding a ka to the base. The final a coalesces with the initial vowel of tense-suffixes. Thus, dal-ka, passive and indirect middle dal-kok' reciprocal da-pal-ka, causative dal-ocho-ka, dapal-ocho-ka, and so forth. In the reservative form the passive suffix ok' is also used in the indirect middle, and it does not possess all the tenses of the simple base. In other respects, however, the ordinary and the reservative conjugations are quite parallel.

Person.—Verbs do not change for person. The person of the subject is, however, in the case of animate beings indicated by means of pronominal suffixes. Compare pronouns above. The suffixes are added to the word immediately preceding the verb. Thus, hāpān-ā met-ad-e-a, the-son-he said-to-him. If the sentence only consists of a verb the suffix is added after the categorical a. Thus, met-ad-e-a-ñ, I said to him. It should be noted that several verbs which in English are impersonal have a personal subject in Santālī. This is the case with such verbs as indicate natural phenomena such as rain, hail, sunshine, etc. Compare dak'-et'-a-e, he waters, it rains; adi-y-ā raban-a, much-he cold-is, it is very cold. The same expressions are well known from other languages, and it is not necessary to assume that they have anything to do with the idea of an Omnipotent Deity, as has sometimes been supposed.

On the other hand there are several impersonal verbs in Santālī which in English are combined with a personal subject. They are such as denote various sensations such as hunger, thirst, sleepiness, and so on. The Santāls like the Germans say, 'hungers me,' 'makes me cold,' and so forth. In the same way they say menak'-ko-a, there are, they exist; compare the German es giebt.

Inflexional bases.—We shall now proceed to a short examination of the inflexional bases which correspond to the tenses of other languages. It is not intended to give a complete survey of all the various forms. We shall confine ourselves to the usual ones.

The mere base, without any addition, gives the idea of the action generally, without being confined to any special time present or past. In verbs ending in a vowel an e is added to the base if no pronominal infix is required. This e coalesces with a preceding e or i into the corresponding long vowel. This base is used in general statements, in vivid narratives, in order to denote custom or habit, and, most commonly, as a future. Thus, dal-añ, I strike, or, shall strike. The pronominal infixes are added immediately

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to the base. Thus, dal-e-añ, I strike him; dal-añ-a-e, he strikes for me. Compare further dal-ok'-a-e, he is struck, or, he strikes himself; dal-jañ-a-e, he strikes for himself; dal-ka-k'-a-e, he strikes it (and has done with it); dal-ka-e-a-e, he strikes him; dapal-a-ko, they will strike each other, and so forth.

The suffixes of the direct and indirect middle are not used in other tenses, or rather inflexional bases. They are replaced by separate terminations. The various suffixes of time have two forms, one denoting the active, and another the passive and middle. The former ends in t', the latter in n. Thus, dal-let'-a-e, he struck; dal-len-a-e, he was struck. The indirect middle is distinguished from the direct middle and passive in the same way as that in which the pronominal suffix of the indirect object is distinguished from that of the direct object, i.e. an a precedes the n in the indirect middle.

There are several more or less complete sets of such suffixes. In the first place we have a set et', at', en, an. The form ending in et' is an incomplete present, the other forms denote an action performed in the past. Thus, dal-et'-a-e, he strikes; met-ad-e-a-e, he addressed him; dal-en-a-e, he was struck; dal-an-a-e, he struck for himself. The corresponding reservative forms are dal-kat'-a-e, he struck; dal-kan-a-e, ne was struck; dal-ken-a-e, he struck for himself.

It will be seen that the a of the reservative suffix ka supersedes a following e. The form dal-ken-a-e has a different origin. It corresponds to the active dal-ket'-a-e, and does not contain the reservative suffix.

The form dal-kat'-a-e, he struck, is derived from a dal-ka-et'-a-e and dal-ka-at'-a-e. It shows that the termination et' cannot originally have been confined to the present time.

The suffix at' contains the a of the pronominal infix of the indirect object. The remaining portion of the infix is added after the final t'. Thus, dal-at'-ko-añ, I struck for them, or, at them; met-ad-e-añ, I said to him.

There are two infixes which denote an action in the past, viz., ke and le. Ke is only used in the active voice with a direct object. Thus, dal-ked-e-a-e, he struck him. The corresponding forms for the indirect object, the direct and indirect middle, are supplied from the set just mentioned; thus, mel-ad-e-a-e, he said to him; dal-en-a-e, he was struck; dal-an-a-e, he struck for himself.

The infix le denotes something which was done in a more remote past, or the effect of which has been superseded by some later action. It can therefore often be translated as a pluperfect. It is used in the active voice with a direct object and in the passive. Thus, dal-let'-a-e, he struck, he had struck; dal-len-a-e, he was struck, he struck himself. Instead of dal-let', dal-lak' is used with an inanimate object; thus, dal-lak'-a-e, he struck it. The suffix ak' is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the reservative future dal-ka-k'-a-e, he will strike it.

It will be seen that the infixes ke and le are prefixed to the suffixes et', en, which we have already dealt with. They are, however, also used alone.

Ke is used as a suffix in order to form an inflexional base with the meaning of an optative or hypothetical tense. It is used in polite queries, it denotes wishes, and also what might possibly happen. Thus, rakap'-ke-a-m, would you mind bringing up earth? am-ām met-an-khan-in rakap'-ke-a, if you tell me so I would do it; nia-ge khusi-tā tela-ke-am, may you accept this with favour.

In a similar way a tense is formed by adding le. It is used in conditional sentences in connexion with the negative áhá. Thus, uni-thän-då gárá áhá-m ñam-le-a, him-from assistance in-no-wise-you will-get; am-äm män-le-khan, thou-thou sayest-if.

There is further a form which is usually called a perfect. It is formed by adding the suffixes akat', aka-w-at' (indirect object), akan (passive and direct middle), and aka-w-an (indirect middle). Thus, dal-akat'-a-e, he has struck; dal-akan-a-e, he has been struck, and so on.

The base of the suffix of the perfect is aka, to which the usual set et', at', en, an, has been added.

The suffix aka is also used in a base which is commonly called a continuative. It is always combined with the auxiliary tahān, to be, to remain. It is also added to the causative base, and it is used with a direct and an indirect object, in the direct and indirect middle. Before the a of the infix of the indirect object and the suffix of the indirect middle a w or o is inserted to avoid the hiatus, and if no object infix is required an e is added as in verbs ending in vowels. Thus, dal-aka-ko-tahān-a-e, he will continue to strike them; dal-akan-tahān-a-e, he will continue to strike himself; dal-aka-w-ak'-tahān-a-e, he will continue to strike at it; dal-aka-w-ako-tahān-a-e, he will continue to strike for them; jagoar-akae-tahān-pā, wake-ye.

It is evident that the continuative force is imparted to such forms as those just quoted by the addition tahän, and not by the suffix aka. This latter must be identical with the aka of the perfect, though it is difficult to account for its use in all cases.

The inflexional bases mentioned above become real tenses by adding the categorical a. It has already been stated that auxiliaries are inserted between the inflexional base and this a. By means of such auxiliaries compound tenses can be formed. The most usual auxiliary verbs are the copula kan and its past tahā-kan. Thus, dal-ed-e-kan-a-e, or dal-e-kan-a-e, he is striking him; dal-led-e-tahā-kan-a-e, struck-having-him-was-he, he had struck him; dal-aka-w-an-tahā-kan-a-e, he had struck for himself, and so forth.

The table which follows will shew the usual inflexional bases of the verb dal, strike :-

		Direct object.	Indirect object.	Passive.	Indirect middle.
Future .		dal	dal-a	dal-ok'	dal-ján
Reservative .		dal-ka		dal-kok'	dal-kok'
Present .		dal-et'			
Simple past .	19.1	dal-ket'	dal-at	dal-en	dal-an
Past reservative		dal-kat'		dal-kan	dal-ken
Anterior past	37.1	dal-let' dal-lak'		dal-len	
Perfect .		dal-akat'	dal-akawat'	dal-akan	dal-akawan

The suffixes ket', at', en, an; kat', kan, ken; le or len are often combined with a particle ge in order to form a kind of semi-tenses which denote what might perhaps take place or what will take place after the performance of some act. Thus, mit' bar mat'-lan mak'-ket'-ge, one two bamboos-we-two cut-may, we may perhaps cut a couple of bamboos. Such forms are used like the English idioms 'will do,' may do,' to denote a custom or an action which will probably take place. Thus, ona nam-ka-tä-ko

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johar-barao-a-ko-a, adá märám-ko tiak-idi-ked-e-ge, that got-having-they greet-tothem, then goat-they take-away-it, when they have got it they greet them, and then they will carry off the goat; hapa, kichrich'-iñ agu-le-ge, wait, I will first fetch my clothes; orak'-te-n san-len-ge, I may first go home, I will first go home. Such forms are not, however, real tenses.

Some of the examples given in the preceding pages will show that imperatives are formed by adding the pronominal suffixes to the inflexional bases; thus, hijuk'-ma, come; hach'-len-ma, come first (before you do something else), come at once. The simple imperative is formed in this way from the simple, the intensive, the reciprocal, and the reservative bases. If an action should be performed at once, before something else, the pronominal suffixes are added to the suffixes le (active), len (passive), and an (indirect middle). Thus, par-hao-le-m, read first; häch'-len-mä, come first; jirau-an-pä,

first rest yourselves.

It has already been mentioned how the inflexional bases are used as verbs and adjectives. In this way are formed verbal nouns, adverbial and relative participles, infinitives of purpose, and so forth. Thus, Rampur-te-ñ chala-k'-kan-taha-kan-khan pa serma hoe-akan-a, Rampur-to-I going-been-having-from three years become-have, three years have passed since I used to go to Rampur; ato-ran har-ko jarao-lagid-ok'-kantaha-kan-thach' manjhi-ha-e hach'-en-a, village-of men assembling-for-being-where headman-also-he came, the headman came also to the place where the villagers were about to assemble; alä-då bir-rä-lä durup'-akan-tahä-kan-rä, we-as-for forest-in-we sathaving-being-in, while we were sitting down in the forest; bichar-bichar-tä-ko anga-ket'a, judging-judging-they dawned, they sat in council till dawn; gách' hár, the dead man; gách'-ich', the dead one; boge já ban ják' mit'-kä-mit' dare, every tree that does not bear good fruit; on-ko-e dohmotlet'-ko dan-aimai, those-he accused-had-them witches, the witches he had accused, and so forth.

Most particles in Santālī are independent words. Thus, mān-khan, but, lit. if you say; an-ra-ha, still, lit. that-in-also; ona-ta, therefore, lit. that-with, that-in, and so on. In this place we shall only mention the very common particles dá and ge, and the negative. Dá can often be translated 'as to,' 'in his turn,' and it is often added to the subject, but also to the object. Thus, alä-då bir-ko-rä ar buru-ko-rä-lä tahä-kan-a, ar deko-ko-då tandi-ko-rä, we on our side were living in the jungles and hills; and as to the Hindus, they were living in the plains.

Ge emphasises the word to which it is suffixed; thus, cholak'-ge-a-ñ, I shall

certainly go.

The usual negative is a prefixed ban. The final n is dropped before pronominal suffixes. Thus, ba-ko dal-let'-a, not-they struck, they did not strike. The suffixes ket', kat' are never used after ban. There is also a negative impersonal verb banuk'-a, it is not; thus, banug-iñ-a, I am not; banuk'-le-a, we are not, etc.

Alo is used in wishes, with the future as an imperative, and in final clauses; thus, alo-m hijuk'-ma, may you not come; alo-m dal-ko-a, don't strike them. The emphatic

negative áhá has already been mentioned.

For further details the student is referred to the works mentioned under Authorities. The principal features of the language will be seen from the Skeleton Grammar which follows. н 2

# SANTĀLĪ SKELETON GRAMMAR.

I.—Nouns:—Har, man; dual har-kin; plural har-ko. Genitive har-ran; har-ak', har-an, kar-reak', har-reak', har-

II.-Pronouns.-Iñ, I ; am, thou ; ach', he.

				Full form.	Suffix.	Infix, direct object.	Infix, indirect object.	Infix, genitive.
I .				iñ	iñ, ñ	in, ñ	añ	tiñ
Thou and	I			a-lañ	lan	lan	a-lan	ta-lan
He and I				q-liñ	liñ	liñ	a-liñ	tạ-liñ
We, inclus				a-bo, a-bon	bo, bon	bo, bon	a-bo, a-bon	ta-bo, ta-bon
We, exclus				a-lä	Iä.	lä, le	a-lä, a-le	ta-lä, ta-le
Thou .				anı.	äm, m, mä	mä, me	am	tam
You two	*	3		a-bān	bän	bän, ben	a-bän, a-ben	ta-ban, ta-ben
You .	*			a-pä	pä	pä, pe	a-pä, a-pe	ta-pä, ta-pe
Self, he				ach'	ä	ã, e	ae; ak' (in-	tae
They two	•	ř.	3.	a-kin	kin	ki	animate).	ta-kin
They .	3			a-ko	ko	ko	a-ko	ta-ko

Demonstrative pronouns.—Ni, this very ; nui, this ; hani, that.

Ren	Remote. Nearer		arer.	Ne	arest.	Intensive.		
Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.	
hini, (hin- kin, hen- ko).	hina, (hi- na-kin, hina-ko).	ini (in-kin, en-ko).	ina, (-kin,-ko)	ni, (ni-kin, ne-ko).	nia, (-kin,-ko)	ทรั <i>k</i> 'รั	nāk'ā, (-kin,-ko).	
huni, (hun- kin, hon-ko).	hona, etc.	uni, (un-kin, on-ko).	ona, etc.	nui (nu-kin, no-ko).	noa, etc.	nũk'ũi	nāk'āe, etc.	
hạni, hãi, (hạn-kin, han-ko).	hana, etc.							

Other demonstratives are nhi, nhia; nhui, nhoa, nhãi, nha, this, that, on the side; ânā, hânā; ānā, hānā; anā, hanā, this, or that, thing which you see; âtā, hôtā; ātā, hātā; atā hatā, this, or that, thing or being which you hear. Pronouns ending in i, and sometimes those ending in tā, denote animate beings, the rest refer to inanimate nouns. Those beginning with a refer to what is remote; those beginning with a vowel to what is nearer; those beginning with n to what is close at hand.

Interrogative Pronouns. - Akae, who? chele, what sort of animate being ? oku, which ? chet', what? III.-Verbs.

A. Conjugational bases.-Dal, strike.

DEPT CONTRACTOR		Principal form.	E Entire	R	eciprocal form	
	Active.	Passive.	Middle.	Active.	Passive.	Middle.
Simple base	dal	dalok'	dal-ján	dapal	dapal-ok'	dapal-jān
,, Causative .	dal-ocho	dalochok'	dal-ocho-jân	dapal-ocho	dapal-ochok'	dapal-ocho-
Intensive	dadal	dal-ogok'		dak'pal, dapa- pal	dapapal-ok'	dapapal-ja
" Causative .	dal-ok'cho	1000000	1	dak'pal-ok'cho dapapal-ocho	G G S TELL TO THE STATE OF THE	
Reservative	dal-ka	dal-kok'	dal-kok'	dapal-ka	dapa	
" Causative .	dal-ocho-ka	dal-ocho-kok'	dal-ocho-kok'	dapal-ocho-ka	dapal-o	s ho-kok'

The double base dal-dal, to strike repeatedly, is inflected like the simple base; thus, passive dal-dal-ok'; reciprocal dapal-dapal, etc.

#### B. Inflexional bases.-

	F	uture.	Present.	Simp	ole past.	Perfect.	Anterior past
	Simple.	Reservative.	Simple.	Simple.	Reservative.		
Direct object .	dal dal-a	dal-ka	dal-et'	dal-ket' dal-at'	dal-kat'	dal-let', dal-lak'	dal-akat' dal-akawat'
Indirect object Passive	dal-ok'	dal-kok'		dal-en	dal-kan	dal-len	dal-akan
Indirect middle	dal-jâñ	,,		dal-an	dal-ken		dal-akawan

The future base is often used as a present base, and always so in the reservative form.

Pronominal infixes are added to the inflexional bases; thus, dal-ked-e, struck him.

Finite tenses are formed by adding the categorical a ; thus, dal-ked-e-an, I struck him.

The inflexional bases are used as participles and verbal nouns. Thus, dal-ked-s har, the man who was struck ; dal-ka-ta, having struck.

Compound tenses are formed by means of the auxiliaries kan, is; tahd-kan, was; thus, dal-kan-añ or dal-et-kan-añ, I am striking ; dal-et'-taha-kan-a, was striking ; dal-let'-taha-kan-a, had struck, etc.

Negative Particles.-ban, not. The is dropped before pronominal suffixes; thus, ban dal-led-e-a, I did not strike him. Alo, don't ; &&&, used in conditions or as an emphatic negative.

The language spoken by most Santāls closely agrees with the grammatical sketch given in the preceding pages. Locality to some extent causes differences in vocabulary, and it has already been remarked that this fact has in recent times given rise to a slight difference in dialect between the east, where most loan-words come from Bengali, and the west which chiefly borrows from Bihārī, and the south where the influence of Oṛiyā is felt. On the whole, however, there is scarcely any difference in dialect from Bhagalpur in the north, down to Manbhum and Burdwan in the south.

Five specimens will be given of this Standard form of Santālī. The three first ones have come from the Sonthal Parganas, the fourth from Manbhum, and the fifth from Monghyr. The first is a version of the Parable of the Prodigal Son by the Rev. L. Skrefsrud; the second is a popular tale, and the third two Santālī songs, for which I am indebted to the Rev. P. O. Bodding. The fourth is a short traditional tale, prepared by the Rev. A. Campbell, and the fifth is the account of a famine year in Monghyr.

The specimens are excellent. I have introduced the distinction between  $\tilde{a}$  and o,  $\tilde{a}$  and e, respectively, in the fourth and fifth specimens, and made some slight corrections in the fifth. On the whole, however, I have printed the specimens as I got them.

A list of Standard Words and Phrases will be found below on pp. 240 and ff. I owe it to the kindness of the Rev. P. O. Bodding, who has also been good enough to read the proofs of the Munda section. I am indebted to him for a long series of highly valuable notes and corrections.

[ No. I.]

# MUŅŅĀ FAMILY.

KHERWARI.

SANTĀLĪ.

### SPECIMEN I.

(BENAGARIA, RAMPUR HAT, SONTHAL PARGANAS.)

(Rev. L. O. Skrefsrud, 1897.)

nn-kin Ar taha-kan-tae-a. hâpân-kin Mit' hâr-ran bar-ea kora And them-two were-his. children-they-two boy man-of two One 'ä baba, iñ-rä paraok' menak'metad-e-a, apat-ä mâtâ-ră hudiñich'-dâ Ofather, me-to falling existingamong the-little-one his-father-he said-to-him, hatiñ-at'aidari-tät'-ä Adâ dän-äm-ka-tiñ-mä.' ak'-reak' bakhra So the-property-he divided-tothing-of portion bestow-give-outright-mine-thou.' Khan-ge thora din tayâm uni hudiñ hâpân-dâ sanam-ak'-ko samṭaokin-a. all-things collecteda-few days after that little 8011 Then them-two. chalao-en-a, ar ândă-dâ lucha-lamât din ka-tä mit'täch' sangiñ disom-tä-y-ä riotously and there country-to-he went, far one having tahā-kan-tae-ak'-ā tahas-nahas-ket'-a. Ar sanam-ak'-ko-e ubla-dublasquanderedall-things-he And wasted. spending-in being-his-what-he akal hoy-en-a, ar uni-dâ răngājãt disom-rä mit-täch' ket'-tae-khan ona mighty famine became, and he to-hungerhad-his-when that country-in one ák'-ä ähâp'-en-a. Khange sän-ka-tä ona disom-rän mit'-tän rayot-thän-ä läothäryot-with-he joined-Then gone-having that country-of one began. ar uni-dâ ach'-ak' dåhṭa-jaega-tä-y-ä kol-kad-e-a sukri gupi. Adâ sukrihe branch-place-to-he sent-him swine to-tend. And pigsv-en-a his himself and he päk'räch'-ä gagâj-âk'-kan choklak'-tä ach'ak' lach' jam-et' taha-kan desiring ko-ko to-fill-he belly husks-with his being eating Khan-ge tahä-kan-a. em-ae-kan âkâe-hẫ ba-ko tahä-kan-a, män-khan Then anyone-even not-they giving-to-him were. but was. jam-ak' tinak' munis-ko-reak' män-ket'-a, 'apu-ñ-rän chetao-än-tä-y-ä food 'father-my-of how-many men-of sensible-having-become-he said. bendaok'-kan-a. nândâ-ñ rängäch'-tä män-khan iñ-dâ sarer-ok'-kan-tako-a, perishing-am. here-I hunger-with I superfluous-is-their, but "ä baba, serma-Beret'-ka-tä apu-ñ-thän-iñ chalak'-a ar-iñ met-ae-a, " O father, heaven-Arisen-having father-my-to-I will-go and-I will-say-to-him, ñum-og-ok' lek-ge-ñ kai-akat'-a; am-ran hapan ar reak' ar am saman-rä-ñ of and thy presence-in-I sinned-have; thee-of son more to-be-called worthy-I

ban-kan-a; am-ran mit'tan munis-leka-ñ-mä barä." 'Khan-ge beret'not-am; thee-of hired-servant-like-make-me-thou please." Then havingone ka-tä ach'-rän "apat-thän-ä häch'-en-a. Män-khan sangiñ-rä-y-ä tahä-kan-rä-ge arisen himself-of father-his-to-he came. But distance-at-he being-in uni-rän apat-då-e ñāl-ñam-ked-e-a, ar mãyã-ge häch'-ad-e-a, ar ñirhim-of father-his-indeed-he and compassion came-to-him, and runsee-got-him, sän-ka-tä-y-ä kåkä-ked-e ar-ä châk'-châk'-ad-e-a. Män-khan hâpân-ä metgone-having-he embraced-him and-he kissed-repeatedly-to-him. But the-son-he said-toad-e-a, 'ä baba, serma-reak' ar am saman-rä-ñ kai-akat'-a; am-rän hâpân ar him, 'O father, heaven-of and thy presence-in-I sinned-have; thee-of son more ñum-og-ok' lek-ge-ñ ban-kan-a.' Män-khan apat-tät'-då ach'-rän golam-ko-e metto-be-called worthy-I not-am.' father-his-the himself-of servants-he said-But at'ko-a, 'dän boge utar oyon-angrap odok-agu-hât'-ka-tä harak'-ae-pä, to-them, 'here good most covering-cloth forth-brought-quickly-having put-it-on-him-ye, ar uni-ak' ti-rä mundam ar janga-rä kharpaw-ae-pä, ar jam-tä-bon and him-of hand-on ring and feet-on sandal-put-for-him-ye, and eating-us häsäch'-säkräj-åk'-ma; än-tä nui iñ-rän håpån gåch'-ge-y-ä tahä-kan-a, ar-ä make-ourselves-merry-let; because this me-of son dead-he was. and-he at'-ge-y-ä tahä-kan-a, ar-ä ñam-en-a.' jivet'-ruar-en-a; Khan-ge häsäch'alive-returned; lost-he was, and-he found-was.' Then to-makesäkräj-åk'-ko pårtån-ket'-a. themselves-merry-they began.

Män-khan uni-rän maran håpån-då khät-rä-y-ä tahä-kan-a. Ar But him-of big son . field-in-he was. And house-he häch'-sor-än-rä ran-rij-ä añjâm-ñam-ket'-a. Khan-ge mit'-tan guti-kora coming-near-in music-and-dancing-he to-hear-got. Then a servant-lad hâhâ-sor-ka-tä-v-ä khuriau-an-a, ' ona-ko-dâ chet'-kan-a?' called-near-having-he inquired-for-himself, 'those-things what-are?' having-said. Uni-dâ-e met-ad-e-a ban-ma, 'baka-m-a häch'-akan-a; He-on-the-other-hand-he said-to-him that, 'younger-brother-thy-he come-is; apu-m-dâ mit'-täch'-ä bhaj-akat'-a, nirapan-a ñam-ruarand father-thy-on-his-side feast-has-made, safe-and-sound-he got-backone-he ked-e-tärân.' Khan-ge-y-ä rangao-en-a ar bâlâk' bae räbän-len-a. Adâ uni-rän Then-he angry-was and to-go-in not-he consented. him-because.' So him-of häch'-än-tä-y-ä apat odok måsåkusi-y-ed-e-kan tahā-kan-a. Män-khan father-his out come-having-in-he entreating-him was. rår-ruar-ka-tä apat-ä met-ad-e-a, 'nâk'âe, nunak' he-on-the-other-hand said-back-having father-his-he said-to-him. · 10, 80-many serma am-than golam-iñ khatao-et'-a ar amak' hukum tis-rä-hå ba-ñ years thee-with slave-I work and thy commandment any-time-even not-I taram-param-akat'-a. An-rā-hā iñ-dā tis-rā-hā mit'-täch' märâm-hâpan-ge transgressed-across-have. Yet me any-time-even one

tuluch'-iñ häsäch'-säkräch'-kâk'. ba-m äm-akaw-ad-iñ-a, jāmân iñ-rän gate-ko with-I might-make-merry. not-thou given-hast-to-me, so-that me-of companions Män-khan kusmbi-ko tuluch' am-ak' aidari-y-ä gadaw-akat' nui hâpân-mä-y-ä thy property-he devoured-having this son-thy-he with harlots But uni-dâ-e Män-khan häch'-än-rä-då mit'-ţäch'-äm bhaj-akat'-a'. he-on-the-other-hand-he feast-hast-made. But one-thou come-having-in jaoge iñ tuluch' mena-m-a, ar jâtâ iñ-ak'-ko-dâ am-dâ met-ad-e-a, 'bachha, art-thou, and all my-things said-to-him, 'child, thou-indeed always me with amak'-kan-ge-a. Män-khan häsäch'-säkräj-åk' ar raskak'-ge chahiye. Än-tä nui to-make-merry and be-glad is-proper. Because this thine-are. gâch'ge-y-a tahā-kan-a, ar-a jivet'-en-a; at'-ge-y-a tahā-kan-a, bâkâ-m-dâ and-he revived; lost-he was, was. dead-he younger-brother-thy ñam-en-a.' ar-ä and-he found-was.'

### MUNDA FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

#### SPECIMEN II.

(Rev. P. O. Bodding, 1903.)

(SONTHAL PARGANAS.)

LELHA JÄWÄE-GOMKE-T-REAN. STUPID SON-IN-LAW-ABOUT.

kathae, mit'tän hår-rän håpån-era-t jawae-gomke-t-a jug-rä, Sedae man-of child-female-his son-in-law-his-he Former age-in, it-is-told, one Adâ mit'-dhao, kathae, ach' eskar-ge tahā-kan-a mit'-tan ato-rä. And one-time, it-is-told, self alone father-in-law one village-in. mas. pera-hār-āk'-ā sän-len nãihar-tä orak'tä sä hanhar mother-in-law house-to or wife's-father's-house-to relative-person-to-become-he gone budhi-dâ-ä hanhar-tät' dakauni un-rä adâ taha-kan-a: mother-in-law old-woman-as-to-she boiledthat that-in 80 was ; ar uni tuluch' ha-e galmarao-kan-a. Ada en-ka baraewith also-she talking-is. So thus going-onrice-curry-prepares, and him Adâ un-rä uni budhi-dâ handua-i utu-let'-a. ayup'-en-a. te-ge then that old-woman bamboo-shoots-she curry-had-done. in evening-became. So daka jâm-lagit', ar dak'-ä tan-ad-e-a daka-utu-ka-tä Adâ So rice-curry-having-made water-she poured-out-to-him rice eating-for, and silpiñ are san-re-ge gando-dâ-a bel-ad-e-a. Adâ abuk-bala-ka-tä stool-she put-before-him. So washing-entering-done-having door side towards ona gando-rä-y-ä durup'-en-khan-dà daka-utu-i agu-ad-e-a. Adâ jâm jâkhān that stool-on-he sat-down-had-when rice-curry-she brought-to-him. So eating time aikau-et'-a, kuti-sä jãwãe-gomke-t-dâ jel-utu-leka-e ar ba-e uni son-in-law-her meat-curry-like-he feels-it, and piece-any not-he nam-et'-a. Khan-ge adâ-e kuli-ked-e-a, 'henda chet'-ban gâ, utuasked-her, 'listen mother, what-you-two curry-Then so-he finds. atkar thik-dare-ak'-kan-a.' Adâ uni jawae-gomke-t Ba-liñ akat'-a? have-made? Not-we-two feel-accurately-can-towards-it.' son-in-law-her So that budhi-da-e män-kät'-a. mat'-silpiñ-ge tahä-kan-a. Adâ sän-rä-då So old-woman-she said, bamboo-door was. towards back abān dea sān-rā menak' ona-ge-liñ utu-akat'-a.' \* that-there, son-in-law, your back towards being that-we-two curry-made-have.'

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uni jawae-gomke-t-da bängät'-achur-ka-tä-y-ä näl-kät'-da mat'-silpin-kan; bamboo-door-being; so-he son-in-law-her looked-turned-having-he 8010 hā-e inabudhi ba-e râr-lät'-a. uni ñäl-hape-kat'-ge-a. Chet'-ha Ar that old-woman also-she just-And said. not-he saw-kept-quiet. Anything kat'-ge-a.

thus-much-said.

månä-månä-tä-y-ä män-jån-kan-a Khan-ge adâ uni jãwãe-gomke-t-dâ ach' self (-of) mind-mind-in-he says-for-himself son-in-law-her so that ban-ma, ' noa utu-da adi sebel-kid-iñ-a. Sanam har nahak'-ko japit'-lenamely, 'this curry very well-tasted-me. All person now-they will-have-fallen-asleepmânä-rä-y-ä hudis-dâhâ-kat'-a. ach' khan, noa silpiñ-dâ-ñ atkir-ge-a.' On-ka door-I carry-off-shall.' Thus self (-of) mind-in-he thought-put-down. when, this

Ar sanam hâr-ko jaga-y-en-a. jâm-bara-ka-tä-ko Adâ sari So verily eating-going-on-having-they placed-themselves. And all person-they ona silpiñ-dâ-e rara-ket'-tako-a beret'-en-tä hape-hape-tä japit'-kät'-khan-då loosened-their quiet-quiet-with arisen-having that door-he slept-when gugu-atkir-ket'-tako-a. ar ona ñinda-re-ge ona silpiñ-a carried-on-his-back-carried-off-their. And that that door-he night-in and that disa-led-e-a. jákhäch'-dá ba-ko

not-they remembered-him. time

ñäl-bara-y-et', äbhän-en-dâ-ko Adâ setak' sim rak' jâkhän-ko So morning cock crow time-they awakened-having-become-they seeing-going-on, hâhâ-ae-khan-dâ jãwãe-gomke-t-ko uni banuk' silpiñ-da calling-to-him-when not-he son-in-law-their-they not-being and that bhala mena-e-a sa ban; ñäl-ä-pä ' ma-sā, ada-ko män-kät'-a, gân-ät'-kan, 'well, see-him-you well exists-he or not; said, so-they answering, banug-ich'-an. män-khan ñäl-bara-ked-e-a; sari-ko ba-e gân-ät'-dâ.' Adâ not-being-he. not-he answering.' So verily-they looked-went-on-him; but hâr-dâ adi gar-tä-y-ä landa-gât'-kät'-a. Khan-ge adâ uni budhi loudly laughed-suddenly. so that old-woman person very un gar-tä-dâ-m on-ko hâpân-tät' kuri-dâ-ko kuli-ked-e-a, 'henda chet' gâ, 'listen mother, what that loudly-thou female-they asked-her, child ban-ma, 'noa lai-ako-kan-a, budhi-y-ä Adâ un-rä uni landa-kät'-a?' that old-woman-she saying-to-them-is, namely, 'this then laughedst?' Hola-n-ok' atkir-akat'-a. dhora-e teña-m-ge silpiñ-dâ, na, Yesterday carried-off-has. girls, brother-in-law-your certainly-he door, män-let'-a, "henda gå, adâ un-rä-y-ä utu-ad-e-a; handua-ñ "listen mother, whatsaid, bamboo-shoot-I curried-for-him; so then-he Adâ un-rä-ñ metatkar-thik-dare-ak'-kan-a." utu-akat'-a; ba-liñ So then-I saidyou curry-have-made; not-we feel-accurately-can-towards-it." abān dea sān-rā menak' ona-liñ utu-akat'-a," to-him, "that-there, son-in-law, your back towards being that-we curry-have-made," jawae, ad-e-a.

män-tä. Adå pasät' ona-tä silpiñ-då pasät' teña-m-ge-y-ä atkir-kät'.' sayin j. So perhaps therefore door perhaps brother-in-law-your-he carried-off.' Adå ona-e lai-at'-ko-khan sanam hår adå adi barich'-ko landa-kät'-a, ar-ko So that-she said-to-them-when all person so very badly-they laughed, and-they män-kät'-a, 'nui teñan-dà adi-y-ä lelha-ge-a.' said, 'this brother-in-law very-he stupid-is.'

Adå sari uni lelha hår-då idi-ka-tä ona silpiñ-ä rara-dhingal-So verily that stupid person taken-away-having that door-he loosened-tosangal-kät'-tä mit'-mit'-tä jätä-e samak'-kutra-kät'-a. Ada ach' bahu-i metpieces-having one-one-by all-he chopped-into-bits. So self (-of) wife-he sayingae-kan-a, 'ma noa-ge teheñ-dâ utui-mä.' Adá uni-v-ä män-kät'-a, 'noa-då to-her-is, 'please this to-day curry-make.' So that-one-she said, chet'-leka-ñ utui-a? Noa ráhár mat'-dâ sebel-a? Noa-då ban sebel-a. what-like-I curry-shall? This dry bamboo well-tasting-is? This not well-tastes. Am-da adi-m lelha-ge-a.' Ada un-ra uni-y-a man-ruar-kat'-a, 'ban-a, adi Thou very-thou stupid-art.' So then that-one-he said-back, 'not-is-so, very sebel-a. Hola-n-ok' ayo-tā-ko-thān-iň sān-len-a. Un-rā noa-ge-ko beautifully well-tastes. Yesterday mother-with-them-to-I gone-had. Then this-they utu-ad-iñ-dâ. Chet' ban sä, jel utu leka-ñ aikau-ket'-a, ona-tä noa-dâ-ñ curry-made-for-me. What not or, meat curry like-I felt-it, that-for this-I atkir-akat'-tako-a, ba-ko äm-åk'-kan carried-off-have-their, not-they giving that-for.'

Adâ bạhu-t-tät'-ä män-kät'-a, 'noa râhâṛ-dâ än-tä âkâe jâm-tä-m So wife-his-she said, · this dry then who eating-for-thou utu-ocho-y-ed-iñ-a?' Adâ-e man-kat'-a, 'achha, apa ba-pa jâm-khan, iñ-ge curry-make-causest-me?' So-he said, 'well, you not-you eat-if, I Adâ sari no-ko-ak' katha ba-e san-ocho-at'-tako-khan-ko utu-an-pa.' make-curry-for-me-you.' So forsooth these-of word not-he to-go-allowed-their-when-they utu-ad-e-a, ar-ko em-ad-e-a daka são-tä. Adâ sari made-curry-for-him, and-they gave-to-him boiled-rice with. So forsooth dul-gât'-kät'-a; adâ sipi-sipi-ka-tä-y-ä lapät'-gåt'-kät'-a. sauce-he poured-out-quickly; so mixed-mixed-having-he mouthful-quickly-took, and uni bahu-t-tät'-då tan-man-ä näl-ä-kan-a. Ada ona rase tuluch' ban that wife-his intently-she looking-at-him-is. So that sauce with not sebel-led-e-khan-dâ kuți halań-ka-tä-y-ä gär-gât'-kät'-a. Adâ ona-hā tasted-him-when a-piece taken-up-having-he bit-quickly. So that-also not-he gär-ehhadao-dare-at'-khan, uni bahu-t-tät'-då landa ba-e sambrao-lät'-tä bite-separate-could-when, that laughing not-she restrained-having wife-his adi-gar-tä-y-ä landa-gât'-kät'a; adâ ach' ha-e landa-kät'-a. Adâ-e män-kät'-a, very-loudly-she laughed-suddenly; so self also-he laughed. So-he \*chet'-leka-châ-m Ba-m batrao-lät'-a. Ona-te-ge ban sebel-kan-a. utu-kät'? 'what-like-thou curry-madest? Not-thou succeededst. That-for not well-tastes.

Ayo-y-ä utu-ad-iñ Cheka-tä noa kuṭi-dâ ba-m lä-ocho-lät'-a? this piece not-thou dissolved-madest? Mother-she curry-made-for-me lä-chaba-ocho-lät'-a; kuți-dâ mit' gâțăn hā bạ-ñ ñam-lăt'-a. Why all pieces-she dissolved-completely-made; piece one piece even not-I found. sanam kuţi-y-ä Am ma äkän kuṭi-ge-m äm-aka-w-ad-iñ; ar chet'-leka-ñ kuṭi-lät'-a, on-ka-ge-m Thou now only piece-thou given-hast-to-me; and what-like-I pieces-made, thus-thou Adâ bahu-t-tät'-ä män-kät'-a, dåhà-kat'-a. Thora hā ba-m lä-ocho-lät'-a.' So wife-his-she said, puttest. Little even not-thou dissolved-madest.' utu-jān-mā. Ada Am-tā barā ba-ń badae-a noa utu-dâ. curry. Thee-by please make-curry-for-thyself.' ·in-da not-I know this Adâ boge-tä-ko lä-len. utu-kät'-rä-hå ban So good-in-they ach'-tä-v-ä for sooth self-by-he curry-having-made-even not dissolved-was. lelha-ge-ko bahna-ked-e-a, hilok' khân stupid-they surnamed-him, and landa-w-ad-e-a. Adâ än from day So that very laughed-at-him. met-ae-tä. ona-ge-ko aris-e-a, nam-e-piehhe-ko finding-him-every-time-they annoy-him, that-they saying-to-him-by.

Ada chaba-y-en-a katha-da; in maran-ge-a.
So finished-is tale; this great-is.

#### FREE TRANSLATION OF THE FOREGOING.

The stupid son-in-law.

Once in olden times, it is told, there lived in a certain village a certain man's son-inlaw. One day, they say, he had gone alone to visit his father-in-law and mother-in-law in their home. While there his mother-in-law was engaged in cooking curry and rice, and at the same time she kept up a conversation with him. In this way the evening fell, and the old woman had prepared some bamboo shoots as curry; when she had done cooking, she poured out some water for him to wash his hands ere sitting down to eat, and placed a stool before him near the door. When he had washed his hands and come in again, he sat down on the stool, and she brought him the curry and rice. Whilst eating the son-in-law thought it was meat curry he had; but he did not find any lumps. So he asked his mother-in-law, 'I say, mother, what curry have you given me to-day? I cannot make out exactly what it is.' Now there was the bamboo door at the back of the son-in-law; so the old woman said, 'look there at the back of you, my son-in-law, that is what I have made into curry for you to-day.' So the son-in-law turned round and saw it was a bamboo door; but looking he kept quiet and said nothing; and the old woman too said thus much and nothing more. The son-in-law, however, thought tohimself, 'I find this curry perfectly delicious; when every one is asleep presently, I shall walk off with this door.' This he made up his mind to do.

True enough, when all had done eating they retired for the night, and when every one had fallen asleep, he got up quietly and loosened the door, and that very night he put their door on his shoulders and walked off with it, nobody being aware of it at the time the deed was done. When they awoke at cockerow in the morning and looked about, there was no door to be seen; and when they called out for the son-in-law there was no answer. So they said, 'look and see, if he is there or not; he doesn't answer.' They looked about for him, but he was not there. Then the old woman suddenly burst out into a loud laugh, whereupon her daughters said to her, 'why, mother, what are you laughing so heartily about?' Then the old woman said to them, 'your elder sister's husband, girls, has most assuredly decamped with this door. Yesterday I made him a curry of bamboo shoots, and he asked me what kind of curry it was, as he could not quite make it out; whereupon I told him to look behind him, and he would seewhat I had made into curry for him. Perhaps that is why your elder sister's husband has carried off the door.' When she told them this, every one laughed very much and said the son-in-law was dreadfully stupid.

True enough, when the stupid fellow had walked off with the door, he took the whole thing to pieces and chopped it into small bits. Then he told his wife, 'make this into curry to-day, please.' She replied, 'how am I to make a curry of this? Will this dry bamboo taste well? Not a bit of it. You are very stupid.' He replied, 'not so, it is simply delicious, Yesterday I went to see your mother and the others, when she made me some curry of this; you may not believe it, but I tell you, it tasted to me just like meat curry; and that is why I made off with this door of theirs, for they would not give it to me.' His wife said, 'who is then going to eat this dry stuff that you want me to make curry of it?' To which he replied, 'all right, if you other people won't eat it, make some curry of it for me.' So, as he would not listen to her, she made him some curry of it and gave it to him along with some boiled rice. Then he poured

SANTĀLĪ. 63

some of the gravy on it and mixing it together with his hand he took a mouthful; and all the while his wife was watching him closely. But as the rice and gravy did not taste particularly nice, he laid hold of a lump of the curry and gave it a bite; when he was unable to bite a piece off, his wife, no longer able to restrain her mirth, burst into a loud laugh, in which he himself also joined. Then he said, 'what kind of a curry have you turned out? You have not succeeded, and therefore it is not savoury. How is it you have not dissolved this piece? Mother dissolved altogether every piece in the curry she gave me; I could not find a single lump in it, whereas you have given me nothing but lumps; you have got it in lumps just the same as when I cut them up; you have not dissolved them one bit.' Then his wife said, 'I am not acquainted with this curry; you had better cook some for yourself.' And true enough, when he had cooked some for himself too he could not get it to dissolve. Whereupon they had a good laugh at him. From that day forward he got the surname of 'Stupid,' and by addressing him thus every time they met him they teased him well.

That is the end of the tale; there is no more.

# MUNDA FAMILY.

KHERWARI.

SANTĀLĪ.

### SPECIMEN III.

SANTĀLĪ SONGS.

(Rev. P. O. Bodding, 1903.)

(SONTHAL PARGANAS.)

I.

N-eae<sup>1</sup> siñ n-eae ñinda sängäl dag-e ho,2 Seven days seven nights fire raining-he O, N-eae sin n-eae ninda jadam-jadam ho. Seven days seven nights continuously O. taha-kan-a, manewa, T-oka-rä-bän¹ What-in-you-two were, man. T-oka-rä-bän soro-len? What-in-you sheltered-being? Menak' menak' Harata' ho, Being being Harata O. Menak' menak' buru-dander ho, mountain-cave O, Being being N-ona-rä-liñ tahā-kan-a n-alin-dâ, That-in-we-two were we-two, N-ona-rä-liñ soro-len. That-in-we-two sheltered-being.

II.

Kat-dâ, ho, babu mag-mä-sä, Timber, young-man cut-thou. N-isi n-arar babu benao-mä-sä; Plough-beum yoke young-man make-thou; N-isi n-arãr babu benao-lä-khach', Plough-beam yoke young-man made-hast-if, Hasa-re-ge babu sona hoe-ok'. Earth-in young-man gold becomes.

In songs an m is prefixed to every word beginning with a vowel, with the exception of the interrogative pronoun, which prefixes a t. This rule is now-a-days often disregarded, especially by men.

<sup>2</sup> Inserted to fill up the metre.

<sup>3</sup> The mountain where the two progenitors of the human race were saved from destruction by the fire-raic.

#### FREE TRANSLATION OF THE FOREGOING.

I.

It rained fire for seven days and seven nights; seven days and seven nights; incessantly. Where were you two 1 then, where did you take shelter?

On the mountain Harata, in a cave, there we two were, there we two took shelter.

II.

Cut timber, young man, make a ploughbeam and a yoke. Then you will earn gold from the soil.

[ No. 4.]

### MUNDA FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

### SPECIMEN IV.

(Rev. A. Campbell, 1897.)

(GOBINDPUR, DISTRICT MANBHUM.) Khan-ge Maran Buru manwa-e met-ad-e-a unkin nia-ge, Then Great Mountain man-he said-to-him this, those-two eto-kin-mä.' Khan ek'to-e ähâp'-ked-a. Eto-ket'-kin-khan-ä Maran break-in-the-two.' Then breaking-in-he Broken-in-when-he began. Great Buru-dâ manwa nahel mak'-ä idi-ked-e-a. Idi-ka-tä Maran Mountain man plough to-out-he took-away-him. Taken-having Great Buru nahel mak'-ä chet'-ocho-ked-e-a. ar lak'-råk'-ket'-tä Mountain plough to-cut-he taught-him, and chipped-bored-having siok'-ä ähâp'-ked-a. Ähâp'-ket'-khan goda-e si-lahut'-ked-a. to-plough-he began. Begun-having-when ploughed-crushed. highland-he Lahut'-ket'-khan-ä kuli-ked-e-a, 'henda, Maran Buru. chet'-bon Crushed-having-when-he asked-him, hark. Great Mountain. what-we är-a?' Khan Maran Buru serma-khân iri-y-ä agu-ked-a shall-sow?' Then Mountain Great heaven-from iri-he brought and manwa-e em-ad-e-a. ar-ä är-ked-a. Janam-en-a. dare-y-en-a. man-he gave-to-him, and-he sowed. It-was-produced, became-a-plant gele-bele-y-en-a, ar nawai-reak'-ko ähâp'-ked-a. Adâ mit' nakha-rä eared-ripened, and first-fruit-ceremony-they Then began. one direction-in

<sup>&</sup>lt;sup>1</sup> The man and woman who escaped when God was destroying the human race by fire-rain. The song has been taken from the old Santāli traditions.

taha-kan-a, Sari-sarjam ona-reak' sakam agu-ka-tä-ko bhauntich'-ked-a Sari-sarjám that-of was, leaves brought-having-they a-cup-made ona-rä sunum sindur-ko ar dâhâ-ked-a. and that-in oil red-lead-they put.

### FREE TRANSLATION OF THE FOREGOING.

Maran Buru¹ then told the man to break in two (bullocks), and he began to do so, and when he had broken them in, Maran Buru took him away in order to cut a plough and taught him to do so. Having chipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, 'Maran Buru, what shall we sow?' Maran Buru then brought an Iri² from heaven and gave it to the man to sow. It sprouted, became a plant, and ripened, and they began to perform the ceremony of the first fruits. There was a Sari-Sarjom tree on one side. They took its leaves and made a cup out of them, and put oil and red-lead in it.

Lit. the great mountain, i.e., the mountain spirit worshipped by the Santāls.

A cultivated millet, Panicum Crus-galli.

### MUNDA FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

#### SPECIMEN V.

(CHAKAI THANA, DISTRICT MONGHYR.)

Näs-då disom-rä akal hoe-akan-tä jâm-reak' hâr-ko adi This-year country-in famine become-having men-they eat-concerning great distress hoe-akan-tako-a. Aghar-khân Mag-habich'-dâ thora-thuri anaj-reak' has-become-of-them. Aghar-from Magh-till little-little grain-of dak'-mandi-ka-tä-ko ññ-lâlâ-bara-y-en-a. Män-khan ona-ko rice-water-having-made-they drinking-warming-themselves-went-on. But those-they chaba-bara-ket'-khan matkâm-sarjâm-ko jam-bara-ked-a. Ina-hâ finished-again-had-when Matkam-Sarjam-fruits-they ate-for-some-time. sanam-ko jam-chaba-ked-a, ina-ka-ta mit' jâkhan-dâ terel tarap' siñio all-they eating-finished, one time-on-the-other-hand terel tarop bael then emanteak'-ko-tä din-ko khemao-ked-a. Ona-ha lura-luri sanam-ko hunar-chabaetcetera-with days-they Those-even grabbing all-they passed. to-searchked-a mit' jakhan-da at-aser-piska-ko-tä-ko gujar-bara-ked-a. finished one time-on-the-other-hand at-aser-piska-roots-with-they subsisted-for-a-time. Nätar-då baihar-reak' kantha-arak' garundi-arak' much'-arak' ihinuk-tä At-present rice-field-of kantha-potherb garundi-potherb much'-potherb shells-with sanam-ko khayat'-chaba-ked-a ar bir-reak' matha-arak' pådå-arak' ar boe-bindito-dig-up-finished and forest-of matha-potherb podo-potherb and boe-bindiarak' ar sauri-arak' orsa-arak' ar-ar-emanteak' arak' sakam-ko jam-ed-a potherb and sauri-potherb orsa-potherb and-other vegetable leaves-they pasu-leka. Sanam harma dhopsa-en-tako-a arak' sakam jam-tä. Näs-då All bodies are-swollen-their vegetable leaves eating-from. This-year mahajân-ko ban-ko num-ed-a dirhia-dobra-ha ban-ko äm-åk'-kan-a, ona-tä money-lenders not-they mention two-and-a-half-fold-even not-they are-given, therefore rängäch'-tä adi har-ko händät'-thäpät'-en-a, dare-ha ban-ko aikau-ed-a. hunger-with many men weak-have-become, strength-even not-they feel. Chaole-ha adi mahnga-y-en-a. Chet'-leka-tä näs-då hâr-ko gujar-a, Husked-rice-even very dear-is. How this-year men-they shall-subsist, ona-da adi maskil-ge-a. Ita-ranu-ko ban ñapam-kan-a, chet'-leka-tä hår-ko that very difficult-is. Seed-grains not are-found-enough, men-they how khiti-a? Bujhauk'-kan-a adi at-da ita-bägår-tä. pase parti-gi tahän-a shall-till? It-veems much land perhaps uncultivated will-remain seed-want-for.

#### FREE TRANSLATION OF THE FOREGOING.

This year there was a famine in our country, and the people are in great want of food. From the month of Aghar¹ till Magh² there were small quantities of grain and rice-water, but only just sufficient. When those provisions ran out, the flowers of the Matkom3 and Sal trees were eaten for some time. When they had eaten all those, they subsisted on Terel, Tarop', Sinjo, and other jungle fruits. When they could not find any more of those, they for some time got along with roots of At,7 Aser,8 and Piska.9 At present they have dug up from the rice-fields all Kantha,10 Garundi11 and Much' potherbs,12 with shells, and they eat forest herbs and leaves such as those of Matha,13 Podo,14 Boe-bindi,15 Sauri,16 Orsa,17 and so forth. This year the money-lenders do not give any loans, even at an interest of 250 per cent., and the husked rice is also very dear. How will the people be able to get on this year? It is impossible to get seed-corn, and how will it be possible to sow? It seems likely that much land will remain uncultivated for want of seed-corn.

In the southern districts, in Midnapore, Balasore, the Orissa Tributary States, and Singbhum, Santālī has come under the influence of Oriyā. Borrowed words therefore often assume a different aspect. Compare dhana, property; dina, day; mane, mind, etc., in Morbhanj. D between vowels has become r; thus, hurinich', the younger. The phonology is, however, on the whole the same as in the Standard. An initial  $\tilde{n}$  sometimes becomes y; thus, yam, get, in Morbhanj and Balasore. Note also forms such as ajak', for ach'ak', his. The demonstrative pronouns frequently end in n; thus we find noan, this, and so on. Such forms are very seldom met with in Standard Santālī. There is, generally speaking, a strong tendency to suffix the pronominal suffixes after the verbal tenses. On the whole, however, the dialect remains the same as the Standard, and it will be sufficient to print the beginning of a version of the Parable of the Prodigal Son received from Morbhanj in order to illustrate this southern and less correct form of Santālī.

<sup>1</sup> I.e., Aghan, November-December.

<sup>4</sup> Diospyros tomentosa.

<sup>7</sup> Zehneria umbellata.

<sup>10</sup> Euphorbia granulata

<sup>23</sup> Antidesma diandrum.

<sup>16</sup> Polygonum glabrum.

<sup>&</sup>lt;sup>2</sup> January-February.

Buchanania latifolia.

A jungle climbing plant. 11 Acternanthera sessilis.

<sup>14</sup> Ficus Cunia.

<sup>3</sup> Bassia latifolia. <sup>6</sup> Ægle marmelos.

<sup>·</sup> Dioscorea oppositifolia.

<sup>12</sup> Polygonum plebeium.

<sup>1</sup> Randia dumetorum.

<sup>17</sup> A certain wild plant used as a pot-herb.

[No. 6.]

# MUNDA FAMILY.

KHERWARI.

SANTĀLĪ.

### SPECIMEN VI.

(MORBHANJ, ORISSA TRIBUTARY STATES.)

Un-kin mâtâ-ră taha-kan-a. hapan-kin kora Mit' hâr-rän barea Them-two children-they-two among were. boy One man-of two tinak' amak' dhana-rä baba. 'ä met-ad-e-a, apat-ä huriñich' the-little-one father-his-he said-to-him, 'O father, property-in how-great thy bhāga iñ yam-a ona om-añ-mā.' Noan katha-rā uni ajak' dhana hatiń-ka-tä That word-on he self-of property divided-having share I shall-get that give-me.' Kichhu dina khan-ge uni huriñich' kora-dâ em-at'-kin-a. un-kin-ä son-on-his-side that younger then days them-two-he gave-to-them-two. Some mit'-tan sangiyan disum-ta chalao-ka-tä samtao-ka-tä mit'-than jâtâ dhan distant country-in gone-having collected-having one all property one-place urao-ked-ae. Jata dhan bayadhane bebhora-tä jâtâ lucha-lamât property expendwasted-he. shamelessness-in all property riotousness hoy-en-khan uni-reyak' akal diśum-rä maran chaba-ket'-khan ona arose-when him-of famine big 'that' country-in finished-having-when diśum-rän-ich' uni chalao-ka-tä ona Ona-iatä hoy-en-a. daśa . dukha he gone-having that country-of-being Therefore unhappy condition became. śukari kiśan-hara-dâ uni guti-y-en-tä kiśan-hara-thän-ä mit'-tan cultivator swine that servant-become-having cultivator-near-he one âkâe-hâ jamak' uni-dâ Ândä kol-ked-e-y-ae. ovad-tä gupi-y-ä gât food anyone-even him sent-him-he. There herd to-tend-he field-in choklak'-tä lach'-ā jâmak' śukari-reyak' uni-da em-ad-e-tä ban-ko food husks-with belly-he swine-of not-they given-to-him-having mane-an-a-e. päräch'-tae-a-e män-tä thought-he. fills-his-he saying

### KĀRMĀLĪ OR KĀLHĀ.

There is a numerous caste of iron smelters in the Sonthal Parganas, Hazaribagh, and Manbhum which is known as the Kols or Kâlhäs. They call themselves hār, men, and also kālhā, which is the name given to them by the Santāls. The Hindūs call them Kol. In Manbhum and Hazaribagh, they also call themselves Kārmālēs. Their language has hitherto been classed as a dialect of Hō or Kol, and it is quite possible that some of the Kols enumerated in the districts in question do really speak that language. This must be inferred from the fact that specimens of Hō have been forwarded from the Sonthal Parganas. Most of the Kālhās in the Sonthal Parganas, Manbhum, and Hazaribagh, however, have nothing to do with the Hōs, but speak a dialect of Santālī. That dialect will in this Survey be called Kārmālī in order to avoid confusion with Hō or Kol. It is quite different from Kuṛmālī, the dialect of the Kuṛmās of Hazaribagh, Manbhum, and other districts, which is a form of Magahī. See Vol. V., Part ii, pp. 145 and ff.

Kārmālī has been returned for the purposes of this Survey from the following districts:—

Southal Parga	nas			-					22,821
Hazaribagh									10,239
Manbhum								*	11,000
							TOTAL		44,060

The local returns give the name of the dialect as Kol, and it is possible that the figures may include some stray Hō immigrants. Their number cannot, however, be important.

 Midnapore
 647

 Rajshahi
 130

 Pabna
 1,949

 Monghyr
 83

 Sonthal Parganas
 8,117

 Angul and Khondmals
 13

 Hazaribagh
 2,610

 Manbhum
 3,770

TOTAL . 17,342

The principal home of the Kārmālēs is the south of the Sonthal Parganas and the north of Manbhum. In Hazaribagh they are found in scattered settlements in the south of the district.

The Kārmālī dialect does not much differ from ordinary Santālī. One good specimen, prepared by the Rev. A. Campbell, will be found below. It represents the language of the Kālhās of Manbhum. According to a list of Standard Words and Phrases prepared by the Rev. P. O. Bodding, the dialect is essentially the same in the Sonthal Parganas. The same is the case in Hazaribagh, to judge from a corrupt list forwarded from the district.

**Pronunciation.**—The sounds  $\hat{a}$  and o or  $\ddot{a}$  and e, respectively, are distinguished as in Standard Santālī. The neutralizing power of i and u is not so strong as in Standard Santālī; thus, buba and buba, father.

Diphthongs such as ae, áe, ao, are commonly simplified. Thus, äm-ē-mē, Standard äm-ae-me, give him; ákä-rän hápán, whose son? chalá-en-ē, Standard chalao-en-a-e, he went, etc. The change of d to r is common in the Sonthal Parganas; thus, huriñ, Manbhum hudiñ, small, etc. The Kâlhäs of the Sonthal Parganas have the same tendency as the Māhlēs to substitute á for ae and ao; thus, urâ-parâ, squander, in Manbhum udai-padai. Note also tahão-kan and tahã-kan, in Hazaribagh tahĩ-kan, was; hälär, Standard häräl, a male being, a man, and so forth.

The most important phonological peculiarities of the dialect are the changes of r to r; of initial  $\tilde{n}$  to n and l; and, in some cases, of r to l. Thus,  $h\tilde{a}r$ , Standard  $h\tilde{a}r$ , man;  $\tilde{o}rak$ , Standard  $\tilde{o}rak$ , house;  $n\tilde{i}r$ , Standard  $\tilde{n}\tilde{i}r$ , run; nam, Standard  $\tilde{n}am$ , get; lel, Standard  $\tilde{n}\tilde{a}l$ , see; luar, Standard ruar, return, and so forth.

Inflexion.—The inflexion of nouns and pronouns is regular. The genitive suffixes *ich*' and *ak*' are in common use. Thus, *anī-īch*' hápán, his son; *iñ-ak*' mātrān-re, before me; būbā-k', of a father. Note forms such as *īnī*, this; *ānī*, ūnī, that one; ákā, who? chētak', what? and so forth.

The numerals six to ten are Aryan loan-words. 'Twenty' is mīt' kūrī, and 'hundred' mārā kūrī.

The categorical a in verbal forms is generally dispensed with in the singular; thus,  $tah\tilde{a}$ -kan- $i\tilde{n}$ , I was;  $g\bar{u}j\bar{u}k'$ -kan- $i\tilde{n}$ , I die.

The causative particle is cho; thus, dāl-chōk'-kān-īñ, I am beaten.

The pronominal infix of the dative is sometimes replaced by the accusative infix; thus, meta-ked-e-y-e and met-ad-e-a, said to him; ema-akad-iñ-am, thou hast given to me. Meta and ema are fuller forms of män and äm, respectively, which are also used in Standard Santālī before the dative infixes. Forms such as meta-ked-e-y-e, he said to him, are not used by the Kâlhäs of the Sonthal Parganas, who say meta-wi-i-e or meta-w-ad-e-e instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix len of the past time occurs in the form nen; thus, chālō-en-īñ and chālō-nen-īñ, I went.

Note also forms such as mēn-in-ā, I am; hēnām-gi-ā, thou art, and so forth.

In most respects, however, the dialect is regular, and it will be sufficient to print one specimen in order to illustrate it.

the constraint of the constrai

<sup>&#</sup>x27;Note buba-n, my father; babu-m, thy father; babu-t-tet', his father. The Kalhas of the Southal Parganas use buba throughout; thus, buba-m, thy father. 'My father' is, however, ban.

# MUNDA FAMILY.

#### KHERWĀRĪ.

KARMALI DIALECT.

SANTĀLĪ.

DISTRICT MANBHUM.

(Rev. A. Campbell, 1899.)

Mit? hâr-ren barea kora hậpân tahî-kan-a-kin. Adâ hudiñich' One man-of two boy sons were-they-two. And young-the babu-t-tet' meta-ked-e-y-e, 'ä buba, dhan-daulat ja-gi hatiñ hoyok'-tiñ-a father-his-the said-to-him, 'O father, property(-of) which share will-come-mine dan-bakhra-ka-te ema-ka-tiñ-mi.' Adâ babu-t-tet' ach'-ak' dhan divided-having And father-his-the self-of property divided-togive-mine. kin-e. Thora din tayâm-te hudiñich'-dâ sanom samtå-ka-te sangiñ them-two. Few days back-on young-the all collected-having far disom-te ådåk-chalå-en-e, ar ande ach'-ak' dhan-daulat riih-tamasa-re country-to out-went-he. and there self-of wealth debauchery-in tahas-nahas-ked-e. Sanom udai-padai-chaba-ket'-khan ana disom-re adi All squandering-finished-having-when that country-in heavy durbich akal-ked-e ar rangejok' nandhå-en-e. Ar ana disom-ren mit' dearth famished and to-feel-hunger began-he. And that country-of one sän-ka-te tahî-en-ak'-e, ar ani ach-'ak' khät-ku-re sukri gârkhi man-with gone-having remained-he, and he self-of fields-in swine to-tend kál-ked-e-y-e. Ar sukri-ku jám-et' choklak'-te bik'-e men-an-a, ar sent-him-he. And swine eating husks-with to-satisfy-himself-he wished, and âkä-hã ban-ku ema-led-e-a. Khan-gi disa-re hich'-ad-e-te anyone not-they gave-to-him. Then remembrance-in come-for-him-having men-ked-e, 'buba-ñ-ren-dâ amin-āmin achu kamia-ku-dā jâm-sarāj-laka said-he. father-my-of several hired servants-as-for eating-leaving-like hena-ta-ku-a, ar iñ-dâ nande rangech'-te gujuk'-kan-iñ. Akä-tora sän-ka-te is-their, and I here hunger-with dying-am-I. Now gone-having bubañ iñ "ä buba, met-ae-a. serma-reak' ar am sojha-re iñ father-my I say-to-him-will, "O father, heaven-of and thy gunah-akad-iñ. Ar-dâ am-ren hâpân numok' lekan-dâ ban-kan-iñ. Am-ren sinned-I. Now-as-to thy . son to-be-called worthy not-am-I. Thy achu kamia laka dâhâ-ka-iñ-mi." ' Adâ birit'-ka-te babu-t-then chalâ-en-e. keep-me." And arisen-having father-his-near went-he. hired servant as sangiñ-re-y-e Ar tahî-kan-ri-gi babu-t-tet' ani läl-ka-te And distance-at-he was-when father-his-the him seen-having pity châk'-ad-e-a-e. Hâpânhich'-ad-e-te nir-sän-en-e harup'-ka-te come-to-him-having ran-went-he embraced-having and kissed-him-he. Son-

'ä buba. serma-reak' tet'-e män-ked-e. ar am sojha-re-ñ gunah-akad-iñ. O father, before-I the-he said. heaven-of and thy sinned-I. nutum-ok' lekan-dâ ar-da am-ren hâpân ban-kan-iñ.' Khan-gi to-be-called worthy now-as-to thy . 80% not-am-I. Then habu-t-tet' ach'-ren kamia-ku meta-ket'-ku-e, ' sanom-khân bhali lugri self-of servants said-to-them-he, " all-from father-his-the good cloth agu-ka-te sarak'-e-pe, ti-re angthi sârâk'-e-pe, ar ar put-on-him-you, hand-on ring brought-having and put-on-him-you, and kata-re-dâ juta såråk'-e-pe. asul-akad-e damkâm Ar gåj-e-pe. Ar put-on-him-you. fatted calf foot-on shoes And kill-him-you. And jâm-ka-te khusi-raska-ma-bon. Nại hậpân-iñ gắch'-len-tahĩ-kan-e, ar jivet' eaten-having rejoice-let-us. This 80n-my dead-was-he. and living luar-a-kan-e; at'-len tahî-kan-e, adâ nam-akan-e.' Adâ khusi-raska-en-a-ku. now found-has-been-he.' And returned-has-he; lost was-he, rejoiced-they.

Ar maranich' hapan-tet' khät-re tahī-kan-e. Ar 'orak'-te hich'-sorok'-kan And elder-one son-the field-in was-he. And house-to coming-near-being anäch' anjam-ked-e. Khan mit'-tan kamia hakâ-sor-ka-te time singing and dancing heard-he. Then one servant called-near-having kuli-ked-e-a-e, 'chidak'-ku anka-ed-a?' . Adâ-e met-ad-e-a, 'bâkâ-m-e And-he said-to-him, 'younger-brother-thy-he asked-him-he, 'why-they thus-do?' hich'-akan-e, ar babu-m-da ani bas-gi nam-ked-e-te asulich' damkâm gur-akadcome-has-he, and father-thy him well found-him-having fatted-the calf killed-hase-ae.' Mahaj-ki ani-da. idri-en-te balak'-hũ ban räb än-len-e. Ar-da babu-tangry-becoming to-enter-even not agreed-he. Then fatherit. But âdâk-ka-te sãorâ-ked-e-a-e. Khan-ge babu-t-tet' men-achur-adtet' his-the come-out-having persuaded-him-he. Then father-his-the said-returned-to-'lel-mi, namin din kona namin serma kona am-ak'-iñ kami-kid-iñ. e-a-e. 'see, so-many days from so-many years from thee-of-I service-did-I. And hukum mit'-tan-hu ban tala-akad-in. Tao-ri-hu in-ren gati-ku tuluch' Still me-of friends with to-make-merry one-even not transgressed-I. män-ka-te mit'-tan märam hapan tanich' hũ ban ema-akad-iñ-am. Mahaj one goat young or-such-like even not given-hast-to-me-thou. But nai hâpân-mi bachkar-ku tuluch' am-ak' dhan jâm-chaba-ked-e, ani hich'-en-khanharlots with thee-of property eat-finished-he, he came-when gur-ad-e-am." Ar-då meta-ked-e-a-e, 'ä bacha, am-då asul-mota damkâm calf killedst-for-him-thou.' Then said-to-him-he, 'O son, thou fatted hena-m·gi-a, ar iñ-ak' sanom am-ak'-kan-gi-a. Khusi-raska-da jae-jug in-then art-thou, and me-of thine-is-indeed. always me-with all To-make-merry jarur-gi tahī-kan-a. Ani båkå-m-då gåch'-gi tahî-kan-e, adâ jivet'-en-e; was This younger-brother-thy dead was-he, and alive-became-he; at'-ge tahî-kan-e, ar-e nam-en-e.' was-he, and-he found-was-he.'

#### MAHLE.

The Māhlēs are a caste of labourers, palanquin-bearers and workers in bamboo in Chota Nagpur and Western Bengal. They speak a dialect of Santālī.

The Mahle or Mahili dialect has been returned for the purposes of this Survey from the following districts:

Birbhum .				,					650
Southal Parganas		4.						-	17,237
Manbhum .			 190						10,794
Morbhanj State						*			280
						To	TAL		28,961

The corresponding figures at the last Census of 1901 were widely different and are as follows:—

_															
	Burdwan				10										180
	Birbhum														322
	Midnapore								100					-	1,681
	24-Pargana	18											14471		369
	Rajshahi								1						22
	Dinajpur				H.D	. 7									282
	Jalpaiguri	6									•				1,137
	Darjeeling							100							180
	Bogra	1				1								100	
	Malda	•	•	67.0			. *		(*)						116
	Sonthal Pa			(10		10	274			100					117
											14.				8,643
	Angul and		namai	s								7.			1
	Hazaribagh	1				190	(1.0	-	190				5.0		.9
	Ranchi	10	100	200	1100		**	100	-						9
	Manbhum						7.5						5.5		1,169
	Singbhum		**	*				100					100		2,851
	Kuch Biha		- 79		35	-	150								12
	Orissa Tril						100								1,642
	Chota Nag	pur	Tribut	tary E	tates	,	7.	100	10					0.00	59
												100		4	
												To	TAL		18,801
														-	

Even the Census figures are probably too high, the name of the caste having, in many cases, been entered as denoting language.

The principal home of the Mahle dialect is the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum.

Specimens have been received from Birbhum, the Nilgiri State, and the Sonthal Parganas. The Nilgiri specimens were written in a corrupt Santālī, and those received from Birbhum contained a considerable admixture of Aryan words. I have therefore only reproduced a version of the Parable from the Sonthal Parganas. A list of Standard Words and Phrases has been prepared with the utmost care and accuracy by the Rev. P. O. Bodding. It will be found on pp. 240 and ff.

Māhlē is closely related to Kārmālī. Among themselves the Māhlēs to some extent make use of a kind of secret language, substituting peculiar words and expressions for the common ones. Thus they say thāk' instead of tākā, a rupee; pītīs instead of paisā, a pice; māch' instead of pāe, half a seer; lekā instead of ānā, an anna; lālā, warm, instead of dāl, beat, and so forth. Our information about this slang, which only concerns the vocabulary, is not, however, sufficient for describing it in detail, and I therefore turn to some peculiarities of Māhlē grammar.

MÄHLE. 75

Pronunciation.—O and ā, e and ā, respectively, were not distinguished in the original specimen. Mr. Bedding's list, however, shows that Māhlē in this respect agrees with Standard Santālī.

An a is often pronounced as the a in 'all.' Thus, āpā-t, Standard āpā-t, his father; lātār, Standard lātār, down; mārān, Standard mārān, big; ām and ām, Standard ām, thou; -tām-, Standard -tām-, thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the inanimate pronominal infix ak occurs as ek and ak. Compare also forms such as  $ken-i\tilde{n}$ , I am;  $k\tilde{a}n-\tilde{a}m$ , thou art;  $ken-\tilde{e}$ , he is;  $kan-\tilde{a}-b\tilde{o}n$ , we are, etc. The neutral vowels are treated as in Kārmālī.

Diphthongs are often simplified in the same way as in Kārmālī. Thus, āemā, Standard ard āimāi, woman; -tā-, Standard -tae-, his; dāl-kēn, Standard dāl-kē-a-n, I may strike; ken-ē, Standard kan-ā-e, he is; samṭā-ke-tē, Standard samṭāo-ka-tā, having collected, and so on.

In hējok', Standard hijuk', come; gājāk', Standard gujuk', die, Māhlē has preserved forms which are lost in Standard.

N and t correspond to Standard  $\tilde{n}$  in the beginning of words. Thus,  $n\tilde{t}nd\tilde{a}$ , Standard  $\tilde{n}\tilde{t}nd\tilde{q}$ , night;  $l\tilde{u}t\tilde{u}m$ , Standard  $\tilde{n}\tilde{u}t\tilde{u}m$ , name. In Birbhum we also find forms such

as ñam, get.

R becomes r as in Kārmālī. Thus,  $h\bar{a}r$ , Standard  $h\bar{a}r$ , man;  $k\bar{o}r\bar{a}$ , Standard  $k\bar{o}r\bar{a}$ , boy. It is dropped as in Hō in  $d\bar{u}rup$  and  $d\bar{u}p$ , sit, in which word the r is an old infix and does not belong to the base. Compare, on the other hand,  $g\bar{a}r\bar{a}$ , Standard  $g\bar{a}d\bar{a}$ , duck.

R often becomes l; thus, luwar, Standard  $ru\bar{q}r$ , return;  $l\bar{q}r$ , Standard  $r\bar{q}r$ , to speak. In bet, Standard beret, arise, the r is an old infix.

Inflexion.—The declension of nouns and pronouns is mainly regular. Dative suffixes such as  $k\bar{e}$  in Nilgiri are, of course, Aryan. Note genitive suffixes such as ich and  $in\bar{i}ch$ , and the ablative suffix  $ket\bar{e}$ ; thus,  $\bar{u}n\bar{i}-\bar{i}ch$   $h\hat{a}p\hat{d}n$ , his son;  $\bar{a}p\hat{d}-t-in\bar{i}ch$ , of the father;  $m\bar{e}s\bar{e}t-ket\bar{e}$ , from his sister. 'I and thou' is usually  $\bar{a}t\hat{d}n$ , and not  $\bar{a}t\bar{a}n$ . Note also the dative infixes  $\tilde{a}\tilde{n}$ , to me;  $\tilde{d}m$ , to thee, and the genitive infixes  $t\bar{i}\tilde{n}$ , my;  $t\bar{d}m$ , thy;  $t\bar{d}$ , his.

The numerals 'six' and following, and, in counting, often also the first five, are

commonly Aryan loan-words.

The conjugation of verbs is also regular, though some forms have a peculiar appearance under the influence of the rules of pronunciation mentioned above.

The causative suffix is  $s\tilde{a}$ ; thus,  $d\tilde{a}l$ - $s\tilde{a}k$ '-ken- $i\tilde{n}$ , I am caused to be struck, I am struck.

The categorical a is often dropped, specially in the singular, or else replaced by an  $\hat{e}$ ; thus,  $d\hat{a}l$ - $i\tilde{n}$ , I shall strike;  $h\tilde{a}n\tilde{a}\tilde{n}$ - $\hat{e}$ , I am.

The usual form of the verb substantive has already been mentioned. 'I am,' 'I exist,' is mēnēn-ē, or hānān-ē. Compare Santālī mēn-ak,' and hēnak.'

The base hēn is also, in addition to tāhān, used in the formation of compound tenses; thus, dāl-hēn-īñ, I was striking.

L 2

The present tense of finite verbs is formed by adding the suffix et'; thus, dāl-et'iñ, I strike. The e of et' is dropped before pronominal infixes. If the base ends
in a vowel, a very short e is, however, heard. Thus, dāl-d-ek'-iñ, I strike it;
dāl-d-āk'-ām, thou strikest it; dāl-d-ē-iñ, I strike him. The inanimate infix
ek', ak', etc., is apparently used much more freely than in Standard. Thus it is used
in order to denote a direct, inanimate object. Compare the suffixes lak' and kak' in
Standard. Note also compound forms such as dāl-el'-ken-iñ, I am striking; dāl-ē-ken-iñ,
I strike him.

The past tenses are regularly formed. Thus,  $d\bar{a}l$ -ked-ek'- $i\tilde{n}$ , I struck it;  $d\bar{a}l$ -ked-e- $i\tilde{n}$ , I struck him;  $d\bar{a}l$ - $k\hat{a}d$ - $d\hat{a}k$ '- $d\hat{m}$ , thou struckest it. Forms such as  $d\bar{a}l$ -kek'- $i\tilde{n}$ , I struck;  $d\bar{a}l$ -lek'- $i\tilde{n}$ , I had struck, show that the real suffixes of the past time are ke and le, as has already been inferred from the state of affairs in Standard Santālī. In  $dh\bar{e}r$   $d\bar{a}l$ -kek'- $\bar{e}$ - $i\tilde{n}$ , many stripes I-struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as chālā-en-īñ, chālā-nen-īñ, and chālā-len-īñ, I went.

The suffix of the perfect is aken, akan, etc., but the initial a is often dropped after vowels. Thus, dārā-ken-īñ, I have walked. A very short a or e is, however, generally heard, and the final vowel of the base is distinctly lengthened before the suffix.

For further details the specimen which follows should be consulted.

# MUNDA FAMILY.

#### KHERWĀRĪ.

#### SANTĀLĪ.

MAHLE DIALECT.

(SONTHAL PARGANAS.)

men-en-tey-a-kin. Mit' hâr-ran barea kora gidra Ar un-kin mud-rä boy children were-his-they-two. And them-two among One man-of two met-âd-e-y-e, 'baba, oka iñak' dhân-bakhra hâk'-tiñ-a hudinich' apåt-tät' small-the father-his-the said-to-him-he 'father, what my property-share be-mine-will apâ-t ach'-ak' dhân sä-då äm-ke-tiñ-me.' Adâ hatiñ-ad-akin-e. Thora that-as-to give-mine.' Then father-his self-of property divided-to-them-two. Few din tayâm-te hudiñ gidra sanâmak' samţâ-ke-te sangiñ disom-te-y-e odon-chaladays back-on small son all collected-having distant country-to-he out-wenten-e, ar ândä-dâ lucha-lamât-ke-te ach'-ak' dhân tahas-nahas-ket'-te-a. squandered-his. self-of property And he, and there riotously sanâm-ak' kharâch-ket'-khan ona disom-re bari akal hoi-en-e, ar uni-dâ ãt spent-had-when that country-in very strong famine became, and he Tābā ona disom-rān mit'-tāch' rayat-thān rängäjåk' ähåp'-en-e. ryot-with gone-having Then that country-of one hungry-to-be began. japák'-en-e. Uni-dá ach'-ak' khät-rä sukri atiñ kol-ked-ek'-e. Uni-dá sukri-ko self-of field-in swine to-feed sent-him. He He jâm-jâm-bij-ok'-lagit' män-hen-e, män-khan ona-hå jàm-et' tahã-ken-a härä-tä eating were husk-with eating-eating-being-filled-for thought, but that-even cheta-ke-te män-ket'-e, ban äm-å-hen-a-ko. Khan-ge anyone-even not gave-to-him-they. Then having-come-to-senses said, munis-ak' jâm-ak' sarāj-ok'-ken-teko-a, ar iñ-dâ tinak' apu-ñ-rän food spared-is-their, and me-as-to servants-of father-my-of how-many nanda rangach'-te gajak'-ken-iñ. Achha, bät'-ke-te apu-ñ-thän chalak'-iñ ar here hunger-with dying-am-1. Well, arisen-having father-my-with go-will and "baba, serma-rak' ar am saman-re kai-ket'-iñ. Ar-da am-ich' will-say-to-him-I, "father, heaven-of and thy presence-in sinned-I. Again thee-of leg ban-ken-iñ. Am-ich' mit'-täch' munis leka dâhâ-ñ-me."' gidra lutum-ok' son to-be-called worthy not-am-I. servant like keep-me-thou." Thee-of one Khan-ge uni bät'-en-e häch'-en-e. Mät-ak'-me uni sangiñ-re ar apå-t-thän arose' and father-his-to came. Say-you he distance-at Then män-en-re uni-rän apå-t-tät' häch'-ad-ek'-a läl-nam-ked-ek'-e ar mãyã came-to-him him-of father-his-that to-see-got-him and pity was-when ar nir-sän-ke-te håbår-ked-ek'-e ar châk'-châk'-ad-ek'-e. Gidra-då apå-t-lich' and run-gone-having embraced-him and kissed-repeatedly-to-him. Son father-his-to met-âd-ek'-e 'baba, iñ-dâ serma-rak' ar am saman-re kại-ket'-iñ. Am-ich' gidra said-to-him, 'father, I heaven-of and thy presence-in sinned-I. Thee-of son

found-was he.

leg ar-då ban-ken-iñ.' Män-khan apâ-t-tät'-dâ ach'-rän guti lutum-ok' to-be-called worthy more not-I-am-I.' But father-his-the self-of servants met-od-oko-y-e, 'sanâm khân bäs angrâp dän-agu-hât'-ke-te ovo-e-pä. said-to-them, 'all from good cloth given-brought-quickly-haven put-on-him-you, ar uni-ak' ti-re angthi, ar janga-re juta såråk'-ä-pä. hand-on ring, and foot-on shoe put-on-him-you. And and his kusik'-ma-bon. Karân nĩk'ĩ iñ-ich' gidra-dâ gâch'-len-hen-e, jâm-tä eaten-having make-merry-let-us. Because just-this me-of son died-had. ar-ha jivet' achur-en-e; at'-len-hen-e, ar-ha nam-luar-eken-e.' Khan-ge un-ko-då and alive returned; lost-had-been, and found-again-was.' Then they kusi lagå-en-ko. to-make-merry began.

Män-khan uni-rän marån gidra-tät'-då khät-re men-en-e. Adå orak'-te häch'-But him-of big son-the field-in was. And house-to comehänät'-ke-te bajna ar änäch' ajam-nam-ket'-e. Khan-ge mit'täch' munis hahaclose-having music and dancing to-hear-got. Then one servant calledke-te kuli-ked-ek'-e, chet' hâk'-kan-a?' Uni-da met-åd-ek'-e. asked-him, having 'what becoming-is?' He said-to-him, 'bâkâ-m häch'-ken-e, ar apu-m-dâ bhâj-ket'-e, uni boge nam-achur-'younger-brother-thy come-has, and father-thy feast-made, him well got-backked-e-tä.' Khan-ge edre-en-e bålåk' ban räbän-nen-e. Ona-iate ar him-having? Then got-angry-he and go-in not would-he. Therefore apå-t-tät' odon-häch'-ke-te bonso-ked-ek'-e. Män-khan uni-då lår-achurhim-of father-his-the out-come-having entreated-him. But he speak-returnapå-t-lich' met-åd-ek'-e, 'nä-lel-me, ninak' serma am-ak' kami having-made father-his-to said-to-him, 'lo, these-many years thee-of service agu-ket'-iñ, ar am-ak' hukum tis-rä-ha iñ-da bañ tala-ket'-iñ. Sä-rä-ha iñ-da brought-I, and thee-of order ever-even I not-I transgressed-I. Still I tis-ha-thar mit'-tach' maram hapan tanich' ha ban em-ad-in-am, jaman in-ran ever-even goat young or-the-like even not gavest-to-me-thou, so-that me-of one gate-ko tuluch' Män-khan kusbi-ko tuluch' am-ak' dhân kusi-kok'-iñ. friends with I-might-make-merry. But harlots with thee-of property wastedket'-tâm-e nui gidra-me häch'-en-tâm-rä-dâ, bhâj-kâk'-âm.' Män-khan uni-dâ this son-thy coming-thy-in, feast-madest-thou.' But he met-âd-ek'-e, 'bachha, am-dâ jae-ge iñ-tuluch' men-âm-a, ar iñ-ak' sanâmsaid-to-him, 'child, thou always me-with art-thou, and mine ak'-ko-då am-ak'-kan-ge-a. Nit-då kusi raskaji men-en-tabon-a; än-tä nîk'î things thine-are. Now mirth gladness was-our; because this-very gâch'-len-hen-ech', ar-hā jivet'-en-e; at'-ken-henech', younger-brother-thy dead-was-who, now alive-became; lost-was-who, nam-eken-e.'

#### MUNDĀRĪ.

Mundarī is the dialect spoken by the tribe who call themselves  $h\tilde{a}_{r}\tilde{a}$ - $k\tilde{o}$ , or, 'men.' The number of speakers is about half a million.

Mundari literally means the language of the Mundas. According to Mr. Risley, the name Munda is of Sanskrit origin. It means headman of a village, and is a titular or functional designation used by the members of the tribe, as well as by outsiders, as a distinctive name much in the same way as the Santals call themselves Manjhi, the Bhumij Sardar, and the Khambu of the Darjiling hills Jimdar.

The principal home of the Muṇḍās is the southern and western portion of Ranchi District. There are, moreover, speakers in Palamau and the south-east of Hazaribagh. Towards the south we find Muṇḍārī spoken side by side with Hō in the north of Singbhum. Speakers are further found scattered over the Chota Nagpur Tributary States, especially in Bonai and Sarguja, and further to the south-west, in Bamra and Sambalpur and the neighbouring districts of the Central Provinces. Emigrants have further brought the dialect to Jalpaiguri, Dinajpur, Bajshahi, the 24-Parganas, and other districts of the Bengal Presidency, and to the tea-gardens of Assam. The Muṇḍās of Ranchi assert that they have come from the north-east.

With regard to sub-dialects Muṇḍārī can be compared with Santālī. The difference is mainly to be found in the vocabulary borrowed from Aryan neighbours, and in the grammatical modifications occasioned by the neighbouring Aryan forms of speech.

The most idiomatic Muṇḍārī is spoken in Mankipatti, a tract of land to the southeast of the town of Ranchi, comprising Tamar and a part of Singbhum. The Muṇḍārī of Palamau is almost identical.

In Hazaribagh and in Sambalpur and Bamra the dialect has come under the influence of the neighbouring Aryan forms of speech. In all essential points, however, it agrees with the Mundari of Ranchi and Palamau. The same is the case in the State of Patna.

In the State of Sonpur the Mundas are found scattered in villages bordering on the jungles. They have originally come from Chota Nagpur and must formerly have spoken the same dialect as their cousins in Ranchi. At the present day, however, they have almost entirely forgotten their old speech, and they now use a form of Oriya, intermixed with Mundari words.

The Kurukhs in the neighbourhood of the town of Ranchi have adopted Muṇḍārī as their home tongue. Their dialect is known under the denomination of  $Horo-li\bar{a}$  jhagar. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called 'Kera-Uraons' to the east of Ranchi. Father de Smet is, so far as I am aware, the only authority who mentions that form of Muṇḍārī. He states that the principal peculiarity of the dialect is that an r is substituted for the final t' or d of verbal tenses; thus,  $j\bar{a}m\text{-}ker\text{-}\bar{a}\text{-}m$  instead of  $j\bar{a}m\text{-}ked\text{-}\bar{a}\text{-}m$ , thou atest.

During the preliminary operations of this Survey, a Kol dialect called Bhuyau was reported to exist in Sambalpur. No specimens of any form of speech bearing this name

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have been forwarded, and no such dialect occurs in the Sambalpur tables of the last Census. It is therefore probable that Bhuyau is the dialect of the Mundā Bhuiyas of the district, and the Bhuyau figures have, accordingly, been shown under Mundārī.

Closely related forms of speech are spoken by the Bhumij tribe of Singbhum and neighbourhood; by the Bīrhārs of Hazaribagh, Ranchi, Singbhum and adjoining districts, and by most of the so-called Kōḍās. Those dialects will therefore be dealt with immediately after Muṇḍārī. The dialect of the Hōs or Laṛkā Kols of Singbhum is also so closely connected with Muṇḍārī that it can almost be described as a sub-dialect of that form of speech.

According to information collected for the purposes of this Survey, Mundari was

Number of speakers.	spok	en as	a ve	mac	mlar i	n th	o foll	· till	ng distri	y, Mundari	W
Bengal Presidency-	1 0	011 010		пцас	utar 1	п еп	6 101	lOW1	ng distri	cts:-	
Hazaribagh .		2	12						104		
Ranchi .		100		100	100	•			125		17.
Palamau .		-63				,			322,148		
Jashpur State			1						30,000	STORY DURA	
Bonai State	19								100		
Sarguja State	113.			1.					478		
Suja Diate									395		
Central Provinces—					Total 1	Benga	l Pres	iden	у .	353,246	
Sambalpur	1 18.5				1000		12	-	7,500		
Sakti									700		
Bamra	7.75								13,569	· Trailing	
Sonpur		*							312	5 当 证	
Patna .					19				1,250		
High and the same	11	-10: 11							250	= 111.3	
At in the filling	7 75			1 -	Total	Centr	al Pro	vine	98	23,581	
The second of the second state					4			Тот	u.	376,827	

Of the 7,500 speakers returned from Sambalpur, 1,500 were stated to speak Bhuyau.

Outside the area where it is a vernacular Mundari was returned from the following districts:—

В	Sengal Presidency-	2,61						0				0 1	
	Jalpaiguri .							-			9 0.00		
1	Angul and Kho	ondm	als								8,965		
	nul Diale										46		
C	entral Provinces-											9,011	
	Kalahandi .					- 14							
A	888m-			10%	*		1					40	
	Cachar Plains			-									
	Sylhet .					2		1.0	149		896		
	Kamrup .	. 1				1	•				300		
10	Darrang .						•				200		
	Nowgong .					3.1	1	1		*	2,300		
	Sibsagar .				11.00	-10	4				1,350	20 100 000	
	Lakhimpur		7.	1	7.0		1	1			2,800		
	di lidina fina							-			12,800		
	ASSESSED AND A											20,646	
	- CO F. CO .										The same	20,040	
		-		177					Gi	AND T	COTAL	29,697	
	THE PARTY NAMED IN						0					20,097	

017770	dări spoken at	home					-		-				376,827
	dari spoken ab												29,697
	· · · · · · · · · · · · · · · · · · ·	operation.			1				Ton	PAT.			406,524
									10	LAL			200,022
	rresponding		res a	at the	last	Cer	isus (	of 190	)1 w	ere a	s fol	lows:-	-
Beng	al Presidency	_										50000	
	Burdwan				*0							835	
	Birbhum .											214	
	Bankura .											61	
	Midnapore						100					510	
	Hoogly .							•				670	
	Howrah .											79	
	24-Parganas			*								4,490	
	Nadia .						350					42	
11 15	Murshidabad			. 6	*	*					1.00	224	
	Jessore .							*				4	
	Khulna .	000			12	12		*				412	
	Rajshahi .											4,255	
	Dinajpur											3,528	
	Jalpaiguri											10,290	
	Darjeeling				*						**	3,783	
	Rangpur .											687	
	Bogra .					0.00	*		(2)	1.00	100	1,421	1 10
	Pabna .				983							8	
	Dacca .						*		22			84	
	Backergunge				(*5				6.7			118	
	Chittagong H	ill Tra	cts									16	
	Patna .											2	
	Bhagalpur				0.00	*				*		809	
	Purnea .			O+12	0.0	*				*		96	- M A1
	Malda .									*		63	
	Sonthal Parga					*			•			849	
	Angul and K	hondn	nals				4					619	
	Hazaribagh			735				100				7,910	
	Ranchi .			-		2						298,611	
	Palamau .						*					8,524	
	Manbhum							**				1,886	
	Singbhum			-		-	10)					32,743	
	Kuch Bihar								*			2	
	Orissa Tributa							100				837	
	Chota Nagpu	r Tribu	itary	States								18,576	
	Hill Tippera											125	
							Tota	al Beng	gal Pr	esider	icy	-	403,383
						1)					Access		
Cen	tral Provinces	-										10.04	
	Sambalpur											10,844	
	Sakti .											44	
	Sarangarh											22	
	Bamra .											6,023	
	Rairakhol											825	
	Sonpur .											594	
	Patna .					100	12	0.50	200			261	

18 .	•	:							1 450	
									1,450	
									1,027	
				400	-				9	
			,						468	
									6,642	
									608	
									5,438	
									21,698	
									42	
						10			29	
						Total Assam		am		37,411
						GRANI	Ton	CAL		459,553
	· ·						Tota	r	Total Assam	6,642 608 5,438 21,698 F

It has been found convenient to add to this total some speakers who have been returned under the head of Kol, and who cannot be shown to speak any other Munda dialects, viz.—

*						1,169	
		-				3	
10				10		19	
						-	
				TOTAL	r.		1,191

The total number of speakers of Mundari can therefore be put down at 460,744. It is, of course, possible that the speakers of 'Kol' do not belong to Mundari, but are Kâlhäs. Their number is, however, so small that no great harm can be done in showing them under that language.

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83 MUNDARI.

There is no written Mundari literature. The New Testament and the first books of the Old Testament have been translated into the language by Language and Literature. the Rev. A. Nottrott. They have been printed, in Devanagari type, at the Baptist Mission Press, Calcutta, 1881-1899.

Mundari is, like Santāli, a dialect of the language which I have called Kherwari. In most respects it agrees with Santāli, and I shall therefore only draw attention to those minor points in which the two dialects differ from each other.

Pronunciation.—The old Mundari grammars are very inaccurate in reproducing the various sounds of the dialect. Father Hoffmann's grammar has considerably advanced our knowledge of the phonology of the dialect, and there are only some few points left, about which we cannot as yet judge with absolute certainty. In dealing with them I have been fortunate enough to be able to make use of a specimen and a list of Standard Words and Phrases in the so-called Köda of Birbhum, for which I am indebted to the Rev. P. O. Bodding of Mohulpahari. It represents a form of speech which, in all essential points, is Mundari. Compare below, p. 108. I have, therefore, consulted Mr. Bodding's list of words in preparing Father Hoffmann's Mundari list for the press. The specimens, on the other hand, have been printed as I have received them, with the exception of some few minor details to which attention will be drawn in the ensuing remarks.

The sounds ä and e, a and o, respectively, have not been distinguished in the specimens. Mr. Bodding's Kodā list shows that Mundārī in this respect agrees with Santālī, and I have therefore introduced the signs ä and ä in the list, but not in the specimens, where I have followed Father Hoffmann in using e for ä and e, and o for á and o.

Long and neutral vowels have not been separately marked. Mr. Bodding's Koda texts, however, show that Mundari also in this respect agrees with Santāli. The neutral vowels are also mentioned in Father Hoffmann's grammar.

The laws of harmonic sequence are apparently the same as in Santālī. Compare korā, boy; kūrī, girl; in-kin, these two; en-ko, these; dāl-ok', being struck; kājī-uk', being said, and so forth.

E and i, o and u, respectively, are, moreover, often interchanged where no reason can be shown to account for the fact. Thus, serma and sirma, heaven; sangal and singal, fire; orong and urung, to drive out, etc. Compare also chikan, Santālī chekan, what? bīrīt', Santālī beret', arise; upuniā, Santālī poneā, four; ā-bū, Santālī ā-bō, we, and so forth.

An o corresponds to Santālī e in om-āi-mē, give him. Compare Asurī ov-ai-me.

The e of the verbal suffixes et' and en is commonly changed to ya and further to ja; thus, lēl-jad-i-ā, (I) see him; sēn-ok'-jan-ā-e, he went.

Muṇḍārī has preserved fuller forms of many words. Compare hārā, Santālī hār, man (compare Santālī hāṛā-hāṛā, every man); jīlū, Santālī jēl, deer; upuniā, Santālī poneā, four; apīā, Santālī pāā, three; lāich', Santālī lāch', belly, and so forth.

An a is often prefixed to words beginning with a vowel, especially in western

districts; thus, her and er, sow; hisi and isi, twenty.

A t is used in some cases in which Santālī has k, e.g., in the copula tan, is, and in several verbal suffixes. Compare the remarks under the head of Verbs, below. Note also the use of ch corresponding to Santālī t in words such as chīmīn, how many?

An initial  $\tilde{n}$  becomes n, and an initial n is further often changed to l; thus,  $n\tilde{a}m$ , Santāli  $\tilde{n}\tilde{a}m$ , get;  $n\tilde{e}l$  and  $l\tilde{e}l$ , Santāli  $\tilde{n}\tilde{a}l$ , see;  $n\tilde{u}t\tilde{u}m$  and  $l\tilde{u}t\tilde{u}m$ , name. Compare Kārmāli and Māhlē. According to Father de Smet, however, forms such as  $\tilde{n}\tilde{a}m$  are used in some localities.

Final  $\tilde{n}$  and n often become  $\dot{n}g$ , i.e., probably  $\dot{n}$ . Thus  $\bar{i}ng$ , I;  $n\bar{i}$ - $k\bar{i}ng$ , these two. Palatal  $\tilde{n}$  and dental n are, however, in many localities retained in this position. The old final  $\tilde{n}$  of the pronoun  $i\tilde{n}$ , I, is, moreover, usually restored before the categorical a and suffixes beginning with a, thus,  $i\tilde{n}$ -ak', my.

The cerebral d between vowels is interchangeable with r; thus,  $h\bar{u}d\bar{i}n$  and  $h\bar{u}rin$ , small. The cerebral r is used in the same words as in Santālī. The old infix r has been dropped in  $d\bar{u}p$ , Santālī durup, sit.

Aspirated letters are used as in Santāli. The aspiration in borrowed words is often dropped in Mankipatti.

The semi-consonants are apparently pronounced in the same way as in Santālī. There appears, however, to be a tendency to exhale the current of air through the nose instead of through the mouth. In incorrectly written texts we therefore find words such as  $m\bar{\imath}t$ , one;  $\bar{\imath}p$ , hair, shown as midn or min, ubm, and so on. Soft consonants are very frequently substituted for the semi-consonants; compare Santālī. The semi-consonants are, on the whole, not so distinctly pronounced as in Santālī. In pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than is the case in Santālī. Hence the writing of d instead of t in Hō.

I have marked the semi-consonants in the same way as in Santālī. Most old authorities confound them in the wildest manner possible or leave them unmarked throughout. Father Hoffmann uses the sign 'to denote both k' and ch', and he writes d', b' instead of t', p', respectively. His reason for writing d' and b' is probably that those sounds are often changed to d and b, respectively. I have not, however, adopted Father Hoffmann's spelling because the semi-consonants are hard and not soft sounds.

It has not always been possible to distinguish between k' and ch' with absolute certainty. Forms such as ini', this, I have written inich', because the genitive of this word in Sonpur is inij-ak'. In other cases I have compared the corresponding Santālī form, and I hope that, in most cases, I have succeeded in distinguishing between the guttural and palatal semi-consonants. It should, however, be understood that the original specimens make no distinction between the two sounds.

The semi-consonants have the same tendency to develop into soft consonants as in Santālī; thus,  $d\bar{a}l\text{-}ked\text{-}i\text{-}\bar{a}$ , struck him; but  $d\bar{a}l\text{-}ket\text{'}\text{-}ch\bar{\imath}$ , having struck. In Mankipatti, however, the semi-consonants are usually retained before pronominal suffixes beginning with i. Thus the form  $om\text{-}ad\text{-}i\tilde{n}\text{-}\bar{a}\text{-}e$ , he gave to me, is given as  $om\text{-}a\text{'}\text{-}i\tilde{n}\text{-}a\text{-}e$  by Father Hoffmann. The full way of writing the form is  $om\text{-}at\text{'}\text{-}i\tilde{n}\text{-}a\text{-}e$ . The final t' of verbal suffixes coalesces with the initial i of pronominal infixes into the semi-consonant ch'; thus,  $d\bar{a}l\text{-}k\bar{i}ch\text{'}\text{-}\bar{a}\text{-}e$ , he struck him. This ch' has only been fully written in Mr. Bodding's Kodā specimen.\(^1\) In Palamau it is further softened to a j, so that we find forms such as  $d\bar{a}l\text{-}k\bar{i}j\text{-}\bar{a}e$  instead of  $d\bar{a}l\text{-}k\bar{i}ch\text{'}\text{-}\bar{a}\text{-}e$ , Santālī  $d\bar{a}l\text{-}ked\text{-}e\text{-}a\text{-}e$ , he struck him. The form  $d\bar{a}l\text{-}k\bar{i}j\text{-}\bar{a}\text{-}e$  already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Bodding in introducing it in the specimens.

<sup>1</sup> Mr. Bodding explains the ch' as part of the pronominal infix.

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Accent.—The accent is the same as in Santālī. It has been marked by putting the sign over the accented syllable in the first two specimens.

Nouns.—Genders and numbers are the same as in Santālī. The dual suffix  $k\bar{i}ng$   $(k\bar{i}n)$ , and the plural suffix  $k\bar{o}$ , are commonly dispensed with in the case of such nouns as denote inanimate objects. The dual and the plural are sometimes confounded in those districts in which the Aryan influence is strongest; e.g., in Sambalpur, Bamra, and Jashpur.

The case suffixes are mainly the same as in Santālī. The Aryan suffix kē begins to

be used for the dative and accusative outside the Ranchi District.

The genitive suffix ak is sometimes used instead of  $r\bar{e}n$  when the governing noun denotes an animate being.

Some of the most common postpositions are  $t\bar{e}$ , in, into, by means of; tak, to, near;  $r\bar{e}$ , in;  $at\bar{e}$ ,  $et\bar{e}$ , from;  $l\bar{a}k$ , with, together with;  $th\bar{a}n$ , with, near, and so forth.

Adjectives.—Adjectives very commonly end in n; thus, bugi-n, good; et'ka-n, bad. In a similar way the suffix of nouns of agency is ich' or nich'; thus,  $h\bar{u}rin-nich'$ , the small one;  $lek\bar{a}-nich'$  and  $lek\bar{a}ich'$ , one who is like.

Numerals.—The first numerals will be found in the list of words. Higher numbers are always counted in twenties. The old Mundari numerals are gradually being superseded by Aryan loan-words, and in Sambalpur they are, for example, now scarcely known beyond 'four.'

**Pronouns.**—The personal pronouns are the same as in Santāli. 'I' is ing or  $i\tilde{n}$ . An accented form  $\bar{a}ing$ , I, is, however, also used in many localities. 'I and he' is  $\bar{a}ling$ , 'I and you'  $\bar{a}b\bar{u}$ .

The pronoun  $\bar{a}ch$ , self, is often written  $\bar{a}e$ . The genitive is  $\bar{a}jak$  or  $\bar{a}ch$ -ak. The pronominal suffix of the third person is  $\bar{e}$ ,  $\bar{\imath}$ , and, sometimes,  $\bar{\imath}ch$ , thus,  $Ur\bar{a}\tilde{o}$ -tan- $\bar{\imath}ch$ , he who is an  $Ur\bar{a}\tilde{o}$ , or, he is an  $Ur\bar{a}\tilde{o}$ .

Note also forms such as  $i\tilde{n}$ -ag-ak', mine;  $\bar{a}m$ -ag-ak', thine;  $S\bar{o}m\bar{a}$ - $t\bar{a}$ - $k\bar{i}ng$ , Soma and his relative (compare Santālī Pandu-te-ko, Pandu and his people);  $\bar{a}p\bar{u}$ - $t\bar{e}$ , his father, the father, and so forth. The suffix  $t\bar{e}$  in  $\bar{a}p\bar{u}$ - $t\bar{e}$  corresponds to Santālī t and  $t\bar{a}t'$ .

Muṇḍārī does not appear to possess the rich variety of demonstrative pronouns which we have found in Santālī. The usual forms are  $n\bar{e}$ ,  $n\bar{i}k'\bar{i}$ , this (animate);  $ne\bar{a}$ ,  $n\bar{a}k'\bar{a}$ , this thing;  $\bar{i}n\bar{i}$ , this farther off (animate);  $\bar{e}n\bar{a}$ , this (inanimate);  $\bar{a}n\bar{i}$ , that, he (animate);  $\bar{a}n\bar{a}$ , that thing;  $h\bar{a}n\bar{i}$ , that being far off;  $h\bar{a}n\bar{a}$ , that thing far off. By adding the pronominal suffixes ch' (animate) and ak' (inanimate) we arrive at the compound pronouns  $n\bar{i}ch'$ ,  $\bar{i}n\bar{i}ch'$ ,  $h\bar{a}n\bar{i}ch'$ ;  $n\bar{e}ak'$ ,  $\bar{e}nak'$ ,  $h\bar{a}nak'$ , etc. The bases  $n\bar{e}$ ,  $\bar{e}n$ ,  $h\bar{a}n$ , etc., are commonly used as adjectives. Thus,  $n\bar{e}$   $h\bar{a}r\bar{a}$ , this man;  $h\bar{a}n$   $b\bar{u}r\bar{u}$ , that mountain.

The interrogative pronouns are ákåe, who? chikanak', what? Ákå and chikan are adjectives. Compare ákå-n-īch', which? chikan-īch', what kind? and so forth.

**Verbs.**—The inflexion of verbs is mainly the same as in Santālī. The categorical a is dropped after the pronominal infix ak; thus,  $n\bar{\imath}$ - $t\bar{a}k$ '- $l\bar{a}n$ , we two shall set the door ajar;  $l\bar{e}l$ - $l\bar{a}k$ '- $l\bar{n}g$ , I saw it first, and so forth.

The pronominal infixes and suffixes play the same rôle as in Santālī. When the direct object is an inanimate object an e is inserted after the base in the future and the simple imperative. Thus,  $l\bar{e}l$ -e- $\bar{a}$ - $\bar{i}ng$ , I shall see it;  $j\bar{a}m$ -e-ak, that which is eaten;  $l\bar{e}l$ -e- $m\bar{e}$ , look at it.

The conjugational bases are formed as in Santālī. Compare dal, strike; intensive dadal; reciprocal dapal. The suffix of the reservative form is  $t\bar{a}$ , or, very seldom,  $k\bar{a}$ , passive kok. Thus,  $n\bar{e}$   $s\bar{a}d\bar{a}m$ - $k\bar{o}$ - $\bar{i}ng$   $\bar{a}$ - $k\bar{i}r\bar{i}n$ - $t\bar{a}$ - $k\bar{o}$ - $\bar{a}$ , I will sell off these horses;  $d\bar{u}b$ -kok'- $\bar{a}$ - $\bar{i}ng$ , I shall sit down.

The suffix en is often used in the indefinite tense of the direct middle. Thus,  $d\bar{a}l$ -en- $\bar{a}'$ - $\bar{i}ng$ , I strike myself. This shows that the suffix en is not in reality a suffix of the past; compare p. 49, above.

The suffix of the causative is ichi or chi; thus, sen-ichi-tan-a-ing, I make him go.

The inflexional bases are, broadly speaking, formed as in Santālī. Compare ābūng-ī-ā-īng, I shall wash him; mēt-āi-ā-īng, I shall say to him; sēn-ok'-ā-īng, I shall go; nī-tāk'-īng, I shall set the door ajar; ābūng-ked-ā-īng, I washed; dāl-kīch'-ā-īng, I struck him; ōm-āch'-āe, he gave him; dāl-led-ā-īng, I had washed; lēl-līch'-ā-e, he had seen him; rāk'-lī-āe, he shall first call him; dāl-lāk'-e, he had struck it; dāl-akad-ā-e, he has struck.

In a few characteristics, however, Mundari differs from Santāli.

The copula or verb substantive is tan, past tāe-ken-ā. Thus, rāk'-īng-tan-āe, he is calling me.

The suffixes et', en, become yat', yet' and yan, respectively, and, in Mankipatti, further, jat', jan, respectively. After nasals we sometimes also find nat', nan, respectively. Thus,  $l\bar{e}l$ -jad- $\bar{i}$ - $\bar{a}$ -e, he sees him;  $h\bar{o}b\bar{o}$ -yan- $\bar{a}$ , it became (Palamau);  $s\bar{e}nok'$ -jan- $\bar{a}$ -e, he went (Mankipatti);  $or\bar{o}\bar{n}$ -nad- $\bar{a}$ - $b\bar{u}$ , we come out, and so forth. The suffix et' is probably not contained in forms such as  $\bar{o}rak'$ - $t\bar{i}ch'$ - $\bar{n}$ - $\bar{a}$ , I am going home;  $R\bar{a}\bar{n}ch\bar{i}$ - $r\bar{i}ch'$ - $\bar{n}$ - $\bar{a}$ , I am staying at Ranchi. The suffixes  $t\bar{i}ch'$ ,  $r\bar{i}ch'$  are probably formed from the suffixes  $t\bar{e}$ ,  $r\bar{e}$ , respectively, by adding the suffix  $\bar{i}ch'$ . Compare  $n\bar{e}$ - $r\bar{e}$ -m- $\bar{a}$ , thou art here;  $\bar{a}p\bar{u}$ - $\bar{i}ng$ -tak'- $t\bar{i}\bar{n}$ - $\bar{a}$ , I shall go to my father.

The future, and usually also the past tense of the reservative form, begin with t where Santālī has k; thus,  $d\bar{a}l$ - $t\bar{a}k$ '-e, he will strike it;  $t\bar{a}l$ - $t\bar{a}ch$ '- $\bar{a}$ -e, he bound him.

The perfect is formed as in Santālī. The infixes of the direct and indirect object are not, however, distinguished. Thus, sēn-ākan-ā, has walked; ōm-ākat'-iñ-ā-e, he has given to me.

The suffix of the subjunctive mood is ke; thus,  $Asam-t\bar{e}\ idi-ke-m\bar{e}-\bar{a}-k\bar{o}$ , they might possibly take you off to Assam. In Jashpur we find forms such as  $j\bar{a}m-te-\bar{a}e$ , he would have eaten. This suffix is probably different from the optative particle k; thus,  $s\bar{e}n-k-\bar{a}-e$ , he may go;  $l\bar{e}l-k\bar{o}-k-\bar{a}e$ , let him see them.

Conjunctive participles are formed from the inflexional bases by adding postpositions. A very common postposition in such forms is chī; thus, sambuṭau-ket'-chī, having collected.

In Sambalpur and Bamra we find infinitives such as  $g\bar{u}p\bar{i}$ - $n\bar{a}ng$ , in order to tend. They apparently contain the Aryan suffix  $n\bar{a}$  or  $n\tilde{a}$ .

The negative particles are  $k\bar{a}$  and  $al\bar{o}$ .  $K\bar{a}$  is used as Santālī  $b\bar{a}$ . There is, however, also an impersonal base  $k\bar{a}$ - $i\tilde{n}$ -ak',  $k\bar{a}$ -m-ak', etc., which usually has the meaning 'not to want,' 'to refuse.' Thus,  $k\bar{a}$ -e-ak', he does not wish;  $k\bar{a}$ - $i\tilde{n}$ -ak'-jad-a, I do not agree to this. 'I do not exist,' 'I am not' is  $b\bar{a}ng$ - $i\tilde{n}$ -a, second person  $b\bar{a}ng$ - $m\bar{e}$ -a, third person  $b\bar{a}ngak'$ -i-a, neuter banok'-a or banoak'.

For further details the student is referred to the works mentioned under the head of authorities, and to the specimens which follow. The two first, a version of the Parable

MUNDĀRĪ. 87

and a popular tale, have been prepared by the author of the newest and best Muṇḍārī grammar, Father J. Hoffmann, S.J. They represent the Muṇḍārī of Mankipatti, and are accented. A list of Standard Words and Phrases, for which I am likewise indebted to the kindness of Father J. Hoffmann, will be found below on pp. 240 and ff. It represents the same form of the dialect. I have, however, brought the orthography in closer agreement with that used in the Santālī portion, and I have, for that purpose, made use of a list of Standard Words and Phrases in the Kōḍā of Birbhum prepared by the Rev. P. O. Bodding.

The third specimen is the beginning of a version of the Parable in the Mundari of Palamau. It represents a form of speech which is almost identical with that current in Mankipatti. Note only forms such as kaji-aj-a-i, he said to him; hobo-yan-a, it became;

but senok'-jan-a, went.

The fourth specimen is the beginning of another version of the Parable from Jashpur. The dialect has come under the influence of Aryan forms of speech. It is, however, in most characteristics identical with that spoken in Mankipatti. Note forms such as senen-a-e, he went; nam-nan-a-e, he was found; baria kora hon-ko, instead of han-king, two sons.

The fifth specimen has come from Bamra. It represents the Mundari of Bamra and Sambalpur. The influence of Aryan forms of speech can be traced in the confusion between the dual and the plural, and in the general want of consistency in grammar. Note forms such as baria han tai-ken-a-ko, two sons were (plural); ayum-le, he heard; jäjum-nang, to eat.

### MUNDA FAMILY.

KHERWÄRI.

MUNDĀRĪ.

### SPECIMEN I.

(Father J. Hoffmann, S.J., 1899.)

(DISTRICT RANCHI.)

Mit' hóro-ak' kora-hón-king bar hóro-ge-king tái-ken-a. En-te huring-nich', One man-of male-child-two two men-they-two were. Then small-the. 'kúrji-ko-ak' áiñ-ag-ak' hatíng, aba, om-á-ing-me,' mén-te apú-te-e kaji-ách'-a. share, father, give-to-me-thou,' saying father-his-he said-to-him. goods-of mine Orok' dán-kúrii-e hating-at'-king-a. Huring dín-re huring-nich' sobén-ak' wealth-he divided-to-them-two. Few days-in small-the all-things sambutaú-ket'-chi sangín disúm-te-e senok'-jan-a orok' en-tak'-re jom-nú collected-having far country-to-he went-away and there eating-drinking at' ét'kan kuri-ko-te kúrji-tae dumbuí-chabá-tad-a. Sobén-ak' chabá-ket'-te en and bad women-with wealth-his to-drown-finished. All-things finished-having that disúm-re kentet' ringa-jan-a, orok' inich'-o-e renge-ok'-etech'-ian-a. Orok' country-in intense famine-arose, and he-also-he hungry-to-become-began. And senok'jan-chi miat' en disúm-ren horo tak'-re dasí-n-jan-a. Ní-do gone-having one that country-of man with servant-made-himself. He ach'-ak' óte-te súkuri-ko gupí-ko-e kul-tach'-a. Orok' súkuri-ko jóm-jať self-of land-to pigs to-keep-them-he sent-him. And swine eaten lupú-ko-te lach' bi sanang-lich'-taí-ken-a, men-do jetaé-o ká-ko om-ách'-a. husks-with belly to-fill wishing-was, anyone-even not-they gave-to-him. but En-te-do moné-rurá-jan-chi-e kaji-lak', 'apu-iñ-ak' orak'-re chimín Then thought-returned-having-he said, 'father-my-of house-in how-many day-labourers laich' biuk'-ge-ko aing né-re-ge renge-géch'-tan-a-ing. jóm-tan-a. orok' belly full-indeed-they eating-are. and I here hungry-dying-am-I. apu-ing-tak'-tīñ-a orok'-ing Birit'-ko-te meta-á-i-a. "ela aba, Arisen-having father-my-near-I-go and-I will-say-to-him, "O father, heaven-ofing pap-akad-a, orok' am-ag-ak'. Am-ak' hon kaji-ok' leka-nich' aing orok'-do I sinned-have, and Thy son to-call-myself worthy-man I thine. Am-ak' ka. nála-nich'-leká-ing-me."' Orok' birít'-jan-chi apu-te-tak'not. Thee-of day-labourer-a-like-me-make-thou." And arisen-having father-histí-jan-a. Men-do sangín-re taí-ken-ímta apu-te-e lel-nám-kich'-a orok'-e nír-darómfar-off was-whilst father-his-he see-got-him and-he ran-metapproached. But

kich'a orok' hotok'-re hambut'-kich'-chi-e chók'-kich'-a. Hón-te-do-e met-ach'-a, 'ela him and neck-on embraced-him-having-he kissed-him. Son-his-he said-to-him, 'O aba, sirma-ak'-ing pap-akad-a, orok' amag-ak'. Amak' hon kaji-ok'-leka-nich' thine. Thy son to-call-myself-worthy-man father, heaven-of-I sinned-have, and aing orok'-do ka.' Apu-te-do dási-ko-e kaji-at'-ko-a, 'bugin uter not.' Father-his servants-he said-to-them, 'good most I more uiuk'-i-pe, orok' tik'-re mudám tusing-i-pe, orok' kúta-re urung-táb-ke-ate brought-quickly-having put-on-him, and hand-on ring put-on-him-ye, and feet-on júta; orok' kiri-akan chúi mak'-i-pe, orok'-bu jom-nú-rasiká-e-a; ne hon-íng shoes; and fattened calf kill-him-ye, and-we will-eat-drink-feast; this son-my dáng-e góch'-len-a, orok'-e jit'-rurá-jan-a; at'-len-a-e, orok'-e nám-rura-ákan-a.' forsooth-he dead-was, and-he alive-returned; lost-was-he, and-he found-again-has-been." Orok' rasiká-ko etech'-jan-a. And to-feast-they began.

Maráng-nich'-do píri-re-e tai-ken-a. Orok' rurá-jan-chi orak' tebáge-lok' Great-one-as-to field-in-he And returned-having house reaching-on was. susuntán-ko-ak' duráng-e aium-lak'. Orok' jhum-kaú-akán bája-ko at' tuned-having-been instruments and dancers-of singing-he heard. And chí-kan-ak'?' mente-e kulí-kich'-a. 'néa miat' rak'-kich'-te. one servant-he called-him-having, 'this what-being-thing?' saying-he asked-him. 'bokó-m-e hijuk'-akan-a; orok' Nich'-do-e meta-ách'-a, This-very-he said-to-him, 'younger-brother-thy-he come-has; and father-thy kiri-akan chui-e mak'-kich'-a, inich'-ge bugi-bugi-ge-e nam-rurá-kich'-a men-te.' fattened calf-he killed-him, that-one well-well-indeed-he got-back-him Ena-men-te En-te-do-e kís-jan-a orok' bolo ka-e-ák'-jan-a. apu-te Therefore father-his Then-he angry-became and to-enter not-he-wished. apu-te-e kaji-rura-ach'-a, 'aminang urung-jan-chi-e kuli-etech'-kich'-a. Inich'-do father-his-he said-back-to-him, 'so-many come-out-having to-ask-began-him. He sírma-ing dasi-ám-tan-a. Orok' amak' húkum miat'-ó ká-ing atóm-lak' chiula-o. years-I servant-thy-am. And thee-of order one-even not-I put-aside ever-even. miat'-6 meróm hón ka-m sángi-ko-lok' rasiká men-te En-re-6 young not-thou That-in-even friends-with to-feast saying one-even, goat om-akat'-iñ-a.' Apú-te-do, 'hon-ing,'-e men, 'ám-do janaú aing-lok'-ge-m given-hast-to-me.' Father-his, 'son-my,'-he said, 'thou always me-with-indeed-thou Orok' aiñ-ak' soben-ak' am-ag-ak'-tan-ak'. Bokó-m tain-tan-a. And me-of all-things thine-being-things. Younger-brother-thy boy remainest. nám-rura-ákan-a goch'-len-áte-e jit'-rurá-jan-a; orok' sen-át'-len-áte-e dead-having-been-he alive-again-became; and gone-lost-having-he found-again-has-been men-te ka-chí rasiká hobá-len-a? saying not-why to-feast became?'

[No. 10.]

## MUNDA FAMILY.

KHERWĀRĪ.

MUNDARI.

### SPECIMEN II.

(Father J. Hoffmann, S. J., 1899.)

(DISTRICT RANCHI.)

En-te taí-ken-a. ráhari-king Bár-ia harám-búria-king Then rāhar-dāl-they-two old-man-old-woman-they-two were. Two ká-ko taí-ken-a. Én-te kulaí-ko hóro mit' hér-la(k'), én-te jetaé dási not-they Then man were. hares sowed-had, then any servant Én-te musíng-dín-do-, lang dási-ko silíb-ko jóm-jať-ko taí-ken-a en rahari. Then some-day-, ve-troo servants rāhar-dāl. that deer eating-they mén-ked-a. En-te sída keat'-king nam-aú-ko-a-lang',-king Then first said. parrot-they-two seek-bring-them-will-we-two',-they-two ája-king?'-e nám-kich'-a. 'Ko-te-bén-tan-a, hale grandfather-and-grandmother?'-he 'Where-you-two-are-going, hey found. nam-aú-te-líng-tan-a.' 'Dási-kamirín-ko 'En-te meta-a-king-tan-a. seeking-bringing-in-we-two-are.' 'Then says-to-them-two. 'Servants-maid-servants En-te-do, 'chí-leka-m suku-aíñ-a-chi?' rak'-e-a?'-king aing-do-ben 'what-like-thou crying-out?'-they-two me-you-two will-agree-to-me-what?' Then, rak'-e-a.' meta-ai-tan-a. En-te. 'keat'-keat'-keat' mente-ng 'Ká-ling-ak'; Then, ' 'keat'-keat'-keat' saying-I cry. ' Not-we-two-wish ; said-to-him. keat'-chaba-taling-ge.' keat'-finish-our-indeed.'

#### FREE TRANSLATION OF THE FOREGOING.

An old couple had sown their rice. They had not any servants to look after it, and so the hares and the deer used to eat the rice. One day they went out in search of servants, and they met a parrot. Said he, 'where are you going, grandfather and grandmother?' 'We are looking out for servants.' 'Would you take me?' 'How do you ery?' 'I say keat'-keat'-keat'.' 'You would eat up all our rice in singing keat'. We don't want you.'

[ No. II.]

# MUNDA FAMILY.

KHERWÄRI.

MUNDĀRĪ.

### SPECIMEN III.

(DISTRICT PALAMAU.)

En-kin-ate huring-nich' apu-Ja horo-ak' bar-hor hon-king tai-ken-a. Some man-of two-men son-they-two were. Those-two-among small-one father-'he apu, khurji-ete okoe aiñ-ak' hating-re hobao-a te-ke kaji-aj-a-i, his-to said-to-him-he, 'O father, property-in which me-of share-in will-come ena aiñ-ke em-aiñ-me.' En-te ini ach'-ak' khurji-ko haṭing-at'-king-a. goods divided-to-them-two. Many that me-to give-to-me.' And he self-of din ka hobo-yan-a chi ach'-ak' huring hon soben khurji hundi-ket'-te days not became that self-of small son all property collected-having an-re etka kami-re din bitao-ket'-te sanging disum-te senok'-jan-a, oro and there bad deeds-in days spent-having far country-to went. ach'-ak' khurji urao-ked-a-i. self-of property wasted-he.

[ No. 12.]

# MUNDA FAMILY.

KHERWARI.

MUNDĀRĪ.

### SPECIMEN IV.

(STATE JASHPUR.)

Miat' herel-ke baria kora hon-ko tae-en-a. Huding hon-te apu-te-ke man-to two male children were. Small son-the father-his-to aba, aingak' banta-khurji-ko em-a-ing-me.' Oro ini han-ku-ke kaji-la(k')-e, 'e O father, me-of share-goods give-to-me.' And he khurji hating-at'-ku-a-e. Oro huding din tayom-te huding property divided-to-them-he. And few all days after small. 80n soben-ko-ke au-la(k')-e oro sanging disum sen-en-a-e, en-ta(k')-re soben all-things took and far country went, there all khurji-ko-ke be-kar kami-ko-re dubuch'-chaba-tad-a-e. Soben-ak'-e chaba-ked-chi en deeds-in to-drown-finished-he. All-he finished-having that isu rengech'-nan-a, oro inich'-ke dukuk'-nan-a. En-te inich' sen-en-a-e kingdom-in heavy famine-became, and him-to misery-became. Then he went-he oro en raij-re-do miat' horo-lo(k') tae-en-a-e. Oro inich' inich'-ke ach'-ak' biri-re and that kingdom-in one man-with stayed-he. And he him field-in sukri gupi-te kul-ki(ch')-a-e. Oro sukri-ko here-ko jom-tae-en-a en here-ke swine tend-to sent-him-he. And swine husks eating-were those nam-te-a-e hole lach' biyok'-gi jom-te-a-e, oro jetae inich'-ke ka-ko got-if-had-he then belly to-fill eaten-would-have-he, and anyone him-to not-they em-la(k'). gave.

[No. 13.]

# MUNDA FAMILY.

MUNDĀRĪ.

### SPECIMEN V.

(STATE BAMRA.)

Miat' hatu-re tai-ken-a-ko (sic.) haram burhi. Mu-sing burhi old-man old-woman. Some-day old-woman water were-they One village-in Raja orak'-ren hârâ baid nam-tahin-a-ko. Burhia sen-kan-a-e. King's house-of men physician searching-were-they. Old-woman to-fetch went-she. kuli-lit'-ku-a-i, 'ape oka-te sen-ok'-tan-a-pe?' Hin-ko kaji-la(k')-e-ko, raja 'you where going-are-you?' told-they, king's son They asked-them. kaji-la(k')-e, 'ali-ak' nam-te sen-ok'-tan-a-ko. Burhia baid dukhu-tan-a-e je that physician seeking going-are-they. Old-woman told. · our Burha-ke sap'-idi-ked-i-a-ko. haram khob sari-a-e.' Hen hârâ-ko haram-ke old-man much knows-he.' Those men old-man caught-took-away-him-they. Old-man ader-tad-i-a-ko. Chilka-ke-te hârâ-lo(k') miat' kuthri-re dukhali idi-ke-te Somehow room-in shut-up-him-they. man-with one illtaken-having Raja burha-ke khob mal-jal im-ad-i-a-e. Burha hen hårå bes-nan-a-e. that man well-became. King old-man-to much property gave-to-him-he. Old-man tahen-en-a-ko. burhi khob sukh-re old-woman great happiness-in lived-they.

#### FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man and an old woman. One day the old woman went to fetch water. Men from the king's house had just gone out to find a physician and she asked them where they were going. They told her that the king's son was ill, and that they had been sent for a physician. The old woman told them that her husband was very clever, and so the men took the old man away and shut him up in a room with the sick prince, who, somehow, became well again. The king then bestowed much wealth on the old man, and he and his old wife lived in great happiness.

#### BHUMIJ.

It has already been mentioned that a dialect which is almost identical with Muṇḍārī is also spoken by the Bhumij tribe of Singbhum and neighbourhood. According to Mr. Risley, the Bhumij are probably 'nothing more than a branch of the Muṇḍās who have spread to the eastward, mingled with the Hindūs, and thus for the most part severed their connection with the parent tribe.' According to information collected for the purposes of this Survey they speak a separate dialect in the west of Singbhum, in the Orissa Tributary States, and in the Chota Nagpur Tributary States. At the last Census of 1901, speakers have also been returned from Midnapore and Manbhum, and, in small numbers, also from some other districts of the Bengal Presidency.

No information is available regarding the dialect of the Bhumij of Midnapore. It is probably Santālī, and it is spoken in the west of the district. In Manbhum they are found in the west, and, according to Mr. Risley, speak Mundārī. The Bhumij on the eastern side of the Ajodhya range speak Bengali. The Tamariās are a sub-tribe of the Bhumij, who were originally settled in Pargana Tamar of Ranchi. Their dialect does not differ from that of the Bhumij proper. Other Tamariās speak a dialect of Magahī. See Vol. v, Part ii, pp. 166 and ff.

The number of speakers of Bhumij has been estimated for the purposes of this Survey as follows:—

Orissa Tributary	State	28-									
Morbhanj					100				-	39,693	
Nayagarh								1 . 1		1,681	
Nilgiri						v				321	
											41,695
Singbhum .											30,000
Chota Nagpur T	ribute	ary St	ates-								
Sarai Kala								1 2		5,900	
Bonai .										75	
											5,975
							To	TAL			77,660

Forty-three out of the 75 speakers in the Bonai State have been reported to speak Kuṛmi Bhumij. No specimens have been forwarded from the State. It is, however, not probable that the different denomination connotes a difference of dialect. With regard to the Kuṛmi caste compare Dr. Grierson's paper On the Kurmīs of Bihār, Chutiā Nāgpur, and Orissa. Journal of the Asiatic Society of Bengal, Vol. lxvii, Part iii, 1893, pp. 110 and f.

The following are the revised figures for the so-called Tamaria Bhumij as estimated for this Survey:—

Oris	a Tributai	ry S	tates-	-	-						
	Morbhanj									20	832
	Nilgiri	*				•					586
					-			To	TAL		1,418
										-	

внимиј. 95

By adding these figures to those given above for Bhumij proper we arrive at the following total as estimated for this Survey:—

rima	neu	tor th	18 19	urv	cy.	90.0						
												77,660
												1,418
									Tota	L	• 01	79,078
												ond Tall
spea	ker	s retu	rned	at	the	Censu	is of	1901	was a	s fo	llow	3:-
												23,272
					1		100					7
												963
												7
												206
nas							13.5					1
34813					740		10.0		1 M			356
	T.U				3.5							2,340
						-	1					25,624
er Sta	tea		MEG.				177	- 330				53,120
		States				113		TI SO			- 10	5,314
	·											94
									TOTA	L .		111,304
200			A Park y					7	e m		- DI	
ides	the	ngure	s ret	uri	ied u	nder	tne i	iead	or ran	arı	a DI	iumij, viz
												4,016
ry Str	ates											2,705
Tribe	itary	States										799
												52
												7,572
	sper sper sper sper Tribu	speaker speake	speakers returns speakers returns nas ry States Tributary States	speakers returned  speakers returned  ry States  Tributary States  ry States	speakers returned at  speakers returned at  ry States  Tributary States  ades the figures return  ry States	speakers returned at the speakers returned at the speakers returned at the speakers returned under the figures returned under the figures returned under States	speakers returned at the Census and states  ry States  Tributary States  andes the figures returned under	speakers returned at the Census of  speakers returned at the Censu	speakers returned at the Census of 1901  speakers returned at the Census of 1901  ry States  Tributary States  ades the figures returned under the head  ry States	speakers returned at the Census of 1901 was a speakers returned at t	speakers returned at the Census of 1901 was as for the States  Total  Total	speakers returned at the Census of 1901 was as follows  as speakers returned at the Census of 1901 was as follows  by States  Total  andes the figures returned under the head of Tamariā Bh  ry States

It will be seen that Bhumij has been returned from several districts where the information collected for the purposes of the Linguistic Survey does not make any mention of such a dialect. The obvious reason is that Bhumij is not the name of a dialect but of a tribe, and it has not formerly been separately returned in districts where the Bhumij speak the same dialect as their neighbours. In the Orissa Tributary States, Singbhum, and the Chota Nagpur Tributary States, on the other hand, the principal Muṇḍā languages are Santālī and Hō, while the members of the Bhumij tribe mostly speak a dialect which is almost identical with Muṇḍārī. Some of them, however, apparently use the current Muṇḍā language of their district. Thus the Bhumij vocabulary published by Hodgson in 1850 and prepared by Captain Haughton in Singbhum, is mainly Hō. The figures given above are therefore far from being certain, as in other similar cases when the name of a tribe has been used as the denomination of a dialect.

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Nagpore, 1868. Part iii contains a Bhumij vocabulary.

CAMPBELL, SIR GEORGE, - Specimens of Languages of India. Calcutta, 1874. Contains Bhumij of

Specimens have been received from the Orissa Tributary States and from Singbhum, and two of them will be reproduced in what follows. The first is a version of the Parable of the Prodigal Son taken down in the Nilgiri State and professing to be written in Tamariā Bhumij; the second is a short tale from Singbhum. Both represent the same form of speech, viz., Mundārī, with very few peculiarities. The Aryan postposition ke is commonly used in the dative and the accusative, and the genitive of pronouns is usually formed after the model am-ag-ak', thy. In the specimens received from the Orissa Tributary States we find kana, what? and a conjunctive participle ending in kiate; thus, haṭing-kiate, having divided; sen-kiate, having gone. Compare ananda-kia-natin, in order to make merry. In other respects the dialect is almost ordinary Mundārī, as will be seen from the specimens which follow.

### MUNDA FAMILY.

KHERWĀRĪ.

So-CALLED TAMARIA BHUMIJ.

### SPECIMEN I.

(NILGIRI STATE.)

In-kin-ak' madh-re tāi-ken-ā. korā-kin bāriā hon Movat' horo-ak' These-two-of among were. boy-they-two twochild One kaji-ād-i-ā-i, 'e ābā, amagak' daulat-re apu-te-ke huring hon korā property-in said-to-him-he, 'O father, thy small child boy father-his-to Inā-te inich' ach'-agak' om-aing-me.' oka-w-ak' bhāg-ing nāme-y-ā-ing inā himself-of that give-to-me-thou.' Then he get-shall-I share-I which tayom-te om-at'-kin-ā-i. Huring din hāţing-kiāte in-kin-ke daulat after them-two-to gave-to-them-two-he. Few days dividing property hundi-kiāte disum-te sensanging sobenak' korā huring hon hani country-in gonecollected-having distant all boy smallchild that Soben kharchatäng-ked-a-y-e. daulat ācharan-te soben khārāp kiāte All spentsquandered-he. all property behaviour-in having evil hobā-en-te ini-ak' duku-jan-a-y-e. isu ringā disum-re ket'-tayom-te famine arisen-having him-of misery-got-he. that country-in big having-after moyat' horo-ak' asra-hobā-jan-te disum-rak' sen-kiāte inā Inā-te ini man-of shelter-become-having gone-having that country-of Then Han-re kul-kid-i-ā-y-e. bati-te ini-ke sukuri-goth gupi-te inich' horo There keeping-in field-in sent-him-he. swine-flock him that man ini sukuri-ko-ak' om-ād-i-āte jitānak' jomeyak' kā-ko jitāe ini-ke not-they given-to-him-having he swine-of food anyone anything him-to tayom-te ini Inā sana-kid-i-a. lach' biyuk'-na-tin jojomak' lupuk'-te after he wish-seized-him. That belly to-fill-his-for food husks-with ābā jāpak'-re iñagak' 'hāya, thor-kiāte kaji-ked-a-e, mane-mane-te father 'alas, my near sense-having-got said-he, mind-mind-in jomeyak' nam-jad-ā-ko chiminang mulia-chakar jatkā isu ado inā-āte food get-they that-from enough and labourers much how-many ābā-ak' jāpak'-re birit'-kiāte Ing renga-te gojok'-tan-a-ing. ado ing father-of near arisen-having I hunger-in dying-am-I. I and amagak' ado mahā-prabhu-ak' " e ābā. kaji-ā-ing, ing sen-kiäte moreover thee-of gone-having say-shall-I, "O father, God-of I jayak'a bikhyāt. men-te upar-re-ing pap-ked-a-ing. Amagak' hon korā worthy to-be-honored saying boy sinned-I. Thee-of child against-I

niā-tayom-te kā-ing hobā-ā. Amagak' moyat' muliā-chākar lekā ing-ke this-after not-I shall-become. Thee-of one servant like me doho-g-ing-me."' Inā-tayom-te ini birit'-kiāte āpu-tet'-tak'-te senok'-jan-ā-e. keep-me-thou." That-after he arisen-having father-his-near-to went-he. Ado ini-ak' āpu-tet' isu sanging-re ini-ke lel-ka-te dāyā-kid-i-ā-v-e. And his father-the much far him seen-having pitied-him-he, ado dhaur-sen-kiate hotok'-re iniak' sap'kiäte ini-ke chok'and run-gone-having him-of neck-on seized-having him kissedkid-i-ā-ve. Inā-te hon korá ini-ke kāji-ād-i-ā-v-e. 'e him-he. Then child boy him-to said-to-him-he, . 0 ābā, mahā-prabhu-ak' ado upar-re pāp-ked-ā-ing. amagak' Niā-te father, God-of and thee-of against sinned-I. Henceforth bikhyāta hobāyok' niā-tayom-te jayak'a kā-ing amagak' hon korā mente thee-of child boy saying honoured to-become this-after worthy hobā-ā.' Ado iniak' āpu-te ach'agak' chākar-ko-i hukum-at'-ko-y-ā-e, shall-become.' And his father-the self-of servants-he ordered-to-them-he, 'soben-ko-te bugiak' kichirich' agu-kiāte ini-ke pindhā-e-pe: 'all-from cloth good brought-having put-on-him-you; him-of him dado-re mudum em-āi-pe; ini-ak' kātā-re juta em-āi-pe. Ado abo hand-on ring give-him-you; him-of foot-on shoe give-him-you. And we ānandan-ā-bo, je-man-je iñagak' jom-kiāte ne hon korā goch'-jan-te eaten-having feast-shall-we, because me-of this child boy died-having ado-masā bañchāo-jan-ā-y-e; ini at'-len-ā-y-e nām-jan-ā-y-e.' Inä-te in-ko again saved-was-he; lost-had-been-he found-was-he.' he Then they ānanda-ked-ā-ko. merry-made-they.

Im-tang inigak' marang hon korā bādi-re tāi-ken-ā-e. Ado hijuk'-Then his bigchild boy field-in was-he. And cominghijuk'-te orak' japak'-re hich'-jan-te susun oro bājānā-reyak' sāri coming house near arrived-having-in dancing and music-of sound ayum-nām-ke-te chākar-ko-ak' moyat' horo-ke rak'-kiāte kuli-kid-i-ā-y-e, hear-got-having servants-of one man called-having asked-him-he, ' niā chi-kanak'?' Ini kāji-ked-ā-y-e, 'amagak' kāji hāgā hich'-len-ā-y-e, this matter what? He said-he, 'thee-of brother come-has-he, ado amagak' hāni-ke bugin hormo-re ābā nām-kid-i-kāran-te marang and thee-of father him body-in got-having-him-reason-in good big em-ked-ā-y-e.' bhoj Inā-te kis-ke-te bitar-te senok' kā-e feast gave-he.' angry-having-become inside-to That-on to-go not-he mānā-ting-len-a. Inā-te inig-ak' ābā rāchā-te hich'-ke-te ini-ke Therefore him-of father outside isn wished. come-having him much bujhāo-kid-i-ā-y-e. Ado ini kāji-ruār-ād-i-ā-y-e, 'lel-me, apu-te-ke amagak' entreated-him-he. he father-the-to said-back-to-him-he, And thee-of

amānāting-led-ā jitāyak' hukum kā-ing isu sirmā-te amagak' sewā disregarded order not-I many years-from thee-of service any ānanda-kiā-natin chim-tāng-ho moyat' kutum-ko-lok' agu-tad-ā-ing. En-re-y-o feasting-for ever-even Still friends-with one carried-out-I. Ado oko kasbiom-ad-ing-ā. amagak' hon-korā kā-m merom ing-ke And harlotsthee-of which child-boy me-to not-thou gavest-to-me. goat senok'-eman-āte daulat ipāyāte kharch-ked-ā-y-e, amagak' tak'-te useless squandered-he, going-etcetera-in thee-of property near em-ked-ā-m.' Inigak' hich'-torā inigak'-natin isu bhoj ini gavest-thou.' His him-of-sake-for big feast coming-as-soon-as ing-lok' men-ā(k')-m-ā. kāji-ked-ā-e, 'e hon jäoge am āpu-tet' art. said-he. O child boy, thou always me-with father-the amagak' Ado inā-te Ado iñagak' oka-joto menak'-ā inā soben amagak'. But that-for thy that all thine. And mine whatever goch'-hobā-ke-te, bañchāo-jan-ā-e; ini at'-len-a-e, ado-masā hāgā lost-had-been-he, dead-been-having, again saved-was-he; brother ale-ak' uchit.' ānanda-kiā-te nām-jan-ā-e; niā-te mauchhab ado and merriment-to-make us-of proper.' found-was-he; this-for festivity

[ No. 15.]

## MUNDA FAMILY.

KHERWĀRĪ.

BHUMIJ.

(DISTRICT SINGBHUM.)

### SPECIMEN II.

Ach'agak' bāriyā korā horo tāi-ken-ā. moyat' Moyat' hātu-re His two One village-in was. boy childrenone man bhitar-re korā hon-te orak'-re tāi-ken-ā. Inā maran kin sari Those big child-the they-two among boy house-in well were. tāi-ken-ā. Huring hon-tak' jeta-o kā-e kami-tan-ā. Ina kami-tan-e working-he was. Small child-the anything not-he did. This suku-tan-ā. Moyat' gunā-te āpu-tet' jeta-o kā hulang āpu-tet' huring reason-in father-the anything not pleased-was. Some day father-the small kāji-ad-i-y-ā, 'orak'-re jodi kā kami-re-do, har-mi-y-ā.' hon-tak' Enā · house-in drive-off-thee-shall.' said-to-him, if not working-in, That son orak'-ete nir-jan-a. Băriā āpe kāji-natin-te en hon-tak' kos-re word-on-account-of that 8011 house-from went. Two three kos-in hātu-re hich'-ke-te moyat' pera-ko orak'-re tāin-jan-ā-e. Perā-ko village-in come-having one relatives house-in stayed. Relatives kuli-kid-i-y-ā, 'chikā-kānā-m hich'-ākan-ā?' En korā hon-tak' kāji-ad-i-y-a, asked-him. come-hast?" That boy 'why-thou child told-him. 'iñak' orak-te apa har-oron-tad-ing-a.' Tär-gapa-ta-re perā-ko father drove-out-me.' "my house-from Thereupon-next-day-in relatives hon-tak-ko āpu-te-ta-ko-tak'-re ao-sete r -ad-i-a. en Hon-tak'-ke apu-tet' child-they that father-their-near brought-near-him. Son-to father-the bujāting-kid-i-y-ā-e, ondo bes-lekā enga-tet'-o bes-lekā bujāting-kid-i-y-ā-e. remonstrated-he, well and mother-the-also well remonstrated-she. Tayum-te hon-tak' bujāting-jan-ā-e ondo orak'-re kami-jan-ā-e. Marang-ete-o Then son-the came-to-senses-he and house-in worked-he. Big-from-even huringich' khub kami-jan-a-e, je tayum-te engā-tet' āpā-tet' khub small-the much worked-he, so-that then mother-his father-his much suku-ad-i-y-ā-kin. loved-him-they-two.

### FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man who had two sons. The elder son used to busy himself in the house, but the younger did not do anything. The father was much displeased,

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and one day he said to the latter, 'if you will not work in the house, I shall turn you out.' The son thereupon left the house, and after having gone some miles came to a village where certain relatives lived, and stayed with them. They asked him why he had come, and he told how his father had turned him out. The following day the relatives took him back to his father, and his mother and father admonished him. He then came to his senses, and did his work in the house even better than his elder brother. His mother and father were then very well pleased with him.

### BĪRHÂŖ.

Birhār literally means 'Forest-man.' According to Mr. Risley, they are 'a small Dravidian tribe of Chota Nagpur who live in the jungle in tiny huts made of branches of trees and leaves, and eke out a miserable living by snaring hares and monkeys, and collecting jungle products, especially the bark of the chob creeper (Bauhinia scandens), from which a coarse kind of rope is made. They claim to be of the same race as the Kharwars.'

According to information collected for the purposes of this Survey, a dialect called Bīrhār was spoken in Hazaribagh, Ranchi, and Singbhum. Two hundred speakers were also returned from Palamau, but they have since left the district. No estimates of the number of speakers were forwarded from Hazaribagh and Singbhum, and the Census figures for the tribe have, therefore, been taken instead. It was also stated that the dialect was spoken by 500 individuals in the Jashpur State. The specimen forwarded from that State has, however, turned out to be written in Khariā, and the Bīrhār dialect of Jashpur will therefore be dealt with in connexion with that form of speech. At the last Census of 1901, some speakers of Bīrhār were also returned from Manbhum. The numbers are everywhere small. The revised figures are as follows:—

Hazaribagh									100				717
Ranchi				600				200		•			717
Singbhum							*						504
Dingonum				•								1.0%	13
											Ton	AL	1,234
The correspon	ndin	g fig	ures	at th	ie Ce	nsus	of 19	901 v	vere	as fo	llows	-	- W
Hazaribagh			•										180
Ranchi											30		 400000000000000000000000000000000000000
Manbhum									•		. 0		129
Singbhum													44
omgonum				•			203						 173
											To	TAL	526

Some few Birhârs are also found in other districts, such as the Sonthal Parganas, but no estimates are available, and their number is unimportant.

DRIVER, W. H. P., -Notes on some Kolarian Tribes. Journal of the Asiatic Society of Bengal, Vol. lvii, Part i, 1889, pp. 12 and ff.

I am indebted to the Rev. W. Kiefel, German Evangelical Lutheran Missionary in Ranchi, for a version of the Parable of the Prodigal Son, and the Rev. P. O. Bodding of Mohulpahari has been good enough to send me a list of Standard Words and Phrases taken down in the Sonthal Parganas.

The dialect of the Bīrhāṛs is not the same in all places. In Ranchi it does not differ much from Muṇḍārī; in the Sonthal Parganas it has come under the influence of Santālī and its sub-dialects. On the whole, however, Bīrhāṛ is more closely connected with Muṇḍārī than with Santālī. The tribe has probably been more numerous in former days than it is now, and it is probably only a question of time when the Bīrhāṛ dialect will cease to exist.

Pronunciation.—Mr. Kiefel does not distinguish between d and o, or \(\vec{a}\) and e, respectively. Mr. Bodding's list, however, shows that at least the Birh\(\hat{a}\)r of the Sonthal Parganas in this respect agrees with other neighbouring forms of speech.

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The cerebral r is commonly changed to r in the Sonthal Parganas; thus,  $h\hat{a}r$ , man;  $\delta rak$ , house;  $d\bar{u}r\bar{u}p$ , sit. Compare Kārmālī and Māhlē. The form  $h\hat{a}r$  is probably due to the influence of those latter dialects. The corresponding word in Ranchi is horo, i.e.  $h\hat{a}r\hat{a}$ .

On the other hand, the Ranchi specimen contains forms such as hurinich', Santālī hūdīn-īch', the small one. In the list 'how many?' is tīmīn as in Santālī. The word does not occur in the specimen.

Inflexional system.—The declension of nouns and pronouns is the same as in Mundarī. The suffix of the dual is  $k\bar{\imath}n$ ; thus,  $\bar{a}p\bar{o}t$ - $k\bar{\imath}n$ , two fathers. The inanimate form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and vice versā. Thus,  $m\bar{\imath}at$   $h\bar{a}r\bar{a}$ -ak  $b\bar{a}re\bar{a}$   $k\bar{o}r\bar{a}$   $h\bar{a}p\bar{a}n$ - $k\bar{\imath}n$   $t\bar{a}hi$ -ken- $\bar{a}$ - $k\bar{\imath}n$ , one man of two male children were. Note also the suffix  $rin\bar{\imath}ch$  in the list; thus,  $t\bar{\imath}m\bar{\imath}n$   $d\bar{\imath}n$ - $rin\bar{\imath}ch$ , of how many days? how old?  $\bar{\imath}n$ - $rin\bar{\imath}ch$  (and  $\bar{\imath}n$ - $in\bar{\imath}ch$ ), my. It is formed from the locative suffix  $r\bar{e}$  by adding n and  $\bar{\imath}ch$ . In Santālī the suffix rinich has got the special meaning of 'wife'; thus, Pandu-rinich, Pandu's wife.

The conjugation of verbs is mainly the same as in Mundari.

The copula or verb substantive is tan and kan in Ranchi, and kan in the Sonthal Parganas.

The present tense of finite verbs is given in the list only; thus,  $r\bar{u}$ -y- $at\bar{a}$ -e, he strikes. In the specimen we find forms such as  $dub\bar{a}o$ - $at\bar{a}$ -e, he wasted;  $motr\bar{a}$ - $at\bar{a}$ -e, he gathered. The suffix is  $at\bar{a}$ , corresponding to Santālī aka.

According to the list of words the suffix of the past tense is et', passive en and len. Thus,  $r\bar{u}$ -y-et'- $\bar{a}$ - $\tilde{n}$ , I struck;  $s\bar{e}n$ -en- $\bar{a}$ - $\tilde{n}$ , I went;  $s\bar{e}n$ -len- $\bar{a}$ - $\tilde{n}$ , I had gone.

The corresponding suffixes in the specimen are ed, ad, passive en, ān, and yan. Thus, nam-ed-e-ā-e, he found him; his-ād-kin-ā-e, he divided to them; ād-en, lost; renge-ān-ā, a famine arose; khisāo-yan-ā-e, he got angry.

The suffixes ed and ad correspond to Santālī et' and at'. Ad is, however, occasionally also used before what we would call a direct object. Thus, nam-ruāṛ-ad-e-ā-bu, we found him again. In a similar way the suffix ked is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, kahī-kīch'-ā-e, he said to him.

Other forms of the past tense are kul-tach'-ā-e, he sent him; āyum-la(k')-ē, he heard; torāyā, he went; chaba-ākad-chī, having finished; moṭhāo-ākan, fatted, and so forth.

The negative particle is kā as in Mundarī.

For further details the student is referred to the specimen which follows.

# MUŅŅĀ FAMILY.

#### KHERWARI.

Bīrhār.

(DISTRICT RANCHI.)

(Rev. W. Kiefel, 1898.)

tāhi-ken-ā-kin. hopon-kin En-kin-ā-te Mia(t') horo-ak' bāreā korā male children-they-two were-they-two. Them-two-from man-of two ingak' kahī-kī(ch')-ā-e, · e abā, hisā hudu hurinich' āpu-ke father, share goods said-him-he, .0 97331 givesmall-the father-to en-kin-ke ach'-ak' hudu his-ād-kin-ā-e. Huring ing-me.' Ente hini goods divided-to-them-two-he. Few to-me-thou.' Then he them-two-to his motră-ată-e sanging disum-te hopon sobenak' tavom-te huring together-made-he far country-to all-thing after small 80% days en-tāi-re et'kan paiti-re din harao-lo(k') ach'-ak' hudu torāy-ā, odo life-in days spending-with his there evil goods went. and en disum-re bechot dubão-atã-e. Soben-ak'-i chaba-ākad-chī wasted-he. All-he finished-had-after that country-in heavy En-te hinī sed renge-an-a. nam-te en renge-an-a, odo hini-e destitute-became. Then he getting starvation-came, and he-he sense. that tähī-ken-ā-e, odo hinī ach'-ak' ote-re mia(t') hor-tā-re disum-re and he his field-in country-in one man-near stayed-he, swine hinī-ke kul-ta(ch')-ā-e. Odo hinī sukrī jomad lupu-ko-āte ach'-ak' gorkhi-te sent-him-he. And he swine eaten husks-from feeding-for him hinī-ke kā-e om-ā(ch')-tāhi-ken-ā. laich' bī-sanang-tāhi-ken-ā-e, odo jāe belly to-fill-wishing-was-he, and anyone him-to not-he gave-to-him. birid-an-te 'apu-ing-ak' dher nalhā-ko-tā En-te hinī kahī-ked-ā, father-my-of servants-to much Then arisen-having said, many jojomak' men-ā, odo ing rengech'-gojuk'-tan-ā-ing. Ing birid-ko-te āpu-tā(k')hunger-dying-am-I. and I arisen-having father-tofood I ing sinuk'-a odo hini-ke-ng gām-ā-i-ā, "e abā, ing drom odo amak' and him-to-I shall-tell, "O father, shall-go I right and thee-of avar-re-ng gunhā-ked-ā. Odo ayar-te amak' hopon \*kahīok'-lekā before-I sinned. And henceforth thee-of 80n to-be-called-worthy bang-aiñ-a. Amak' nalhā-ko-te miānī (mianīch'?) leka doho-ing-me."' not-am-I. Thee-of servants-among like keep-me-thou."" one Odo birid-ko(k')-te āpu-tā(k')-te torāy-ā-e. Odo sanging-re hinī tāhi-ken. arisen-having father-near went-he. And And distance-at he was. hinī-ke nel-kī(ch')-āte moh-ad-i-a-e. nīr-daram-hambut'im-tā āpu odo then father him seen-him-having pitied-him-he, run-met-embracedand

chok'-kī(ch')-ā-e. En-te hopon kahī-kī(ch')-ā-e, 'e abā, drom odo right and father, said-him-he, 0 Then sonkissed-him-he. having kahi-ok' amak' hopon ayar-te gunhā-ked-ā-ing, odo avar-re amak' to-be-called son thy henceforth and sinned-I, thee-of before gām-ad-ko-ā-e, dhangor-ko-ke ach'-ak' āpu bang-ain-a.' Batkam lekā-nich' said-to-them-he, servants-to his father not-am-I. But worthy-man odo hini-ak' horok'-o-pe, odo hinī odong-e-pe 'soben-āte bugin kichrich' and him-of put-on-you, bring-out-you and him cloth good 'all-from urich' mothão-ākan odo horok'-o-pe, jutā katā-re odo anthi tī-re cow fattened put-on-you, and shoe foot-on and ring hand-on Chikan rījāo-ā-bu. abu jom-ke-te odo au-ki(ch')-te goj-i-pe, hopon What feast-shall-we. eating kill-it, and we young brought-it-having jīved-ruār-ākan-ā-e; odo tāhi-ken-ā, goj-ākan-e hopon men-te, ne and alive-returned-has-he; and was, died-having-he this saying, rijhāo en-ko nam-ruar-ad-e-a-bu.' Odo tāhi-ken-ā-e. odo ād-en hinī to-feast they found-again-him-we.' And was-he. and he lost etech'-ked-ā-ko.

began-they.

Odo hijuk'-tan-lo(k') tāhi-ken-ā-e. pahil hopon khet-re Batkam hinī-ak' coming-on And was-he. field-in 8011 first his Butāyum-la(k')-e. enech'-ko-ak' sādī pithāo-te orak'-te seter-an-te dancing-people-of heard-he. sound drumming approaching house-to china-tan-a? 'neā hohoi-od-i-yā-e, ach'-tā dhangor-ko-ete mia(t')-ge Odo what-is? 'this called-to-him-he, him-near servants-from one And boko-m korā kahī-ked-ā, hinī-e Odo gam-ad-i-a-e. men-te 'younger-brother-thy boy said. he-he And said-to-him-he. saying goj-āka(ch')-ā-e neā urich' mothão-ākan āpu-m odo hich'-akan-a-e, this killed-has-it-he fatted calf father-thy come-has-he, khisāohinī-e nam-ed-e-a-e. Odo bugi-ge hinī-ke chi lagit'-te he-he angry-And got-him-he.' well him that for odung-yan-te hinī-ke sanang-ken-a. Apu-do bolok' kā-e yan-ā-e, odo Father out-come-having him-to wished. not-he to-enter became-he, and kahī-ruār-ad-e-ā-e, āpu-ke hinī Batkam samjhāo-ad-e-ā-e. said-back-to-him-he, father-to But he remonstrated-to-him-he. anchu amak' amak'-ing paitī-tan-ā, odo chila-o sirmā-te nimin 'nele-me. order thy serving-am, and ever so-many years-in thy-I ' see. ingak' sangī-ko-lo(k') rijhāo-nagen-te ing-ke chila-o Odo sid-ked-ā. kā-ing me-to feasting-for friends-with transgressed. And my not-I om-ad-ing-ā. Batkam bisrendā paiţī-re amak' mia(t') bhedi hopon kā-m thy evil living-in But young not-thou gavest-to-me. goat one hini-ak" am im-tā-ge hech'-len hopon-tam chabā-atā-e, ne hudu his then-indeed thou came son-of-thee this finished-he, property P

mothāo-ākan urich' goj-ad-e-am.' en hopon Batkam sake-for that fatted cow young killedst-for-him-thou.' But hinī-e gām-ad-e-ā, 'e hopon, am sob din ing-lok' menām-ā, odo ingak' he-he said-to-him, 'O son, thou all day me-with art, and mine sobenak' amak'-gi-kan-ā. Batkam rijhāo amak' tāhi-ken-ā mar ne all-thing thine-indeed-is. But to-feast thine was this boko-m goch'-ākan tāhi-ken-ā-e, odo-e jīved-ruār-ākan-ā; hini younger-brother-thy died-having was-he, and-he living-returned-has; he ād-en tāhi-ken-ā-e, odo nam-ruār-yān-ā-e.' was-he, and found-again-was-he.' lost

### KODĀ OR KORĀ.

The various Census reports mention a dialect called Kōḍā or Kōṛā. According to local estimates it is spoken by about 9,000 individuals

The Kodas are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms Name of the dialect. such as Kōdā, Kōrā, Kāorā, Khairā, Khayrā, and so forth. It cannot have anything to do with the Munda word for 'man,' which is har in those districts where most members of the tribe are found. The form Koda seems to be the original one. It is probably an Aryan word and means simply 'digger.' This supposition well agrees with the actual facts. The principal occupations of the Kodas are tank-digging, roadmaking, and earthwork generally. The Kodas of Sambalpur and the neighbouring tributary States, Sarangarh, Bamra, and Rairakhol, are mostly cultivators, and they are commonly known as Kisans, i. e. cultivators. Moreover, the Kodas do not speak the same language everywhere. In the Central Provinces they mostly speak the Dravidian Kurukh, in the Bengal Presidency some of them speak Mundari, others Kurukh, and others perhaps Santālī, and so forth. Kōdā is not, therefore, the name of a language, but of a profession. In Sarguja 569 speakers have been returned under the head of Kodari. Kodārī simply means the language of the Kodās, i.e. diggers.

The form Kōrā is only the Bengali way of pronouncing the common Kōdā. It has, however, often been confounded with the Muṇḍā word kōrā, a boy, and the Kōdās are therefore often confounded with the Kūrkūs, the Korwās, and other connected tribes. Thus the Kōdās, like the Korwās, are not always distinguished from the Khariās, and the names Khairā or Khayrā mentioned above are probably due to this fact.

It has already been remarked that the Ködas of the Central Provinces speak Kurukh, and the figures referring to these will therefore be shown under the head of that language. It is of course possible that some of the Ködas of the Central Provinces use a Munda form of speech. We have not, however, any facts to corroborate such a supposition. In this place I shall therefore only deal with the Munda Ködas.

The honorific title which the Muṇḍā Kōḍās use to denote themselves is Mudi, and their language is, hence, sometimes called Kōṛā-mudi ṭhār. They are divided into four sub-castes, bearing the names Dhalo, Molo, Sikhariā, and Bādāmiā. According to Mr. Risley, 'the Dhalo sub-caste say that they came from Dhalbhum, the eastern pargana of Singbhum; the Molo from Manbhum; and the Sikhariā from the tract of country between the Damodar and Barakar rivers bounded on the east by Samet Sikhar or Parasnath Hill. In Bankura, again, besides the Sikhariā we find three other groups—Sonārekhā, Jhetiā, and Guri-Bāwā, of which the first is associated with the Sonarekha or Subarnarekha river, which rises in the Muṇḍārī country, while the second bears the same name as one of the sub-castes of the Bāgdis.'

'The caste believe tank-digging, road-making and earthwork generally to be their characteristic profession, and it may be surmised that their adoption of a comparatively degraded occupation, necessarily involving a more or less wandering manner of life, may have been the cause which led to their separation from the Mundas who are above all things settled agriculturists, conspicuous for their attachment to their original villages.'

The Kōdās are spread over a rather large area in the central portion of the Bengal Area within which spoken. Presidency. Their old home is, according to their own traditions, Dhalbhum, Manbhum, and the neighbouring localities, i.e. the tracts of country now inhabited by the Bhumij and Muṇḍārī tribes. To a great extent, the Kōḍās lead a wandering life, and it is not, therefore, possible to draw up exact boundaries of the area within which they are found.

The language of the Kōdās is not a uniform dialect, and the materials forwarded for the purposes of this Survey are not sufficient for judging its nature in all the various localities.

One excellent specimen of Kōdā has been prepared by the Rev. P. O. Bodding. It represents the dialect as spoken in Birbhum. The Kōdās of that district aver that they have come from Singbhum. They are now found on the frontier of the Sonthal Parganas. Their language is almost pure Muṇḍārī. The same is also, according to the Rev. A. Campbell, the case in Manbhum. The Kōdās returned at the last Census from the Sonthal Parganas are not settled inhabitants. They have probably come from Birbhum or Manbhum. One section of them call themselves Dhangār.

The Kōdās of Bankura state that they have come from Nagpur, and that they speak a dialect of Santālī. One specimen has been forwarded from the district. It is written in a very corrupt form of speech, but seems originally to have been a dialect of the same kind as that spoken in Birbhum, with a tinge of Santālī.

We have no information about the dialect of the Kōdās of other districts. In Athmallik they are said to speak Kurukh, and the same is perhaps the case everywhere in the Orissa Tributary States. It seems as if the Muṇḍā Kōdās originally spoke a dialect of Muṇḍārī, but are gradually abandoning their old language for that of their neighbours in districts in which they are only found in small numbers. On the other hand, they have entered their dialect as Kōḍā, i.e. under the head of their caste. The language returns for Kōḍā therefore probably comprise more than one dialect, and it is safer to give them separately, than to add them to the Muṇḍārī figures. If we only had to consider the specimens forwarded for the purposes of this Survey, I should certainly have considered Kōḍā as simply a sub-dialect of Muṇḍārī.

According to information forwarded for the purposes of this Survey, the Munda Number of Speakers. dialect Ködā was spoken in the following districts:-

Spo	ken at home-				_					
	Burdwan .								2,309	
	Bankura .								830	
	Manbhum.		26						4,043	
	Sarguja .						-		569	
	Morbhanj.						-		276	
	Pal Lahera								215	
	Talcher .									
Spe	oken abroad-						Total			8,845
	Angul and Kl	nondm	nals	*		٠				604
						G	BAND T	OTAL		8,949
Spe	oken abroad—					•	Total .	OTAL		6

The speakers in Sarguja were returned under the head of Kodari, and it is not certain that they are really Kodas. They are said to speak a Kol dialect.

T

Bengal Presidency Burdwan										5,115	
Birbhum										5,756	
Bankura										867	
Midnapore										3,853	
Hoogly										60	
Murshidabad	1									505	
Rajshahi		500								5	
Dinajpur										202	
Jalpaiguri										6	
Bogra										5	
Dacca		2000								22	
Sonthal Par	oana	в.				*2				2,559	
Balasore	0	100								707	
Manbhum		2								2,229	
Singbhum										32	
Orissa Trib	ntary	States								1,848	
Chota Nagp	ur T	ributar	y Sta	tes					•	56	
						To	tal Be	ngal l	Preside	ency	23,827
Assam .											46
			4.77						ND T		23,873

It will be seen that the dialect has now been returned from several districts where no mention had been made of it in the information collected for the purposes of this Survey. This fact can be accounted for in more than one way. The Kōḍās are constantly confounded with other tribes. Thus the speakers in Burdwan and Manbhum were reported in the preliminary operations of this Survey to speak Korwā, but they have turned out to be Kōḍās. On the other hand, it is probable that some of the returns under the head of Kōḍā in reality belong to some other dialect. Moreover, the Kōḍās lead a wandering life, and it is only what we should expect when we find them now in one district, and now in another.

The Kōḍā dialect of Birbhum is well illustrated by the specimen printed below. It has been prepared by the Rev. P. O. Bodding of Mohulpahari. It will be seen that the dialect is almost pure Muṇḍārī.

The various sounds of the dialect have been very carefully distinguished in the specimen. It will be seen that the phonetical system is the same as in Muṇḍārī. Compare hāṇā, man; nām, get; chīmīn, how many; upun-īā, four; bīrīt', arise; ā-bū, we; lēl, see; dūp', sit; dāl-kīch'-ā-ñ, I struck him, etc. Final ñ and n are usually retained unchanged; thus īñ, I; īn-kīn, they two. Note also forms such as hūdīnīch', the young one.

The inflexion of nouns and pronouns is the same as in Muṇḍārī. The suffixes of the genitive rēn and ak' are used promiscuously; thus, ām-ak' hān, thy son; īñ-ak' bābā-rēn chīmtit' mūnīs-kō-rēn mānḍī bīsīk'-tan-ak' tākō-ak', my father-of how-many servants-of bread to-save-is-their. The form tākō-ak' in the last example shows that the pronominal genitive infixes are used as independent words. Compare ām-āñ-mē tīñ-ak', give me mine, give me my share; ānḍā dāhān-ken-ak' tāe-ak' tahās-nahās-ket'-ā-e tāe-ak',

there being his wasted-he his, he then wasted all his substance. On the other hand we also find the usual suffixed forms; thus, tusin-tae-pē, put-on-his-ye, etc.

Note pronouns such as ani, he; ana, that; nik'i, this, and so forth.

The numerals are the same as in Muṇḍārī. Aryan loan-words are used for the numerals six and following; thus,  $chh\hat{a}$ , six;  $s\tilde{a}t$ , seven;  $\tilde{a}t$ , eight;  $l\hat{a}$ , nine;  $d\hat{a}s$ , ten.  $M\tilde{\imath}-\tilde{n}\cdot at$  means one only. One is  $m\tilde{\imath}at$ ,  $m\tilde{\imath}t$ , as in Muṇḍārī.

The conjugation of verbs is mainly the same as in Mundari. The pronominal infix and suffix of the third person singular is often ich instead of e; thus,  $d\bar{a}l$ - $e\bar{d}$ -ich -tan-a- $\bar{n}$ , I strike him.

The copula or verb substantive is tan-ā-ñ, am; tāhān-ken-ā-ñ, I was.

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The suffix et' (passive en) is used to denote past time; thus,  $d\tilde{a}l$ -et'- $\tilde{a}$ - $\tilde{n}$ , I struck.

Note also forms such as bīrīt'-ketāch', having arisen; kā-e-ak'-ken-ā, would not.

For further details the student is referred to the specimen which follows. It will be seen that the Kōḍā of Birbhum in all essential points agrees with Muṇḍārī.

# MUNDA FAMILY.

#### KHERWĀRĪ.

Köpā.

(BIRBHUM.)

(Rev. P. O. Bodding, 1903.)

Ār in-kin hân tāhān-ken-ā-kīn. häräl Miat' hârâ-rên bār-iā And were-they-two. these-two two male children man-of One gām-āch'-ē, 'hā baba, īń-ak' ânsa ja mata-re hudin-ich'-tak' apu-tet'-ke the-youngest-one father-the said-to-him-he, 'O father, my share which among tīń-ak' dā.' Khān-gē bīsāe ām-āń-mē hatīń-ke-të nām-eñ give-to-me-thou give.' Then mine property divided-having get-I tāyām hūdīń kâtäk hân-tāk' jātā Khān-gē din hatīń-āt'-kīn-ā-e. some after young son all divided-to-them-two-he. days Then ändä dahan-ken-ak' .tae-ak' dīsōm sēt'-en-e; ār sāmtāo-ke-tē sāngin collected-having distant country went-he; and there being ublā-dublā-ket'-ā-e, tāe-ak'. Ār jâtâ-gē tahās-nahās-ket'-ā-e bächâlân-tē squandered-he And all wasted-he, his. bad-living-in pora-y-en-a, ar ani-dâ rengej-ok' ākāl ēn-khān ānā dīsōm āsū mārān he to-hunger fell, and famine that country very great then dîsom-ren miat' rayât thān sän-ke-tē ānā Khān-gē lagā-y-en-ā-e. country-of tenant with gone-having that one Then began-he. anī-dâ pâd-jaega-tē sükrī bāgāl āch'-ak' japāk'-en-ā-e, ār outside-property-place-to swine tending he his took-shelter, and jām-ken-ak' chōklāk'-tē āch'-ak' lāhech' Ār sükrī-kō pěrěch' kâl-kich'-ē. sent-him-he. And husks-with hisbelly filling swine eating äm-āe-ken-ā. natān gārāj-ok' tāhān-ken-ā-e; kintū jahāe kā-kō Khān-gē gave-to-him. Then not-they wishing was-he; but anyone gām-ket'-ā-e, 'īñ-ak' chīmtit' mūnīs-kō-rēn bābā-rēn chätan-en-te-y-e servants-of having-come-to-senses-he father-of how-many · my said-he, rängäch'-tē nāndä bīsī-k'-tan-ak' tākō-ak'; kīntū īń-dâ mändi hunger-from here perishingmore-becoming-is theirs; but I food "hā bābā, gām-āe-īñ, tan-ā-ñ. Bīrīt'-ke-tâch' bābā-tak' sän-ok'-iñ ār shall-go-I and shall-say-to-him-I, "O father, am-I. Arisen-having father-to samān-rē pāp-tāt'-īñ. Ām-ak' hân ār sīrmā-rēn ār ām-ak' son henceforth heaven-of and thy presence-in sinned-I. Thy hōe-to-kā-ñ-mē." lâhâe-tan-iñ. Ām-ak' miat' munis lekā layek be-let-me-thou."" servant like worthy not-being-am-I. Thy one myself Kīn-tū sāngīn-rē āch'-ak' āpū-tēt'-tān hīch'-en-ā-e. bīrīt'-ke-tē Khān-gē But distance-at father-to came-he. Then arisen-having his

dâhân-ken-rē-y-ē anī-ak' lēl-nām-kīch'-ē, maya-ge āpū-tēt' ār hich'-en-ak' being-in-he his father to-see-gut-him-he, and compassion came tāe-ak'; ār nīr-sān-ke-tē habar-kich'-ē: ār châk'â-kich'-ē. Kīn-tū his: and run-gone-having embraced-him-he; and kissed-him-he. But gām-āch'-ē, 'hä bābā, sīrmā-rēn ār ām-ak' samān-rē pāp-tāt'-īñ. said-to-him-he, 'O father, heaven-of and thy presence-in sin-did-I. Ām-ak' hân nūtūm-ok' ār layek lahae-tan-in.' Kin-tu āpū-tēt' Thy son henceforth to-call-myself worthy not-am-I. But the-father āch'-ak' nākār-kō 'dā. gām-at'-kō-ā-e. jâtâ hatâk' būgīn-ak' sânāk' his servants said-to-them-he, 'give, from all good robe odon-agu-i-pē: ār tusin-tae-pē; ani-ak' ār tihī-rē antī. ār take-out-bring-ye; and put-on-his-ye; his and hand-on ring, and kātā-rē jutā tusin-tāe-pē. posão-ta-rên dāmrā Ār agū-ke-tē batī-hât'foot-on shoe put-on-his-ye. And fattening-of calf brought-having kill-quicklyī-pē. En-khān jâmē-jâmē-lak' rīj-rân-ā-bū. Kāran, nīk'ī īñ-ak' him-ye. Then eating-eating-with shall-make-merry-we. Reason, this hấn gấch'-gẽ tāhān-ken-ā-e, jīt' ār ruār-en-ā-e; āt'-gē tāhān-ken-ā-e. 80% dead was-he. and living returned-he; lost was-he. nām-en-ā-e.' Khān-gē ār rīj-rān natān lagā-y-en-ā-kō. and found-was-he.' Then for merry-making began-they.

Kīn-tū anī-rēn mārān hân lâyān-rē tāhān-ken-ā-e. Ār ōrak'-tē hich'-But big 80n field-in was-he. And house-to comenārēch'-en-rē dữrãn ār änäch' ajūm-nām-ket'-ā-e. Khān-gē miat' near-having-in singing and dancing to-hear-got-he. Then one mahindar köra narēch'-te rāk'ā-agū-ke-tē külī-kīch'-ā-e, 'ānā-kō-dâ servant boy near-to asked-him-he, called-brought-having those-things chekān-tan-ak'?' Anī-dâ gām-āch'-ē, 'ām-ak' hūdīn hagā-m hīch'-akān-ā-e, what-kind-being?' said-to-him, 'thy He younger brother-thy come-has-he. ām-ak' āpū-m-dā posāo-tarēn dāmrā batī-kīch'-ē; ār kārân, bogīn-hârmā father-thy fattening-of calf killed-him-he; and thy reason, good-body nām-ruār-kīch'-ē.' Khān-gē rangão-en-a-e, ār bâlâk' kā-e-ak'-ken-ā. got-back-him-he.' Then angry-became-he. and enter not-would. Âtâk'-dâ anī-rēn āpū-tēt' odon-hich'-ke-të lähar-ich'-ken-a-e. Kīn-tū anī-dâ So his father out-come-having entreater-was-he. But he gam-ruar-ke-të āpū-tēt'-kē gām-āch'-ē, 'näk'ä nitīt' bâchâr ām-ak' said-back-having father-his-to said-to-him-he, 'these so-many years thee-of thān mahindar khatāok'-tan-īń, ār ām-ak' hukūm jaha-chiu-lan hõ withservant employed-am-I, and thy order ever even tārām-pārām-tāt'-īñ. kā-ñ Inā-rē-hő īń-dâ jahã-chiu-lan hõ minat' transgressed-passed-I. not-I This-in-even me ever even one-single märâm hân-ge kā-m ām-tāt'-iñ-ā-m. jämân īñ-ak' gatē-kō lâk' rijyoung not-thou gavest-me-thou, so-that goat my friends with merryrân-in. Kin-tū kūsmbī-kō lâk' ām-ak' bīsōi-dāulēt nâstâ-tāt'-ē nīk'ī make-I. But harlots with thy property-wealth wasted-he this hân-tām-ak' hīch'-ka-tâch' posāo-ta-rēn dāmṛā-gē bạṭī-kīch'-ā-m.' Kīn-tū son-thy coming-after fattening-of calf killedst-it-thou.' But anī-dâ gām-āch'-ē, 'hā bachhā, ām-dâ dīn-gē īn-ak' lâk' mēnak'-mē-ā; he said-to-him-he, 'O son, thou days me-of with art-thou; ār jātâ īn-ak'-kō-dâ ām-ak'-tan-ak'. Kīn-tū rīj-rân ār khūsī-gā and all my-things thine-are. But merry-making and rejoicing chāe; kārân, nīk'ī hagā-m-dâ gâch-gē tāhān-ken-ā-e, ār is-proper; reason, this brother-thy dead was-he, and jīt'-en-ā-e; āt'-gē tāhān-ken-ā-e, ār nām-en-ā-e.' alive-became-he; lost was-he, and found-was-he.'

It has already been remarked that some of the Kōdās of the Sonthal Parganas are known under the name of Dhangar. Most Dhangars of the district speak Kurukh. Some of them, however, use a form of speech which is closely related to the Kōdā of Birbhum. I am indebted to the Rev. P. O. Bodding for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 241 and ff.

The so-called Dhangar is almost identical with Kōḍā. In a few points, however, it

differs.

The word for 'man' is  $h\hat{a}_{r}\hat{a}$ , but also  $h\hat{a}_{r}$ . 'Four' is  $p\bar{o}n$  as in Santālī.

The inflexion of nouns and pronouns is the same as in Ködā. Thus the genitive suffixes  $r\bar{e}n$  and ak are used promiscuously.

Most tenses of the verbs are formed as in the Kōdā of Birbhum. The categorical a is often dropped in the singular.

The copula  $t\bar{a}n$  is often shortened to t when used to form the present. Thus,  $d\bar{a}l$ -ek'-et- $i\tilde{n}$ , I strike;  $d\bar{a}l$ -ich'-et- $i\tilde{n}$ , I strike him;  $s\bar{e}nok$ '- $t\bar{a}$ - $l\bar{a}n$ , we two go. Compare Khariā.

The final t' of the suffix  $t\bar{a}t$ ' sometimes becomes r as in some dialects of Hō. Thus,  $d\bar{a}l$ -tar-ak'  $d\bar{a}h\bar{a}k$ '-ken- $i\bar{n}$ , I had struck.

In other respects the dialect is regular.

A Kōḍā specimen has also been forwarded from Bankura. It is very corrupt, and it seems to show that the Kōḍās of Bankura will soon abandon their old tongue for Bengali. Compare genitives such as hor-or, of a man; ghorkonnor, of the property; conjunctive participles such as birit'-kē, having arisen, and so forth. The basis of the dialect is, however, a form of speech closely related to the Kōḍā of Birbhum. A form such as bā-kan-ā, I am not, corresponds to Muṇḍārī baṅg-iñ-ā. The negative particle is kā; thus, kā-m em-at-e, you did not give. Forms such as nām-ed-ā, I get; hui-en-ā, it became; sennā, i.e. sen-en-ā, went; hating-ki-ā-y-e, he divided, apparently agree with the Kōḍā of Birbhum. Other forms occurring in the specimen do not furnish any indication regarding the relationship of the dialect.

I have restored the beginning of the very corrupt specimen as best I could. I have not, however, made any attempt at consistently restoring the semi-consonants.

[ No. 18.]

# MUNDA FAMILY.

### KHERWARI.

Köpā.

(DISTRICT BANKURA.)

Miat(') hâro-r bāriā hâne tahin-kin-ā-kin. Ina-maddhe huring han-te One man-of two were-they-two. Them-among small 80n 80118 bābā-kē gom-ke, 'bābā, jor ghorkonno-r bhāg nāmi, im-ang-me-da.' 'father, what property-of share father-to shall-get, give-to-me-thou.' hating-ki-a-v-e. Kichhu Unāk-nātik-kē bābā din bad-re huring han-te Them-for father divided. Some days after small Ani bhāg au-ka-te akdara-metne(sic). ghorkonno(-r) sen-ka-te ku-kāj-kete He gone-having evil-deeds-with property-of share taking went-abroad. ghorkonna-te at(')-kete. Ana dēś sen-ka-te ghorkonna at(')-kete property That lost. country gone-having property lost-having kasta hui-en-a. Ani hon-te girastha akal-kete. Anā-tē aśu sab-kete famine-arose. There much distress became. He then householder joining Girastha piri-kē śukri kul-ki-ā-ye. āśrava nām-kete. gupi Sukri Householder field-to swine to-tend sent-him-he. shelter found. Swine gupi-kē amin-rē ani-a(k') man-rē gami-ā-y-e, 'ing bābā-reng chākar am-te tending that-in his mind-in said-he, 'my father-of servants gratis nām-ed-ā. birit(')-kē jom ka-i(ng) Ing bābā-thāng jom-nāme-ā, ing get. to-eat not-I I arisen-having father-near to-eat-get, I" bābā, sarge-ri bongā thang ar ama(k') thang asu pap-ke-a-i(ng). will-say, "father, heaven-in God near and thee near much Āmā(k') hân-hâpân parichay-em-ria jogya bā-kan-ā. Bābā, āmā(k') chākar 80% recognition-giving-of worthy Father, thy nut-am. lekhā in-kē-hā doh-ing-mē."' me-also keep-me-thou." like

# HŌ OR LARKĀ KOL.

Ho is the dialect spoken by a Munda tribe in Singbhum and the Tributary States to the south. The number of speakers is about 400,000.

Hō is the name of a tribe, and the language is often called Hō-kājī, i.e. the language of the Hos. The word Ho is identical with har and hara, Name of the Language. the words for 'man' in Santālī and Mundārī respectively. The Hos are closely related to the Mundaris, and they assert that they have come into their present homes from Chota Nagpur. In Singbhum they are usually known as the Larka Kols, i.e. the fighting Kols. Mr. Bradley-Birt rightly remarks that they have fully justified this name. 'As far back as their annals go, they are found fighting, and always crowned with victory, driving back invaders or carrying war and devastation into the enemy's lands.' They have no sub-tribes, and the dialect is the same over the whole area where it is spoken.

The principal home of the Hos is Singbhum, the neighbouring States of Kharsawan and Sarai Kala, and the adjoining districts of Morbhanj, Area within which spoken. Keonjhar, and Gangpur. They are found only in small numbers outside these localities. Their territory lies in the midst of the country inhabited by the Mundaris, and both dialects are spoken side by side in the frontier tracts. In Singbhum, however, Ho is the predominant language, even if we consider the Aryan forms of speech. This is particularly the case in the south-east, in the Kolhan or Kol territory proper.

It has already been mentioned that Kol or Kalha has been returned as the dialect of numerous speakers in Hazaribagh, the Sonthal Parganas, and Manbhum, and that it is possible that some of the Kols of those districts speak Ho. The bulk of them, however, use a form of Santālī which has been described above under the name of Kārmālī. According to local estimates made for the purposes of

Number of speakers. this Survey, Ho was spoken in the following districts:-Orissa Tributary States-Athmallik Daspalla 200 Keonjhar 45 Morbhanj 18,536 Nilgiri . 45,479 Pal Lahera 2,440 710 Singbhum 67,410 Chota Nagpur Tributary States-205,433 Sarai Kala Kharsawan 9,975 Gangpur 19,702 Korea 65,000 Bonai 3 Sarguja . 3,348 276

371,147 Most of the speakers in the Chota Nagpur Tributary States were returned under the head of Kol, and it is possible that some of them in reality speak Mundari.

98,304

TOTAL

Outside the territory where it is spoken as a vernacular Ho was returned from the following districts:—

		ncy-											
	Purnea .										3,00		
	Angul and	Khondma	ds .								4		
											-	- 3,046	
	Central Province	205											
	Kalahandi											575	
	Assam-												
	Cachar Pla	ins .								74.5	4,02		
	Sylhet					9	100				1,75		
	Kamrup									1.45	33		
	Darrang										50		
	Lakhimpur									9	1,75	0	
						14						- 8,358	
										Tor	IT.	11,979	
										2021			
B	Hö spoken at ho											. 371,147	
	Hö spoken at ho Hö spoken abroa			:								. 11,979	
			•							Тот	AL	Marie Carlotte Control	
	Hō spoken abroa	ad .	•	•								. 11,979	
		ad .	901,	371,8	60 sp	eaker	s of ]	Hō w	· · · · · · · · · · · · · · · · · · ·			. 11,979	y see
A	Hō spoken abroa	ad .								retur		. 11,979	y see
A	Ho spoken abroa	ad .								retur		. 11,979	y see
A	Ho spoken abroat the last Cen etails from the	ad .								retur		. 11,979 . 383,126 I have onl	y see
A	t the last Cen etails from the Midnapore Balasore	asus of 1 e Benga								retur		. 11,979 . 383,126 I have onl	y see
A	t the last Cenetails from the	asus of 1 e Benga								retur		. 11,979 . 383,126 I have onl . 334 . 244	y see
A	t the last Cenetails from the Midnapore Balasore .	asus of 1 e Benga		siden :						retur		I have onl  . 334 . 244 . 35	y see
A	t the last Cenetails from the Midnapore Balasore . Angul and Khe Manbhum .	asus of 1 e Benga		siden :					lows	retur		I have onl  334 244 35 85	y see
А	t the last Cenetails from the Midnapore Balasore . Angul and Khe Manbhum . Singbhum	asus of 1 e Benga ondmals	l Pres	siden					lows	retur		I have onl  334 244 35 85 235,313	y see
А	t the last Cenetails from the Midnapore Balasore . Angul and Khe Manbhum . Singbhum Orissa Tributas	asus of 1 e Benga ondmals	l Pres	siden					lows	retur		I have onl  334 244 35 85 235,313 96,249	y see

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Language and Literature. The dialect of the Hos has no literature. I am not aware of any portion of the Scriptures having been translated into it.

The dialect itself is almost identical with Muṇḍārī. The only difference of importance is the different treatment of the cerebral r. It is retained in Muṇḍārī, but dropped in Hō. Compare  $h\bar{o}$ , Muṇḍārī  $h\bar{d}r\bar{d}$ , a man; koa, Muṇḍārī  $k\bar{o}r\bar{a}$ , a boy; kui, Muṇḍārī  $k\bar{u}r\bar{i}$ , a girl; rua, Muṇḍārī  $r\bar{u}\bar{a}r$ , return; oak, Muṇḍārī  $\bar{o}rak$ , house; moya, Muṇḍārī  $m\bar{a}re\bar{a}$ , five;  $d\bar{a}i$ , Muṇḍārī  $d\bar{a}r\bar{i}$ , to be able, and so forth. In a specimen received from Morbhanj, it is true, we find kola, a boy, but 'a house' is regularly oak'. It has already been remarked that the r in  $d\bar{u}p$ , Santālī durup, sit, is an old infix. The same is perhaps the case in many other instances where an r is dropped in Hō.

The short a is occasionally written o and e in the specimens received from the Sonthal Parganas. Thus the copula tan is also written ton and ten.

Note forms such as hujuk' instead of hijuk', come; ras-ate-y-a-ing, I might feast; jome-ka-ing, I may eat; ho-nang, to become, etc.

The semi-consonants are treated as in Mundari. The final t' of verbal tenses commonly becomes d or d, or else it is retained, but very weakly sounded. In the grammar called *Hokaji*, mentioned above under authorities, forms such as *jom-akad-a-ing*, I have eaten, are said to be used when there is no animate object.

The change of n to l does not appear to occur. Thus we always find nel, see.

In other respects Hō is, so far as we can judge from the materials at our disposal, exactly like Muṇḍārī, and it will be sufficient for further details to refer the student to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness, both received from Singbhum. The third is the statement of two accused persons taken down in the Sonthal Parganas. It is a comparatively good specimen, and I have therefore printed it, though Hō is not a vernacular of the district. The use of the word muṇḍa, village headman, shows that the speaker did not belong to the Sonthal Parganas.

[No. 19.]

# MUNDA FAMILY.

#### KHERWĀRĪ.

Hô or LARKA KOL.

### SPECIMEN I.

(DISTRICT SINGBHUM.)

In-king-te huringich'-do ho-ren baria koa hon-king tai-ken-a. A-certain man-of two boy children were. Them-two-among small-one apu-te-ta-re kaji-ked-a-i, 'am-ak', okonak' aing-ak' hitad biti-te apo-ng, thy, father-my, property-in whatever mine said-he, father-his-to En-te ini ach'-ak' biti hating-ad-king-a-e. hobao-a ena aing em-aing-me.' becomes that me give-to-me-thou.' Then he self-of property divided-(to-)them-two-he. jaha-jetanak'-ko huring hon-do saben senok'-yan-a chi din Pura all whatever 80% smallthat went days Many senok'-yan-a-e ondo en-pa-re etkan disum-te hundi-ked-ete sanging and country-in went-he far together-having-made paiți-re dim-si tain-te biti-ko chaba-ked-a-i. Chimi-tan ini sabenak' chaba-renga-ked-a doing-in always living goods finished-he. When he finished-away all rengech'-yan-a-e. ringa-ked-a, ondo ini isu disum-re en-te destitute-became-he. and he famined, country-in much then that disum-ren miat' ho-ta-re tai-yan-a-i okoe ni ach'-ak' ini senok'-yan-te en gone-having that country-of one man-with stayed-he who him self-of gupi-te kul-ki(ch')-a-e. Ondo ini en jokach'-te okonak'-ko And he that time-in which-things swine keeping-in sent-him-he. field-in sukuri jome-tan-a ach'-ak' lach' pek'rech' sanang-tan-e tai-ken-a, ondo okoe-o and anyone was, swine eating-were self-of belly wishing-he to-fill tahi-ken-a. En-te ini atkar-ked-a ini jahanak'-o ka-ko em-ai-tan Then he understood anything not-they giving-to-him were. chimin nala-tan-ko jome-tan-te-ak'-te-re-y-o 'apu-ing-ta-re kaji-ked-a, food-with-in-even father-my-near-in how-many servants asul-ok'-tan-a ondo aing rengech'-goch'-tan-a. Aing-do ka-ing isu-ko let-me-go Me-as-far hunger-die. I and subsist much-they torpur-reak' "he apo-ng, kaji-ai-a, senok'-a ondo aing apu-ing-ta-te father-my-near-to will-go and I will-say-to-him, "O father-my, heaven-of chira ondo am-ta-reak' chira-tad-a-ing; ondo amak' hon men-te kaji aing and thee-of son saying to-say wrong and thee-near-of wronged-I; mit'-o leka rika-ing-me." En-te leka-o bang-ain-a. Nala-tan-ko-te-re-o keep-me." Then Servants-in-of-even one-even like worthy not-am-I.

uta-yan-te ach'-ak' apu-te-ta-te senok'-yan-a. Men-do ini sanging-re-ge arisen-having self-of father-his-near-to went. But he distance-at-indeed tai-ken-lok' ach'-ak' apu-te ach' nel-ki(ch')-te hiyating-yan-a ondo nir-kete being-with self-of father-his him seen-having pitied and run-having ach'-ak' hotok'-re hambud-kete chereb-ki(ch')-a-i. Hon-te kaji-ai-tan-a, self-of neck-on embraced-having kissed-him-he. Son-the says-to-him. "0 torpur-reak' chira ondo am-ta-re-y-o-ing chira-tad-a, ondo mit'-sa father-my, heaven-of wrong and thee-near-in-also-I wronged, and anymore amak' hon men-te-do ka-ko kaji-a-iñ-a.' Men-do apu-te ach'-ak' dasi-ko thee-of son saying not-they shall-call-me.' But father-his self-of servants kaji-ad-ko-a-i, 'saben-ko-ete isu bugin lija ondong-kete pinda-i-pe, said-to-them-he, 'all-from much good cloth brought-having put-on-him-you, and pola ondo kata-re karpa tusing-tai-pe; ondo abu jome-a-bu ach'-ak' his hand-on ring and feet-on shoes put-his-ye; and we eat-will-we chi-kate-chi ne aiñ-ak' hon goch'-len-lok' ondo ras-a-bu. jid-rua-len-a-i; and feast-will-we, this me-of son died-having alive-returned-he; because ad-yan-lok' nam-rua-len-a-i.' En-te ini ras-atan-a. lost-having-been found-again-was-he.' Then he feasted.

Ach'-ak' marang hon pipa-re tai-ken-a. Ondo oak' japak'-re hujuk'-len-a-e big son field-in was. And house near came-he en-te ru-atan-te ondo susun-tan-te-ak' sari ayum-ked-a-i, ondo ach'-ak' then playing-of and dancing-of sound heard-he, and self-of dasi-ko-ete miat' ho ach'-ta-te kaa-li(ch')-te kuli-ki(ch')-a-i, 'neya-do servants-from one man self-near-to called-him-having asked-him-he, chi-kan-a?' Ini kaji-ked-a, 'amak' undi-m hujuk'-len-a-e, ondo what-is ?' He said, thee-of younger-brother-thy come-has-he, and apu-m-do isu bugin-te jom-ked-a-ko ena mente chi bugi-te-ge namfather-thy very well feasted-they that saying that well-indeed gotrua-ki(ch')-a-i.' Men-do ini kurkure-yan-a ondo bitar-te ka-i sen-sanang-ki(ch')-a. again-him-he.' Buthe angry-became and inside not-he to-go-wished. Ena men-te ach'-ak' apu-te parka-te ol-yan-a-i ini manati-i-tan-a. That saying self-of father-his outside came-out-he him entreats-him. En-te apu-te kaji-rua-a(ch')-a-i chi, 'nel-me. aing nimin sirma Then father-his said-back-to-him-he that, ' see. I 80-many years hoba-yan-a am-ing saitiba-tad-me-a, ondo chuila-o am-ak' kaji ka-ing became thee-I served-thee, and ever-even thee-of word not-I uch'-ked-a. Men-do am chuila-o miat'-leka mindi hon ka-m transgressed. But ever-even thou one-like goat young em-a(ch')-ing-a, chi aing aing-ak' jori-ko-lok'-ing ras-ate-y-a. not-thou Men-do amak' gavest-to-me, that I friends-with-I feast-might. me-of But thee-of en hon etkan paiti era-ko-lok' juri-yan-te amak' this biti-ko. 800 bad behaviour women-with joined-having thee-of goods

jome-te-am bugin en-leka am rua-len-a, jom-chaba-ked-a-i, chi-leka-i eating-in-thou well thou then returned, when-he to-eat-finished-he, din saben am hon, kaji-a(ch')-tan-a, 'he ini jom-ked-a.' Apu-te day8 thou all .0 80m, said-to-him, Father-his him atest. Men-do amak'. saben aingak' ena okonak' men-am-a, ondo aing-lok' But thine. that all mine whatever and art, me-with Chi-kan men-te chi bugin-a. honang rãs-ate-ak'-ge sukhi-te-ak' ondo saying that What merriment-indeed to-become good-is. happiness and jid-rua-kan-a; goch'-len-a-i, ondo-i undi-m amak' alive-returned-has; dead-was-he, and-he younger-brother-thy thee-of this nam-rua-kan-a.' ondo-i ad-len-a-i, and-he found-again-has-been.' lost-has-been-he,

# MUNDA FAMILY.

KHERWARI,

Hō or Larka Kol.

## SPECIMEN II.

(DISTRICT SINGBHUM.)

#### DEPOSITION OF A WITNESS.

Aingak' nutum Balku. Apu-ing nutum Gono. Jati Ho. Nala

My name Balku. Father-my name Gono. Caste Ho. Daily-wages

jom-tan-a-ing. Hatu Karkata.

eat-I. Village Karkata.

Am chikana-m adan-a?
Thou what-thou knowest?

Pal-ko-ko 'Ape Aing ol-ken-a-ing. tud-tan-a. chikanak' came-out-I. Ploughshares-they pulling-out-are. I ' You what tud-tan-a?' 'Alo-m pal-ko-pe met-ale-y-a, men-te sobok'-goch'-mesaying ploughshares-you pull-out?' 'Not-thou say-to-us. stab-kill-thee-En-te munda-ing uta-ki(ch')-a. Munda a-le.' uta-len dipli kumbu-ko Mundā-I raised-him. Munda Then shall-we.' awoke time thieves Munda-lok'-te-ling nel-ked-ko-a. Pal-ko-ko nire-yan-a. tud-ked-a. Munda-with-in-we-two saw-them. ran-away. Ploughshares-they pulled-out. uta-len-te-ko Munda nire-yan-a. Adong-ko-do ka-ing nel-urum-tad-ko-a. awoke-when-they Others Mundā ran-away. not-I recognized-them. Ni-king-ge-ng nel-ad-(king)-a. Gopa Duka kaji-ked-a-king, sobok'-goch' udube-re-do. Gopa Duka said-they-two, These-two-I saw. stab-kill tell-if. Setak'-pang nel-ked-a-le, oak' ka-ko bu-dai-te pal-ke-ke make-hole-able-being house not-they Morning-in saw-we, ploughshares-they idi-ked-a. Hat betar nida-ko kumbu-ked-a. Hat basi-le took-away. Market day theft-made. night-they Market following-day-we sab-ked-king-a. seized-them-two.

Chimtang-pe sab-ked-king-a? What-time-you seized-them-two?

Tara-singi Manki hujuk'-len-te sab-ked-king-a-le. Duka oak'-re baria

Afternoon Manki come-having seized-them-two-we. Duka house-in two
pal-le nam-ked-a.

ploughshares-we found.

# FREE TRANSLATION OF THE FOREGOING.

My name is Balku, and my father's name is Gono. I am a Hō and subsist on daily wages. Karkaṭā is my village.

What do you know?

When I came out of the house, they were pulling out the ploughshares. I asked them why they did so, and they said that they would stab me if I spoke to them. Then I woke up the headman, and the thieves ran away. The headman and I saw them take off the ploughshares. I did not recognize the rest, but I saw these two. It was Gopa and Duka who said they would stab me if I informed against them. In the morning we saw that they had not been able to break into the house when they carried off the ploughshares. They committed the theft on the night of the market day, and we arrested them the following day.

At what time of the day did you arrest them?

In the afternoon after the arrival of the Manki. We found two ploughshares in Duka's house.

# MUŅŅĀ FAMILY.

KHERWĀRĪ.

Hō or LARKA KOL.

## SPECIMEN III.

(SONTHAL PARGANAS.)

Chi-kan numu-tem-a?
What name-thy-is?

Ramai Ho, gomke.

Ramai Ho, Sir.

Amak' chi-lika ujur men-a?

Thy what petition is?

Ale hatu-reyak' mit' ho ainak' ote eser-ked-a.

Our village-of one man my land took-possession-of.

Okoi eser-ked-a?

Who dispossessed?

Soma Ho.

Soma Ho.

Chimin sirma-y-ete am en ote si-ten-a-m?

How-many years-from thou that land cultivatest-thou?

Monu-y-ete si-ten-a-ing, gomke.

Manu-from cultivate-I, Sir.

Nea kalom okoi si-ked-a?

This time who cultivated?

Ale-ge.

We-indeed.

Okoi en ote-reyak' pañcha em-ten-a-e? Who that land-of rent giving-is?

Aing-ge. Moya taka ape sika ape ana em-e-ten-a-ing.

I. Five rupees three sika three anna giving-am-I.

Okoi-ta em-ten-a-m?

Whom-to giving-art?

Munda-ta.

Headman-to.

Okoi her-ked-a?

Who sowed?

Aing-ge her-ked-a, ondo ako-ge ir-ked-a.

I-indeed sowed, and they harvested.

Am-ak' gowa-ko menak'-ko-a?

Thy witnesses are?

Menak'-ko-a.

Are-they.

Soma hujuk'-akan-a chi?
Soma come-has what?

Nenre-ge men-a.

Here is.

Am-do Ramai-ak' ote eser-ked-a-m?

Thou Ramai's land dispossessedst-thou?

Ka, Gomke, ena-do ale-y-ak' ote; ale-ge her-ked-a.

No. Sir, this our land; we-indeed sowed.

Ayer-te okoi her-ked-a?
Formerly who sowed?

Ayer-te ale-ge her-ked-a. Tayum-te Ramai her-ura-ked-a. Formerly we-indeed sowed. Afterwards Ramai sowed-again.

Mah okoi si-ked-a?

Last-year who ploughed?

Ramai si-ked-a-e.

Ramai ploughed-he.

Chi-lika-te si-ked-a-e?

How ploughed-he?

miat' sukri bonga-lagit'-te miat' taka Ramai hasu-en-te Apu-ing one pig one rupee sacrifice-for ill-being Ramai Father-my ote lagit' sirma en bar em-ked-a-e, ondo sim-king baria land years for that and two gave-he, and fowl-they-two two si-ked-a. ach'-ge ai sirma Tayum-te bandhar-ked-a. apu-ing he-indeed ploughed. years Afterwards seven mortgaged. father-my En goch'-en-a-e. apu-ing mit' sirma tayum em-kai-te Bandhar That died-he. Mortgage given-to-him-having father-my after one year kaji-ked-a-ing, bar 'bar sirma Men-do bara-bari tai-ken-a-ing. huding dipli 6 two years said-I, But still was-I. time small bage-ked-a. ka-i si-a.' Men-do ale-ge chaba-ked-a. Na-do But not-he gave-up. we-indeed cultivate-shall.' Now gone-have. ondo ni-ge sama-sama-te em-ten-a-ing, pańcha aing ge Bara-bari free-of-charge and he giving-am-I, 1-indeed rent Still si-ten-a-e. cultivating-is.

Amak' hatu-reyak' munda hujuk'-len-a-i?

Your village-of headman come-is-he?

Eyak', gomke, ni-do ale-y-ak' munda. Yes, Sir, this our headman.

Chikan numu-tem-a, munda? What name-thy-is, headman?

Goma Ho, gomke.

Goma Ho, Sir.

En epser-reyak' kaji adan-a-m?

This mutual-possessing-of matter knowest?

Adan-a-ing, gomke. Soma-ta-ete pancha nam-tan-a-ing. .

Know-I, Sir. Soma-from rent getting-am.

Bandhar-reyak' kaji adan-a-m chi?

Mortgage-of matter knowest what?

Adan-a-ing. Ena-do bar sirma lagit' bandhar tai-ken-a.

Know-I. This two years for mortgage was.

#### FREE TRANSLATION OF THE FOREGOING.

What is thy name?

Ramai, a Hō, Sir.

What is thy petition?

Somebody of our village has taken possession of my land.

Who?

Soma.

How many years hast thou cultivated it?

From the oldest time, Sir.

Who did the ploughing this time?

We.

Who pays the rent?

I. I pay five rupees, 15 annas.

To whom dost thou pay?

To the headman.

Who did the sowing?

I, but they did the harvest.

Hast thou any witnesses?

Yes.

Has Soma come in?

Here he is.

Hast thou taken possession of Ramai's land?
No, Sir, it is our land, and we have sowed it.
Who did so from the beginning?
We, but later on Ramai did.
Who ploughed last year?
Ramai.
How came that to pass?

My father had been taken ill, and Ramai lent us one rupee, a pig, and two fowls for the offerings. My father then mortgaged his land for a period of two years, but he went on ploughing for seven years. One year after having mortgaged his land my father died. I was then a boy, but still I said, 'two years have passed, and now we shall take over the cultivation.' But he did not give up the land. Nevertheless, I pay the rent, and he is cultivating free of charge.

Is the headman of your village here? Yes, Sir, here he is.

What is thy name, headman?
Goma, Sir.
Dost thou know about this quarrel?
Yes. I get the rent from Soma.
Dost thou know about the mortgaging?
Yes. It was for a period of two years.

#### TŪRĪ.

According to Mr. Risley, the Tūrīs are 'a non-Aryan caste of cultivators, workers in bamboo, and basket-makers in Chota Nagpur. The physical type of the Tūrīs, their language and their religion, place it beyond doubt that they are a Hinduised off-shoot of the Muṇḍās. In Lohardaga, where the caste is most numerous, it is divided into four sub-castes— $T\bar{u}r\bar{i}$  or  $Kis\bar{a}n$ - $T\bar{u}r\bar{i}$ , Or, Dom, and  $Domr\bar{a}$ —distinguished by the particular modes of basket and bamboo-work which they practise . . . Tūrīs frequently reckon in as a fifth sub-caste the Birhāṛs, who cut bamboos and make the  $sik\bar{a}s$  used for carrying loads slung on a shoulder yoke (bahangi), and a kind of basket called phanda. Doms and Domrās speak Hindi; Tūrīs, Ors, and Birhāṛs use among themselves a dialect of Muṇḍārī.'

The Birhar dialect is closely related to Mundari, and the speech of the Turis also agrees with that language in most essential points. In a few characteristics, however, it follows Santāli, as against Mundari.

According to information collected for the purposes of this Survey, Tūrī is spoken in Ranchi, the Jashpur State, Sambalpur, and Sarangarh. The following are the revised figures returned for the purposes of this Survey:—

Ranchi .														456
Jashpur State						-								2,000
Sambalpur .														1,000
Sarangarh .		•												271
											To	TAL		3,727
he correspon	din	g fi	gures	at t	he C	ensu	s of I	901	were	as fo	llow	s:-		
Burdwan .														38
24-Parganas	1													384
Jessore .													184	94
Dinajpur														258
														547
Darjeeling .														209
Bogra						19								546
Sonthal Parg	anas													1
Ranchi														450
Palamau .														24
Singbhum														39
Chota Nagpu	r Tri	bute	ry St	ates										630
Sambalpur				*							2.	9		660
													(2)	_

In Sambalpur the Tūrī dialect is almost pure Muṇdārī. 'A man' is, however, hor, i.e. probably  $h\tilde{a}r$ , and not  $h\tilde{a}r\tilde{a}$ . Compare Santālī. Forms such as  $p\tilde{e}\tilde{a}$ , three;  $p\tilde{u}ni\tilde{a}$ , four, in Tūrī agree with Santālī, as does the phonology of the dialect in most points. Thus we find  $\tilde{n}el$ , to see, in Jashpur, but lel in Ranchi.

The inflexion of nouns and pronouns is mainly regular. The dative-accusative adds the Aryan ke, and the two genders are occasionally confounded. Thus, ap-tai-ke, to his father; sukri-ren jojomak', the swine's food. In Sarangarh we find forms such as apan, is, and the singular and plural forms of the pronouns are often confounded in the

TÜRĪ. 129

specimen from that State; thus, yem-ād-i-y-ā-e, he gave him, i.e. them; ām, thou,

instead of apē, you, and so forth.

The inflexion of verbs agrees with Santālī, but replaces the k of kan by t in the same way as in Muṇḍārī. The distinction between the various suffixes which are used to denote past time is rather loose. On the whole, however, the conjugation is regular. Compare senok'-a-ing, I shall go; katha-i-a-ing, I shall say to him; bigur-jun-ā-pe, you will become at variance with yourselves; goch'-tan-ā-ing, I die; sap'-ked-ā, seized; lāṭēk'-lid-i-ā, struck him; hoi-en-ā, became, and so forth.

In the Sarangarh specimens the verb substantive is idān-ā, past doho-len-ā. Compare Asurī and Māhlē. There are also several irregular forms. They will, however,

be easily understood from the specimen.

Note also forms such as kān-iñ-ā, I am not; kān-ok'-ā, it is not.

Further details will be easily understood from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son received from Ranchi. The second has been forwarded from the Jashpur State and contains the complaint of a villager over hard times. The third is a version of a well-known story in the Tūrī dialect of Sarangarh.

## MUŅŅĀ FAMILY.

KHERWARI.

TừRI.

### SPECIMEN I.

(DISTRICT RANCHI.)

Miat' tahi-ken-a-kin. nor-ke baria chhaua Ini-ate huringich' One man-to sons were-they-two. Them-from two young-the · e kathad-i-v-a-i. aba. ing-ke khurii-ke apu-te hating-aing-me.' said-to-him-he, '0 father, me-to property divide-to-me-thou.' father-the Oro ach'-ak' khurji hating-ad-kin-a-i. Thora din tayom-te huringich' And his property divided-to-them-two-he. Few after days small-the sobenak' samtao-ked-te sanging disum-te senok'-en-a-i, oro hon-te kharab all collected-having distant country-to went-he, and there evil din-din ach'-ak' khurji dubi-chaba-tad-a-i. Sobenak' kami-re chaba-ked-te doing-in day-by-day property waste-finished-he. finished-having All hana muluk-re akal hei-en-a, rengech'-en-a-i. pure Oro oro that country-in big destitute-became-he. famine arose. and And sen-ked-te una miat' hor-lok' raj-ren tahi-ken-a-i. gone-having that country-of man-with one stayed-he. ach'-ak' Uni dar-re uni-ke sukri chara-te-ko kul-tad-i-a-i. Uni He his field-in him swine feeding-in-them sent-him-he. He sukri-ren jojomak'-e koi-ken-a-i ach'-ak' lach' biok' oro okoe-ho ini-ke swine-of food-he demanded . he his belly to-fill and anyone him-to ka-ko em-ai-ken-a. Oro ini-ak' ji-re urung-ked-te katha-la(k')-i, not-they gave-to-him. And his mind-in sense-getting said-he. 'ap-taing-ren naukar-ke bahut jojom-ak' hena; ing rengech'-goch'-tan-a-ing. 'father-my-of servants-to much food is; I hunger-die-I. birid-ko-te ap-taing-ta senok'-a-ing oro ini-ke-ng katha-i-a-ing, I arisen-having father-my-near go-shall-I and him-to-I say-to-him-shall-I, swarg-ren birud amak' birud-ing gunh-akad-a-ing. Ing-ke oro " O father, heaven-of against and thee-of against-I sin-have-done-I. chhaua-leka alu do-ing-me, ing-ke dhangar-leka do-ing-me." Oro son-like do-not keep-me, me servant-like keep-me." And birid-ko-te ap-tai-ta senok'-en-ai. Sanging-re tahi-ken-a-i, apa-tai arisen-having father-his-near went-he. Distance-at was-he, father-his lel-lid-i-a-i aur kuda-sen-len-a-i oro harub-ko-te chok'-lid-i-a-i. saw-him-he and ran-went-he and embraced-having kissed-him-he.

## MUNDA FAMILY.

KHERWARI.

TÜRİ.

## SPECIMEN II.

(JASHPUR STATE.)

bhētāw-ā ōnā-kē-hō āgu-y-ā. Hēltā āgu-y-ā. Dulā, māt' are-found them-also bamboo shall-bring. Sprouts shall-bring. Come. Hēltā-rēn handuā bānāy-ā-ū, āur ākriñ-ā. Māt'-rēn jhātī tëngë-y-a. and shall-sell. Bamboo-of Sprouts-of handua shall-prepare, mat shall-weave. kānōk'-ā. chē-kānāk'-hō jomē-tē Önä-kun-rē māt' Tihing ōrāk'-rē Thereabout To-day house-in anything eating-for not-is. bambco Nonde-ren sangiñ-ā. māt' kānōk'-ā. kānōk'-ā. Önä buru jāti distant-is. Here-of bamboo not-is That mountain very is-not. Ōnā-sē löök'-kētē Bir nēs löök'-kān-ā. māt' kharāpbēs. Therefrom burnt-having good. Wood this-year burnt-was. bamboo baddui ānā-rēn ōt si-y-a-ing. Höl-kälöm-ren huru Ing ēn-ā. field cultivate-I. Last-year-of paddy became. two anna-of itā Châlis hēr-tāhī-lā(k')-ing. Sĕ itā ōnā-hō hōi-lēn-ā. man kā seed sowed-I. That seed that-even Forty measures not became. rohor-en-a, dāk' kēārī-rēn huru kā-ē pūrā-lāk'-a. ruār-lēn-ā. Sagrõ returned. All field-of paddy dried-up, water not-he was-sufficient. kuchā-tād-ā-ē. Machkam-kē kārā Inā-nēgi machkam-hō jāti mahrang-ēn-ā. Machkam hail smashed. Therefore machkam-even much dear-became. ūt' hōi-lēn-ā. Iñāk' ūl-sing Nēs jāti nës-rën jō-tāhimany grew. mango-tree this-year-of fruitful-This-year mushrooms Mygot'-chābā-tān-ā-kū, ūl-hō kā bili-lēn-ā. Berel-ti-gi kēn-ā. Magar ōnā But that mango-even not ripened. Unripe-being gather-finish-they. was. bāñchā-lēn-ā, tē-kē onā-kē chōr idi-tan-a-kū. Nōā ūI biliōk'-rē Jē left-was, that that thieres stole-they. This What mango ripens-when jāti jō-v-ōk'-kēn-ā; nāhāk'-do sibil-ēn-ā. Pahil jātis kā jō-v-ōk'-ā. very sweet-became. Formerly much fruitful-was; now fruitful-is.

#### FREE TRANSLATION OF THE FOREGOING.

Come, let us bring bamboos and also the young shoots if we find any. We will make handual from them and sell it. And we will weave bamboo mats. We have

nothing to eat in the house, and there are no bamboos in the neighbourhood. Yonder mountain is very far off, and the bamboos here are not good. The woods were burnt this year, and the bamboos have become bad from the burning. I cultivate a field at a rent of two annas. Last year there was no rice. I had sowed forty maunds, but it did not come up. The rice of my whole plot dried up because the rain was not sufficient. The machkam was smashed by hail, and so even machkam has become dear. There were many mushrooms this year. My mango tree was full of fruit, but they did not ripen. They were gathered up and eaten unripe, and what was left was stolen by thieves. The fruit of that mango tree is very sweet when it is ripe. It used to be loaded with fruit, but now there is none.

The second of the second to

<sup>1</sup> Machkam is Santāli matkam, Bassia latifolia. The flowers are an article of food with most of the Munda tribes.

# MUNDA FAMILY.

KHERWĀRĪ.

TŪRĪ.

### SPECIMEN III.

(STATE SARANGARH.)

ākū-te doho-len-ā. Un-kū korā hor pūre harmā Mit'-hor self-among were. They 80118 old-man man many One-man kā samjhāi-yā-e, chiknak' un-kū-ke khūb aur jhagrā-ken-ā-kū. Ābā Father much admonishes, and anything not them quarrelled-they. korā-ke hukum yem-ād-i-ā-e tavom-te apan Huni hoi-len-ā. order gave-to-him-he afterwards his sons-to He became. tab hukum em-lā(k')-e śahan, aur hūnī-kagrā mit'-bīrā āgui-mī then order gave-he and one-bundle sticks, him-before bring Jahav noā-ke sabinich' petej-etekā. mimiat' achehhā-bal-ke-te hun-kū that all to-break. Anybody good-force-with one-one them jorā-kete kā hoi-len-ā chenā-āngi śahan chiknak' upāya-lā(k')-kū, aur because sticks closely anything not became tried-they, and mit'-hor bal onā-ke hor-ren petej-etekā dohi-la(k')-ā-e, aur tol-te man-of force them one-man to-break and binding was-he, hukum em-ādrārā-ta-pe [kā] doho-len-ā. ābā bojhā Tayom śak Afterwards father bundle to-unloose-your order gave-towas. possible [not] Inā-tayom yem-kan-ā-e. mit'-hor korā mimiyat' śahan i-vā-e, aur This-after boy giving-was-he. and one-one stick one-man him-he, hor-te sahan ach'-te-gi petech'petej-etekā no-ke hukum em-la(k')-e. Mit' man-the stick self-from broke-One to-break that order gave-he. kathā-lā(k')-e, 'he iñak' bābūtī, miyat'-re bal Tab ābā ān-ā. . 0 sons, unity-in force for-himself. Then father said-he, my dohon-ā-le(sic.), mit' dost-kete bilkul mil-kete yal-i-mi. Ju ninkā ām If friendly strictly joined-having are-you (sic.), see. 80 thou bigar-jundukh yeme-kā-e. Pher jab jhagrā-kete āpe alū hor gives-he. are-separatedsorrow But quarrelling you man if ach' bairi-ko-te ahāre parā-y-am.' ā-pe self-of fall-wilt. for-yourselves enemies-by prey

## FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. He often remonstrated with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him, and asked each of them to break it. They tried with all their force, but in vain, because the sticks had been tightly tied together, and one man could not manage to break them. Then the father asked them to untie the bundle and gave each boy one stick to break. They easily did so, and the father said, 'behold the force of unity. If you will live in friendship, nobody can do you any harm; but if you quarrel and separate, you will be a prey to your enemies.'

#### ASURT.

Asurī is the dialect spoken by the Asurs, a non-Aryan tribe of Chota Nagpur. So far as can be judged, from their language, the Asurs are closely related to the Korwās.

Colonel Dalton connects the Asurs with the Asuras who, according to Muṇḍā tradition, were destroyed by Sinbonga, and Mr. Risley is inclined to think that they are the remnant of a race of earlier settlers who were driven out by the Muṇḍās. The Rev. F. Hahn mentions that the Asurī dialect contains some Dravidian words which have possibly been borrowed from Kurukh, and also some words which he cannot identify in connected languages. This latter fact would point to the same conclusion as that arrived at by Messrs. Dalton and Risley. It will, however, be shown later on that at least some of the words which Mr. Hahn thinks are neither Kurukh nor Muṇḍā are used in other connected forms of speech. Moreover, Asurī grammar so closely agrees with Santālī and Muṇḍārī that there is no philological reason for separating the Asurs from other Muṇḍā tribes. They believe in a god whom they apparently identify with Sinbonga, the sun, and their religion is, so far as we know, of the common Muṇḍā character. We are not, however, in this place concerned with their origin. So far as philology is concerned, they are a Muṇḍā tribe pure and simple.

According to Mr. Hahn 'the tribe is divided into several sections, viz.,— the Agōriā, the Brijiā or Binjhiā, the Lōharā, the Kōl, and the Pahāriā-Asurs. These sub-tribes are again divided into totemistic sections, which are similar in name to those found among other Aborigines in Chota Nagpur. The chief occupation of the Asurs is smelting iron, and, in the case of the Lōharā Asurs, the making of rude iron utensils and agricultural implements; they also till the jungle in a most primitive manner.'

Number of speakers. According to information collected for the purposes of this Survey, Asuri was spoken in the following districts:—

Ranchi	State	:		:					: :	100	8,025
Dustipat	Dente			100	97011	-100	100				1,000
				4				7	TOTAL		9,025

The so-called Agōriā or Agariā has only been returned from Ranchi. No information has been available as to the number of speakers. The Census figures for the tribe are 1,616.

The so-called Brijiā, which is also called Kōrāntī, has been returned as the dialect of 3,000 individuals in Palamau. The Brijiās in Ranchi were included under the head of Agariā.

By adding these figures-we arrive at the following total for Asurī:-

Asuri pr	oper			- 63				9,025
Agōriā								1,616
Brijiā								3,000
						Тотаг		13,641

To this total should be added 6,000 speakers in the Raigarh State, 4,000 of whom were reported to speak Māñjhī, while 2,000 were entered under the head of Muṇḍārī. At the last Census of 1901, Māñjhī and Brijiā were returned instead. Māñjhī is a common title among the Asurs, and the specimens forwarded from Raigarh in the so-called Muṇḍārī

and in the so-called Mānjhi both represent a form of speech which is apparently most closely related to Asuri. See below. The following are then the revised figures:—

Asuri and sub-dialect So-called Mañjhi So-called Muṇḍāri			:	:	:		:	13,641 4,000 2,000
of the same		1100				T	OTAL	19,641

This total is considerably above the mark. The corresponding figures at the last Census of 1901 were as follows:—

Asuri—									
Jalpaiguri	-								
Ranchi .	100							553	
Palamau .								2,482	
Chota Nagpur Tributary State							*	44	
or state	. 60							47	
		1.						100	3,126
So U-3 ar-on- an									
So-called Manjhi of Raigarh .							-		22
Agariā— Jalpaiguri							11		
Ranchi						16	36	1	
Palamau						- 14	200	119	
							100	161	
Chota Nagpur Tributary State	8 .							42	
								_	
									323
Brijiā—									
Darjeeling .									
Ranchi			*					8	
Palamau .				*				13	
Chota Nagpur Tributary State								1,052	
Raigarh			*			2		304	
Wardha		•						20	
Sambalpur.							-	1	
								25	
								-	
									1,423
					To	TAL		- 3	4,894

It will be seen that these forms of speech are rapidly dying out, and their total disappearance can only be a question of time.

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Part i, 1889, pp. 7 and ff.

HAHN, REV. FERD.,—A Primer of the Asur dukmā, a dialect of the Kolarian language. Communicated by Dr. G. A. Grierson, C.I.E. Journal of the Asiatic Society of Bengal, Vol. lxix, Part i, 1900, pp. 149 and ff.

Several specimens of Asuri have been received from Ranchi and from the Jashpur State.

Most of them are more or less mixed with Mundari. One specimen, however, a version of the Parable of the Prodigal Son, has been kindly prepared by the Rev. Ferd. Hahn who has made a special study

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of the dialect. It will be reproduced, together with one of the Jashpur specimens, in the ensuing pages. No specimens have been forwarded of the so-called Agōriā. The dialect is, however, stated to be the same as ordinary Asurī. The same is also the case with the so-called Brijiā. A list of Standard Words and Phrases in that dialect has been received from Palamau. It will be referred to in what follows. It represents the same form of speech as ordinary Asurī.

In addition to the list of words two specimens purporting to be written in Brijiā have been forwarded from Palamau. They are very corrupt and represent a mixed form of speech. A short account of it will be given below on pp. 143 and ff. In this place we shall deal with Brijiā as represented by the list of words, i.e. as identical with Asurī.

Like Tūrī, Asurī is a dialect of the language which we have called Kherwārī, the two principal forms of which are Santālī and Muṇḍārī. Asurī is more closely related to the latter than to the former, though it, in many respects, agrees with Santālī.

**Pronunciation.**—The pronunciation mainly agrees with Mundari. The palatal  $\tilde{n}$ , however, does not become n, but is retained or else changed to y; thus,  $\tilde{n}el$ , see; yam, get.

An h is sometimes changed to v in the specimens prepared by Mr. Hahn; thus,  $v\bar{a}t\bar{u}$ , village;  $vej\cdot u(k')$ , come. This must be due to Dravidian influence. An initial v or w is, e.g., unknown in Santālī. An r is, in the same specimens, occasionally changed to r, as is also the case in Kārmālī; thus  $r\bar{u}ar$ , to return; but hor, a man.

Mr. Hahn does not mention the semi-consonants. He speaks of 'the check which often occurs after a vowel and especially when two vowels stand together.' This remark can only refer to the semi-consonants, and I have, therefore, added them in the specimen within parenthesis. The Jashpur specimens mark the semi-consonants, though in a very inconsistent way. As in Mundari and Hö, the corresponding soft consonants are often substituted for them.

Mr. Hahn usually writes a long vowel instead of a final semi-consonant. In other cases he uses the corresponding soft consonant. Spellings such as goj and god, die; ved-kan-ā, has come; but vej-u(k')-mē, come, however, point to the conclusion that the phonetical system of Asurī in this respect agrees with Santālī and Muṇḍārī, and I have therefore added the sign of the semi-consonants. Thus I write dukumā-lak'-ā, said, instead of Mr. Hahn's dukumā-la'-a; neā-rak'-a-tē, for this reason, instead of his neā-ra'-a-tē, lit. from that of this; mīat', one, instead of his mīad; raṅget', i.e. probably, raṅgech', famine, instead of his raṅget and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, doho-ken-ā, was, compare Dhangar dāhāk'-ken-ā; gatad-i-ā, he said to him, and so forth. Note also ov-ai-me, Santālī em-ae-me and ew-ae-me, give him, and so forth.

Vocabulary.—Mr. Hahn mentions several instances where Asuri differs slightly from ordinary Muṇḍārī. Thus, hopon, Muṇḍārī hon, child; kūl, Muṇḍārī kulā, tiger; durup', Muṇḍārī dūp', sit; tihin, Muṇḍārī tisin, to-day; ōt, Muṇḍārī otē, field; hāṭin, Muṇḍārī hanāṭin, share; pēā, Muṇḍārī apī-ā, three, and so forth. In all the cases mentioned, and in several similar ones, Asurī agrees with Santālī. It should, however, be borne in mind that such slight divergencies do not represent different words but different forms of the same word. Thus Santālī, and also Muṇḍārī, possesses both the simple hān, child, and the collective hāpān. Similarly sodor, to arrive, to approach, which Mr. Hahn

[ No. 25.]

# MUNDA FAMILY.

KHERWĀRĪ.

Asurî.

### SPECIMEN I.

(Rev. F. Hahn.)

(DISTRICT RANCHI.)

Mīat' hor-rēni(ch') bariā hopon-kin doho-len-ā. hurin huni-a A-kin-etē his two sons-they-two were. Them-two-from small man-of One āpun dukumā-la(k'), 'oe bābā, in-ā hāṭin īdan-ā, hunī ov-āin-mē.' Niho that give-to-me.' O father, my share is, father said, Nimin diplē tayom-rē hurin hopon soben hātin-ovat'-kin-ā. hinī banar share-gave-to-them-two. Some after small. all days 8011 both sanin disum-të sen-yan-a oro hona adë-rë ka-parila kami-të javar-ked-të and that place-in not-good work-with collected-having distant country-to went honā disum-rē bekar ranet'-yan-ā, chaba-ked-të soben dubāu-ked-ā. Soben finished-having that country-in much famine-became, All all wasted. Niho sen-kan-të honā disum-rā mīat' hinī hinī ranet'-yan-ā-e. hed gone-having that country-of one Then he man famished-he. and bidā-lid-i-ā. Huni mini ōt-rē sukrī-kū ñel-taā Niho doho-len-ā. adē field-in Hehim swine see-to sent-him. Then stayed. near sukrī hērē jom-doho-la(k')-ā-e hunī-tē in-ā(sic.) poṭā pērēj-o(k')-yan-ā, hinī eating-was-he that-with his belly filling-was, husk he hed hunī okoe kā ovāld-i-ā. Niho hinī īriyan-tē dukumā-lā(k'), 'in-ā and him anyone not gave-him. Then he conscious-having-become said, āpun-ren-kū kudahā kāmī-kū īdan-ā. Hu-ků adē kudahā jojom īdan-ā, Them servants are. near much food father-of-they many is, goj-og-o(k')-yan-ā. In birid-o(k')-in oro āpun-in hed in ranet'-te adě dying-am. I shall-arise-I and father-my and I hunger-with near " oe āpun-in, in sirmā-rē dukumā-e-n, hed am-ā seno(k')-in hed shall-say-to-him-I, "O father-my, I heaven-in and and thee-of shall-go-I Hed-te maran-rē am-rēni hopon-in dukumā-y-ā pāp-ked-ā. maran rē in-future sinned. Hence thy son-I shall-say before lekā kun-in-ā. In am-rā mīat' kāmī-ā lekā ēdel-in-mē." Niho birid-kan-tē Me thy one servant-of like appoint-me-thou." Then arisen-having fit not-am. sanin-rē doho-len-ā, himī-kan-tē hinī-ā sene-yan-ā. Oro adē hunī āpun And distance-at went. this-in was, he father near āpun hunī ñel-lid-i-ā, hed anāu-ked-tē ñir-ked-tē rod-e-a oro chohnā-lid-i-ā. father him saw-him, and pitied-having run-having embraced-him and kissed-him.

ASURI. 141

am-ā maran-rē sirmā-rē dukumā-lā(k'), 'oe hed āpun-in, Niho hopon thee-of before O father-my, heaven-in and said, Then 801 maran-tē am-ā hopon-in dukumāy-ā lekā kun-in-a.' pāp-ked-ā-in, oro not-am. shall-say fit son-I sinned-I, and future-in thy hinī-ā kāmī-kū dukumā-lā(k'), 'sanam-etē gendra(k') bēs urun-ē-pē robe bring-you 'all-from good said. servants father kātā-rē jutā oro munī jadaur-i-ē-pē, hen-tē muni-a tī-rē mudam oro and foot-on shoe his hand-on ring and him clothe-him-you, also jutā-y-ē-pē. Oro jil-vanā bachrū ged-ē-pē, hed abū jom-ked-tē sārī-o(k')-ā-bū, calf kill-it-you, and we eaten-having feast-will-we, shoe-him-you. And fatted jīvid-len-ā; munī goj-doho-len-ā, nahā in-ā hopon-in nik'i-ra(k')-a-tē, dead-had-been, revived; he now 8011-my my this-of-from, ad-doho-len-ā, oro rūar-yam-len-ā.' Hen-tē hu-kū sārī-yan-ā. lost-had-been, and again-found-was.' feasted. So they

Pae hini-a bade-ae ote-re doho-len-a. Oro vej-vej-te ora(k') ade And coming-in house towards approached-But his elder-one field-in was. sārī-kū susun-kū ayum-la(k')-ā. Hen-tē hinī munī-ā kāmī-kū-tē mīat' having musicians dancers heard. Therefore he his servants-from one rāk'-ked-tē sudhau-lid-i-ā, 'nihī chi-tan-ā?' Hinī dukumā-lā(k'), 'am-ā hor said, 'this what-is?' He asked-him, man called-having Hen-te am-ā āpun jil-vanā bachrū ged-lid-i-ā, nik'īvei-len-ā. boko-ë younger-brother-he come-has. Therefore thy father fatted calf killed-it, thisra(k')-a-tē, hunī napae-kan-tē vej-yam-lā(k').' Paē hinī usad-yan-ā oro ora(k') But he angry-became and house came-found.' safely reason-for, muni-ā āpun Hen-tē bitar-re kā-e bolo-yam-len-a. father outside-having-come Therefore his inside-in not-he to-enter-wished. hunī bhuriyau-lid-i-ā. Pae hunī āpun-in(sic.) rūar-dukumā-lā(k'), 'ñel-mē, nimin father-his 'see, so-many replied, him entreated-him. But he bagī-tē am-rā kāmī-lā(k'), ortē-rē amā dukmā kā-in birid-la(k')-ā. Numen-rē years-from thy service-doing, once thy word not-I lifted. That-much-in kā-m ovāld-i-ā, niā men-tē, inā gatī-kū tūlē sārī-o(k'). am hurin merom ho thou small goat even not-thou gavest, this saying, my friends with might-feast. Paē am-rā nik'ī hopon lamī-kū tūlē am-ā jonom jom-ked-ā, hunī enan vej-len-ā, But thy this-very son women with thy living devoured, he when mi-an munī-tē jil-vanā bachrū ovāld-i-ā-m.' Paē hunī dukumā-lā(k'), 'an hopon-in, O son-my, said, gavest.' But he then him-for fatted calf am sadāin in-ā adē doho-tan-am. Hed chitana(k') in-ra(k'), sanam am-ra(k') īdan-ā. mine. all thine what thou always me-of with And art. Paē abū sārī-neienān hed sirin-nelenān, nia-ra(k')-a-tē, ni(k')š am-ā boko-But we should-feast and should-be-happy, this-reason-for, this-very thy youngergoj-doho-len-ā, oro rūar-jivid-len-ā; ad-doho-len-ā, oro rūar-yam-len-a.' brother-he dead-had-been, and again-alive-became; lost-had-been, and again-found-was.

[ No. 26.]

## MUNDA FAMILY.

KHERWARÎ.

ASURÎ.

## SPECIMEN II.

(STATE JASHPUR.)

I.

ninduā tihin bērā. Buruk' pakhā sen-nen-ä Merhet' ñam-la to-day morning time. Mountain direction went Iron seek-to kā-lē yām-la(k') orak' rūar-nen-ā-lē. Merhet' sen-tehin-en-ā-in. ·not-we found house returned-we. Iron gone-had-I. giti(ch')-ken-ā-e. U-kē bin hab-lid-i-y-a-e. Rān-mubgād Boko-in Him snake bit-had-him-it. Younger-brother-my sleeping-was-he. Drugs-roots Ayub-berā-e goch'-nen-ā-e. Dihi-rē kāi itan-nen-ā. lagão-legā-lak' itan-ō applied-tried anything not took-place. Evening-time-he died-he. Village-in Thana-re Sagro-kono ñel-lid-i-ā. tehin-en-ā. hor-kū dhēr saw-him. All Police-station-in were. many men hich'-nen-a-e goch' sen-nen-ā-lē. Dārogā āru hor-kē nālīs came-he dead to-give-information went-we. Dārogā and man ñel-lid-i-ā-e. saw-him-he.

II.

huru ir-in sen-tehin-en-āin. Hũi-ho hich'-tehin-en-a-e. Holāte in paddy to-cut-I He-also gone-had-I. come-had-he. Yesterday I hāpā tāhin-en-ā. Ul-dubā ārē durup'-tehin-en-ā-in. Nel-lid-iñ-ā-e Hũi tik'-rẽ stick was. Mango-tree side sitting-was. Saw-me-he His hand-in in huru-kë ik'r-id-a-m?' In kahādē-la(k'), hech'-gathā-lak', 'itanā 'in huru cuttest?' ' why my rice I answered, 'my rice came-said, hēkē.' Thengā-tē humak'-lid-iñ-ā-e. Sāmān-rē chot-lagao-len-a. Bidig maem Forehead-on Much struck-me-he. struck. is." Stick-with blood Nea gendrak'-kē tol-le-in. Jē ghari gogoch'-rē ñur-nen-ā. bar-hor tied-I. cloth What struck-when This time came-out. two-men tehin-en-ā-kū(sic.). Mit'-hor tehin-en-ā-e gonjhu, mit'-hor kotwar tehin-en-a-e. was-he head-man, one-man kotwal were-present-they. One-man In gitich'-tehin-en-ā. In-kē kotwar dak' em-la(k')-e. Kati saltassē-rē lying-was. Me-to kotwal water gave. A-little composed-when house I hich'-nen-a-in. came-I.

#### FREE TRANSLATION OF THE FOREGOING.

STATEMENT OF TWO WITNESSES.

I.

To-day I went out in the morning to find iron. I went towards the mountain but did not find any, and so we came home. My brother was then sleeping. A snake had bitten him. I applied many drugs and roots, but in vain, and in the evening he died. There were many men in the village, and they all went and saw him. We went to the police station and gave information, and the Sub-Inspector came and saw the corpse.

#### II.

Yesterday I went to cut rice, and he came there likewise, with a stick in his hand. I was sitting under a mango tree. He saw me and said, 'why are you cutting my rice?' I said that it was my rice, and then he struck me with his stick on the forehead. Much blood came out, and I tied my cloth round my head. At the time he struck me, two persons were present, the Gonjhu and the Koṭwāl. I fell down, and the Koṭwāl gave me water. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brijia dialect have been forwarded from Palamau. I am not able to make anything out of them, and I therefore simply reproduce the beginning of the first of them, a version of the Parable of the Prodigal Son.

Very little can be said regarding the inflexion of nouns and pronouns. There is apparently a locative suffix en; thus, dihīriā-en(sic.), in the country; luchā-en, in riotousness.

Iān is translated 'my', 'thy', and 'his'. For 'his' we also find āj. Iān therefore probably means sometimes inā, my, and sometimes ach'-ā, his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find sen-ā, I will go, and, he went; kathā-lā-e, he said, and, I shall say. There are regular forms such as uddau-ket-ā, i.e. udau-ket'-ā, squandered; hāṭi-wad-i-ā, i.e. hāṭin-wad-i-ā, he divided to him, side by side with forms such as jawār-ō, he collected; jived-ō-ā, he revived; hār-ō-ā, I broke. Conjunctive participles end in ōmī; thus, biridōmī, having arisen, and so forth.

It would, however, only be waste of time and paper to try to reconstruct the grammar of the specimens. If they really represent the dialect of anyone, it must be that of such Brijias as have forgotten their own language.

[No. 27.]

# MUŅŅĀ FAMILY.

KHERWARI.

ASURĪ (BRIJIĀ) DIALECT.

(DISTRICT PALAMAU.)

Okoe hor bāriā sengoch' īdan-ā. Hunī-ēdānī hundie One man two sons were. Them-from-among younger father-his kathā lā-ē, 'oe baba, hurū-ōt jē īthān hinibānt hoeā-ō betē īā dān.' said-he, 'O father, rice-field which my share may-be that me give.' Tabē hunī hunī-ēn ī-ān hurū hāṭi-wad-i-ā. Purē din rekānā hoew-ā Then he him-to his property divided-to-him. Many days not (sic.) passed hundië sengoch' chitana jawar-o purë sangia seno-an-a, iwejoa hundēā younger son all collected very distant went, and there luchhaen din bita-lek î-an buru uddao. Senoen hundea ek-due uddao-ket-a riotously days spent his property wasted. When there all wasted-had tabē hunā dīhīrīā-en hāpor hōtā-et-ā, iwējōā hunī range-thān-ā, iwējōā then that country-in heavy famine-arose and he poor-became, and hunī senō-en-ā hunā dihin īdān-i-ā miānāe hoe-an-ā, sērāng hunī ī-ān that country inhabitants one-to lived, khātān sūkarī kul-tad-i-ā bidā. stoine sent-him sent. field

MĀÑJHĪ. 145

Speakers of Kherwārī have also been returned from the Raigarh State. According to local estimates there were 2,000 speakers of Muṇḍārī, and 4,000 whose dialect was returned as Māñjhī, in the State. At the last Census 20 speakers of Brijiā and 22 speakers of Māñjhī were returned instead. It is therefore probable that the Muṇḍārī originally reported is in reality Brijiā, and that that dialect as well as the so-called Māñjhī are now practically extinct. The specimens forwarded for the purposes of this Survey point to the same conclusion. They are extremely corrupt and mixed with Aryan forms and words.

The so-called Mānjhī has hitherto been classed as Santālī. Mānjhī is, however, not a dialect at all, but a title which the Santāls as well as the Asurs, Korwās, and other tribes are fond of applying to themselves. One specimen of the so-called Mānjhī, a version of the Parable of the Prodigal Son, has been forwarded from Raigarh. It is not written in Santālī, but in a form of speech which is much more closely related to Muṇḍārī. It represents the same dialect as a list of Standard Words and Phrases in the so-called Kol or Muṇḍārī, forwarded from the same place. We are therefore justified in considering both as the same form of speech.

It is extremely difficult to classify the dialect in question. It is not pure Mundārī, but more closely related to dialects such as Tūrī, Asurī, and Korwā. Forms such as hundi-ker-si, having collected; del-ker-ā, left, show the same change of the t' in the suffix ket' as Korwā. The negative particle, on the other hand, is kā as in Asurī. Who? is koi, which corresponds to Asurī okoe, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Asurī and Korwa. The figures have been shown under Asurī.

It would be waste of time and paper to go further into detail. It will be sufficient to print the first few lines of the Parable of the Prodigal Son in order to give an idea of this very corrupt and mixed form of a dying language. I give the text almost as I have received it, with only a very few corrections.

[No. 27.]

# MUNDA FAMILY.

#### KHERWARI.

So-called Manjhi Dialect.

(STATE RAIGARH.)

ēr-ā barayā lihin-king tae-ken-a-king. lihin tātā-go Korā One man-of two sons-they-two were-they-two. Small (sic.) son father-to kāji-ki-ā-ē, 'ē būā, dē kauri-kū paisā-kū hāţiń-talang.' Ēnā tātā 'O father, give couries pice divide-our-two.' Then father kauri-kū paisā-kū hāṭin-anjā. Tayom-tē huding tikin kōrā lihin jammā Afterwards few days small courries pice divided. hundi-kēr-si āru saing atu toraing. Ena phuhar kam-re kauri-paisa-ku collected-having again distant village went. Then evil doing-in coury-pice-them Jēb ach'ā hāth-rē paisā anker-ā, ēnā rāj-rē khūb dukāl lost. When his hand-in money not-remained, that country-in big famine Ini mit'-gi-mit'-gi kisan ghar-re kamia thai-yan. para-yan-a. Ini kisān fell. Hefarmer's house-in labourer stayed. That farmer ūwāya(sic.) barahā charāya-kē toryā-kūl-tā-i-yā. Hērē jēprā(sic.) barahā. ate pigs feeding-for away-sent-him. Husks Barahā jomē-dēl-ker-ā, lihin jojom-nān man hoēl. Ini jahā-kahā kā Swine eating-left, child eat-to mind was. He in-any-way not yam-ji-ā-ē. gets-he.

#### KORWA.

The Korwā dialect is closely related to Asurī, and is spoken by about 20,000 individuals.

The word for 'man' is hor, i.e., har, as in Santālī. The name Korwā does not therefore appear to have anything to do with that word, which in the west has the form kor. It is perhaps connected with names such as Kherwār. We do not, however, know anything about the original meaning of either of those words.

The Korwas use the same honorific title to denote themselves as the Santals,

viz., Mānjhī.

The Korwās are sometimes also called  $k\bar{o}r\bar{a}$ - $k\bar{u}$ , young men, from  $k\bar{o}r\bar{a}$ , a boy. The use of this denomination has given rise to much confusion. In the first place the Korwās have been confounded with the Kūrkūs, the most important Muṇḍā tribe of the Central Provinces. Moreover,  $k\bar{o}r\bar{a}$ - $k\bar{u}$  is also the plural of  $k\bar{o}r\bar{a}$ , another form of  $k\bar{o}d\bar{a}$ , a digger. Now the Kōdās are a different tribe, but Korwās and Kōdās are constantly confounded, and it is not always possible to say if the speakers returned from the districts in reality speak Korwā or are Kōdās. The Kōdās have been separately dealt with above. See pp. 107 and ff.

The Korwās are found in various parts of Chota Nagpur, especially in Palamau,

Jashpur, and Sarguja. They also occupy a tract of country in Mirzapur, to the south of the river Son, and along the Sarguja frontier. The Mirzapur Korwās assert that they have come from Sarguja within the last two or three generations. Some Korwās are also found in Hazaribagh. The number of speakers in that district was originally estimated at 2,950. The local authorities have, however, since then reported that there are no speakers of Korwā in Hazaribagh.

Korwā was also returned from Burdwan and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Kōdā. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kōdās of Manbhum speak Muṇḍārī. I have therefore given the figures for both districts under Kōdā. It is probable that the 395 speakers of Korwā who were returned from the Sonthal Parganas at the last Census, of 1901, in reality speak Santālī. The principal home of the Korwā tribe is, accordingly, Palamau and the tributary States of Jashpur and Sarguja. In Palamau, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the table land of Khuria.

The hill Korwas of Sarguja believe that they are descended from a scare-crow set up to frighten wild animals by the first men who raised crops in the State. The same tradition is also current among the Asurs. The Korwas claim to be the original inhabitants of the country they occupy. Mr. Risley remarks that this their claim 'is in some measure borne out by the fact that the priests who propitiate the local spirits are always selected from this tribe. Mr. Driver, on the other hand, states that they have traditions about the Mahadeo Hills.

According to the latter authority, 'they are in various states of civilisation, from the Birhor-Koroa of the jungles to the cultivator on the plains who prefers to call himself a "Kisān."

'In Palamau they call themselves Korea-Mundas rather than Koroas, and in Sirguja and Jashpur they like to be called Paharias, the name Korea being looked upon as a term of reproach . . . The Koroas are divided into several sub-tribes, the Paharia or Bor-koroas, the Birinjia-koroas, the Birhor-koroas, the Koraku-koroas, and the Korea-Mundas. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-koroas or Dih-koroas and the Agaria-koroas live on the low lands, and speak only a dialect of Hindi.'

The so-called Kōṛā-kū Korwās are sometimes also called Kōṛ-kūs. Two hundred and seventy-five speakers of Kōṛ-kū have been returned from Sarguja. They will be included in the Korwā figures from the State.

According to Mr. Crooke, the various sub-tribes of the Korwas do not appear to exist in Mirzapur. The Korwas of that district state that there are only two sub-tribes, viz., Korwa and Kōrā-kū.

The language of the Korwās is not the same in all places. Many Korwās now use a form of speech which is very closely related to Muṇḍārī and Santālī. They are apparently gradually abandoning their old speech. Specimens of that more refined form of the language will be given below on pp. 158 and ff.

The most idiomatic Korwā is spoken in Jashpur and Sarguja, in the south of Palamau, and in Mirzapur. In the latter district the dialect is known under the name of Korwārī. The Erngā sub-tribe of the Jashpur State use a slightly different dialect which is known as Erngā or Singlī.

According to local estimates and the returns of the Census of 1891, Korwā was spoken as a home tongue in the following districts:—

Bengal Pres	siden	cy-					0		C LOIL	TOWILL	g un	stric	its:—
Ranchi													
Palama	u.												5,016
Jashpu									2.5				2,000
Sarguja						10.00							5,000
Udaipu						*							6,536
2000		-	-1.5		2.00					14			358
							Tot	al Ber	ngal P	reside	ney		18,910
United Prov	rinces	s-				. 5						- 1	
Mirzapi				-									
and the same		n Pro		•			*	•		٠			33
									GRAN	TO TO	PAL		18,943

At the Census of 1891 Korwā was further returned from Jalpaiguri and from Assam, where it was spoken by non-resident immigrants from Chota Nagpur. The details were as follows:—

Jalpaiguri Assam .	:	:				*			608
					-11-		700		181
								TOTAL	784

The estimated number of speakers of Ernga in Jashpur was 500. By adding all these figures we arrive at the following estimated total for Korwa:—

Korwā spoken at home							18,943
Korwa spoken abroad							
Ernga							500
The state of the s					То	TAL	20,227

At the last Census of 1901 Korwā was returned from the same districts, and also from the 24-Parganas, Dinajpur, and the Sonthal Parganas. The figures returned from the two former districts were small and the speakers are probably non-resident immigrants from Chota Nagpur. From the Sonthal Parganas 395 speakers were returned. There are no corresponding returns in the caste table, and it is therefore probable that the language figures are due to some misunderstanding. The number of speakers of Korwā returned at the last Census were then as follows:—

24-Parganas							32			9011	49	
The .						40		1889			14	
											83	
Sonthal Parga								114			395	
Ranchi .					1						941	
Palamau						-				. 6,	647	
Orissa Tributa	ry St	tates			-				1		7	
Chota Nagpur			States				1		2	. 7,	746	
Jnited Provinces—							Tota	al Ben	gal Pr	esideno	У	. 15,882
Jnited Provinces-											1200	
Mirzapur					*						308	
Assam		(41)		*					-		79	
										Тот	ÀL.	. 16,269
Erngā dialect					-	4						. 173
					-							_

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- Chooke, W.,—A Vocabulary of the Korwa Language. Journal of the Asiatic Society of Bengal, Vol. 1xi, Part i, 1892, pp. 125 and ff.
- DRIVER, W. H. P., -The Korkus. Journal of the Asiatic Society of Bengal, Vol. lxi, Part i, 1892, pp. 128 and ff. Contains a short Korwa Vocabulary.
- It has already been remarked that some Korwas use a form of speech which is closely related to Mundari and Santali. That form of the dialect will be dealt with later on; see pp. 157 and ff. I

shall now turn to the most characteristic form of Korwā, which is spoken in Jashpur and Sarguja, the south of Palamau, and in Mirzapur.

The specimens printed below are far from being satisfactory. They are, however, the only foundation for the remarks on Korwā grammar which follow.

**Pronunciation.**—The pronunciation is in several particulars the same as in Asuri. Thus the initial palatal  $\tilde{n}$  is retained, or else changed to y. Compare  $\tilde{n}\tilde{a}m$  and  $y\tilde{a}m$ , get;  $\tilde{n}ir$ ,

run. A v sometimes corresponds to an h in Santālī and Muṇḍārī; thus, vich'-ken- $\bar{a}$ , he came;  $v\bar{a}tu$ , village. The semi-consonants have only been marked in the Jashpur specimens, and even there in a very inconsistent manner. I have written them in the usual way when there were indications to show their existence. I have not, however, ventured to aim at consistency with regard to the marking of them or to the spelling generally.

'Give him' is ow-ai-me, as in Asurī. Compare also īdān-ā, is, etc.

Note also the insertion of a w in forms such as  $kat\bar{a}$ -wad-i- $\bar{a}$ , he said to him; the use of the infix n in words such as anamak, thy; kanalom, last year, etc.; and the common tendency to change the semi-consonant t in verbal forms to d, r and r. Compare  $kas\bar{w}r$ -ted- $\bar{a}$ -ing, I sinned (Jashpur); yam-ker- $\bar{a}$ , got (Palamau);  $kat\bar{a}$ -ter- $\bar{a}$ , said (Palamau). Compare the remarks under the head of Hō, on p. 118 above.

Verbal tenses in the Jashpur specimens frequently end in  $\bar{o}$ ; thus,  $\bar{a}yum$ -ad- $\bar{o}$ , he heard; but  $kat\bar{a}$ -wad- $\bar{a}$ , he said;  $kat\bar{a}$ -ter- $\bar{a}$ - $y\bar{o}$ , he said. It is impossible to decide whether this  $\bar{o}$  is a suffixed particle or represents a change of  $\bar{a}$  or e to  $\bar{o}$ .

There are several other peculiarities and inconsistencies in the spelling. They cannot, however, be classed according to definite rules, and I shall therefore only draw attention to the fact. The details will be ascertained from the specimens,

Nouns.—The inflexion of nouns is, mainly speaking, regular. Forms such as lesan din- $\bar{o}$ , in few days, in the Jashpur specimen, apparently contain the same  $\bar{o}$  as the verbal forms just mentioned. Postpositions such as  $k\bar{a}$  (Jashpur),  $ki\tilde{a}$  (Palamau), to; sudh $\bar{a}$ , to (Mirzapur and Palamau), are borrowed, and the dialect is, on the whole, no more pure. Note also the  $t\bar{o}$  or  $t\bar{u}$  in words such as  $ap\bar{a}$ - $t\bar{o}$ , the father; hopon- $t\bar{u}$ , the son. Compare Santālī  $t\bar{a}t'$ .

Numerals.—The numerals 'four' and following are borrowed. Instead of  $p\bar{e}$ , three, we also find the Aryan tin in Jashpur.

**Pronouns.**—The personal pronouns are apparently regular. Thus,  $\tilde{a}ing$  and ing, I;  $al\tilde{e}$ , we (exclusive);  $ab\tilde{u}$ , we (inclusive). Note forms such as ining, my; anamak', thine, and so on.

In the case of demonstrative pronouns we find the same forms beginning with m as in Asurī. Compare  $h\tilde{a}e$ ,  $m\tilde{a}e$  and  $w\tilde{a}e$ , he; man, that, and so forth.

In the Mirzapur list we find ya-wa-nē, who? ya-r-nē, whose? yā-tha-rē, from whom? They look like Dravidian loan-words. An initial y does not appear to belong to the Mundā languages. What? is chili or chila, compare Santālī chele.

Verbs.—The verb substantive is idān, past doho-tan, as in Asurī. In Palamau we find forms such as idān-mi-ā, thou art.

The indefinite future tense is regularly formed. Thus, jom-ā, he is eating; durup'-kok'-ā, he is sitting; charā-kok'-ā, he is standing; chalao-ā, I shall go.

The usual present tense is formed as in Mundari. Thus, rijh-rang-jom-tan, they feast and eat. In Jashpur  $t\bar{a}$  is commonly used instead of tan, and such forms often have the meaning of a future. Thus,  $gujuk'-t\bar{a}$ , I am dying;  $katae-t\bar{a}$ , I shall say to him. Compare Khariā. The suffix  $t\bar{a}$  in Jashpur sometimes also has the meaning of past time; thus,  $doho-t\bar{a}$ , was;  $bol-t\bar{a}$ , entered.

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The various stages of past time are denoted by means of the same suffixes as in Santālī and Muṇḍārī, though we cannot, of course, expect to find instances of all the various forms in use in those languages.

In the first place we have the simple past formed by adding the suffixes ed, ad, en (yān), an. Thus, sen-ed-ā, went; ow-ad-i-ā, gave to him; mesa-en-ā, joined; goch'-yān-ā, I am beaten; kud-ān-e, he has come.

Such forms frequently have the meaning of a present; thus, goj-yan-ā, I die; im-yad-ā, he gives; chalāo-en-ā, goes.

The Muṇḍārī suffix tet' occurs as ted, ted, ter, and ter. Thus, sab-ted-ā, I have seized; raṅgech'-tiḍ-i-ā, it hungered him, he was hungry; sen-ter-ā, I have walked; rak'-ter-ā, he called. In Palamau we find forms such as yal-yam-te-ā, he caught sight of him. Compare the forms ending in tā in Jashpur mentioned above. Note also forms such as thurāo-tar-ā, collected (Jashpur). In Palamau we also find sen-ten-ā, he went, and so on.

The suffix ket', ken, etc., occurs in forms such as byāh-ked-e-ā, he has married her; īdān-kī-ā, said; yam-keṛ-ā, got; surtā-ker-ā, he came to his senses; goch'-ken-ā, he died; vich'-ken-ā, he has come, and so forth.

Forms such as  $til\bar{a}$ -gad- $\bar{a}$ , I have taken;  $\tilde{n}am$ -gad- $\bar{o}$ , he got, and so forth, apparently contain the suffix kat.

The remoter past is formed by adding the suffixes let', len, etc. Thus, ñil-li-ā, i.e. ñil-lich'-ā, he saw him; chalāo-len-ā, he went; goj-len-ā, he had died, and so forth.

Note finally forms such as  $\tilde{n}am$ -nen- $\tilde{a}$ , he was found;  $t\tilde{o}r\tilde{a}$ - $y\tilde{o}$ , he went; mamak'- $y\tilde{o}$ , he was cutting, and so forth.

The imperative is regular. Thus, ow-ai-mī, give him; hāṭiṅg-wā-iṅg-mē, divide to me, etc. In Palamau and Mirzapur we find forms such as asuli-āṛā, keep me; jomi-āṛa, eat.

The noun of agency is formed as in Asuri. Thus, huding-āi, the younger.

The negative particle is  $m\bar{e}$  in Jashpur,  $min\bar{e}$  in Mirzapur, and  $men\bar{e}$  or  $n\bar{e}$  in Palamau. Compare Khariā. We also find alo in forms such as alo-i bol, he did not enter.

It will be seen that Korwā is closely related to Asurī, and there can be no doubt regarding its classification as a form of Kherwārī. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son received from Jashpur; the second is a popular tale from Palamau; and the third is the statement of an accused person in the Korwā or Korwārī of Mirzapur. All the specimens are rather corrupt. They are, however, quite sufficient to allow us to judge as to the general character of the dialect. A list of Standard Words and Phrases from Mirzapur will be found below on pp. 241 and ff.

[No. 28.]

# MUŅŅĀ FAMILY.

KHERWĀRĪ.

Korwă.

### SPECIMEN I.

(JASHPUR STATE.)

hor-kin doho-tā. Huding-āi betā-t Mi(t') hor-rikinak' bar Small-the son-his father-his two men-they-two were. One man-of dēī, itādo hāting-wā-ing-mē.' Lãich'-ku sangē katā-ter-ā, 'e bābā, said, 'O father, please, this-all divide-to-me-thou.' To-the-sons (sic.) apā-tō. Lesan din-ō hudingāi-yō jamak' thurāo-tar-ā aur divided-to-them father-the. Few days-in small-the-also all gathered and jamak' hāting-chābā-go(t')-ted-ā. iabar lankā-e sen-ed-ā aur to-distribute-finished-quickly. and all great distance-he went akāl-en-ō, rangech'-tid-i-y-ā. Hae hanā chābā-o(k')-te hānā rāij-ō barā finished-being-on that country-in heavy famine-arose, it-hungered-him. He that rāij-ra(k') mi(t')-hor hor sange mesā-en-ā. Tab hae hae-ya katā-ter-ā-vo. man with joined-was. Then he him-to country-of one-man 'da-mē, sukrī-kū sarāo-kū-mē loyong-hor.' Tab sukrī-kū jom-kē-ā hānā hērē swine feed-them-thou field-ward.' Then swine those husks ate Man mē-i ñām-gad-ō. Nihū hāe surtā-kēr-ā, ñām-kū-rē-do hãe jom-kē-ā. getting-them-if he eaten-would-have. That not-he got. Then he sense-became. nak'ak' urī-kā-e katā-yā, 'āing bābā-ra(k')-ku jom-tā harwāhā-kū nak'ak' lakan: this wise-he said, 'my father-of-they ate servants rangā-ing guju(k')-tā. Ing rim-u(k')-tā-ing, bābā-kā-ing ing-do I shall-arise-I, father-to-I I-on-the-other-hand hungering-I die. sen-tā, āru hae-kā-ing katā-e-tā, "Bhagwan aikē-rē kasūr-ted-ā-ing, am-kā go-shall, and him-to-I say-to-him-shall, "God near sinned-I. hỗ. Am betā ab-ing nỗ-hỗe. Ing-do-hỗ kowā harwāhā rakhāo-ing."' Hãe also. Thy son now-I not-am. Me-also some servant keep-me." rim-len-khan apā-tākā torā-yō. Hãe apāt jabar lankā-te hãe nil-li-ā, āru His father very arisen-having father-near went. far him saw-him, and katā-ter-ā-e, 'ing betā wai(ch')-ki-ā, mahre-ma.' Ñir-tem-to hae-rā hoto-re sābārā said-he, 'my son has-come, lo.' Running his neck-on embraced hōen-ō āru taem-te-do ãiyok'-ed-i-ā. Aru apā-tō betā-tāe katā-wād-ā, 'ing became and afterwards kissed-him. And father-the son-his said-to.

Bhagwan ora(k')-re-ing kasur-len-a-ing, arn am met'-te. Aru ab-do am beta-ing sinner-was-I, and thy sight-in. And now thy house-in-I apā-t katā-ter-ā, 'nāpāe nāpāe sonhēpē udung-god-ō Tab harwāhā-kū nō-hōe.' not-am.' Then servants 'good good clothes father-his said, kat-re-m jutā tusing-god-ō. Dē abū mai tik'-re mudam tusing-god-o aru and foot-on-thou shoe put. Come we put-on his hand-on ring Dohona-do-ing beta goch'-an-ai, khan-o karī-bū. iom-ā-bū, āru nāpāe 8011 died-had-he, Because-my shall-make-we. eat-shall-we, and well jião-yān; āru kere-yān-ō, khān-ō ñām-nen-ā.' Ma-kuā man-kū rījh-raṅg-jom-tan. Then they feasting-eating-are: now found-is.' revived; and lost-was,

Hān-melā hāe-ra(k') marang betā loyong-rē dohon-ā. Hān-melā āi ora(k')-rē son field-in That-time he house-to was. big wai(ch')-ed-ā, khān-ō madār-wīrī ayum-ad-ō. Āru harwahā-kū mit' And servants(-of) one man-he heard. then drum-dancing Hãe katā-ter-ā, 'am karevā-tāi-vō?' āru homor-ted-i-y-ā, 'nai rak'-ter-ā 'this what-is-being-done?' He "thu said, called asked-him. and wai(ch')-ki-ā, āru nāpāe nāpāe kud-ān-e, hānā-orī am wag well well is-come, therefore thy father-his younger-brother come-has, and hae-y-a(k') Tab āru ora(k')-rē mē bol-tā. hãe ukik'-ān-ō iom-ā.' Then he angry-became and house-in not entered. Then his eats.' apā-tē katā-wad-ā, uduń-en-ā āru tayom-te sudhāri-āi-y-ō. Betā-tō apā-t father-his out-came and afterwards entreated-him. Son-the father-to 'nāmin basar-ing am-rā-ing kām-ter-ā; kōnō din dēkhā am hukum mē-ing tarāo-'so-many years-I thy-I service-did; any day see thy order not-I brokenagad-ā. Hānā-rē-hỗ mi(t')-gōt pathrū hon mē-m hāṭing-ad-i(n)-yā, nē have. That-in-even one-piece goat young not-thou gavest-to-me, that friends am bhōj-nop-ed-a; sange ko-ando-ing jom-ki-y-a. Nak'i beta-am wai(ch')-ed kī that thou feasted-drank; came with feasting-I eat-might. This son-thy hãe hãevã Tab jīnā jom-chāb-ed-ā.' am betā dēkhā kasbin-kū am him feed-finished.' Then he harlots living thy 800 katā-wad-ā, 'e betā, am-gā sab-din ining sangē dohon-tā, āru ing-ra(k')-do ān with art, and mine thou all-days me O 80n, said, goch'-an-a-i, Alē holē man-ted-ā, dohonā-dō am wag am-ra(k'). thy younger-brother died-he, so entertained, because We khān-ō jiyāo-yān; āru kere-yān-ō, khān-ō ñām-nen-ā.' and lost-was, and found-was.' lived ; and

# MUNDA FAMILY.

KHERWĀRĪ.

KORWA.

## SPECIMEN II.

(DISTRICT PALAMAU.)

#### A POPULAR TALE.

kahne-ā. iya adija bora(k') in bor-a 0 bhāi. chili-n Tisin O brother, what-I shall-say. To-day such false fear I fear bāyā Chili-ken-ā, jekrö mēnī tebhō-ā. kě hōlā tikin-in what-of description not What-happened, can. that yesterday noon-I buru dubich'-dubich' Buru-ting bāzār sen-ter-ā. kūl hedi-gati mountain towards Mountain-on tiger very-loudly bazar went. ādūmi-ān-ā. In bonum hor-kū doho-tan-ā, mēnē bora(k') hāp'-(a)d-i(n)-ā. Paran We many men were. not fear caught-me. But māmā-in gao tikin mit'-hōr sen-ten-ā. Jakhan tisin hen hor-te in gedej to-day that way-in I own (?) uncle-my village noon one-man dubich' nāi ādī sen-ten-ā chanak bonum khar-barāo-tirā birū mountain towards river bank went suddenly very loud-noise forest side-on sōtī sa-rē ājōm-ter-ā. In-do nayan samjhāō-gad-ā kē kūl vech'-ten-ā, aur river side-on heard. I thus that tiger come-has, thought in hap'-ter-ā. Tij-in tarvar doho-tan-a, minë ausar doho-jan-ā kē caught. Hand-my sword not opportunity was-for-me that was, chhatpaṭāo-en-ā, boro(k')-ken-ā; kāṭh niar in bökhär-re urun-gad-ā. Jing scabbard-from took-out. Heart-my throbbed, feared; wood like I charā-kin, kül bēgār yal-tir-ā boke-keri-yan. Jakhan chōkōi dērī-ā stood, tiger without seeing bewildered-became. When little time-passed I henā seņda yāl-wād-ē-yā, takhan in yāl-tir-ā, mit'-ṭān haram Sonthal hākū-kū that side looked, then I saw, one old Santāl yārī-yānā sōtī da(k') tanayā doho-tan, wahi buru-teng bārilō-jōra-yān-ā. river water damming which hill-top-from was, falling-was. Ti-kiyarā jē dirī ōta-rē adādīj-er-ā, sē-tī dirī bis hāth bārī Therefrom which stones below was-throwing, those stones twenty cubits from ōt-rē agrū-len-ā. Jakhan inā yal-ter-ā, takhan khātir-ten-ā; sounding ground-on falling-had-been. When this 8aw, then was-comforted: deyā phūr-sāt-len-ā, in ining neyā tebhok' dahayārayā ining sāhas kaī landā-yān-ā. again became-active, I myself this matter remembering my courage at laughed.

KORWĀ. 155

## FREE TRANSLATION OF THE FOREGOING.

What shall I say, brother? To-day I have had such a shock from false fear that I cannot describe it. What happened is this.

Yesterday I went to the bazaar in the direction of the mountain, and heard the roar of a tiger from the mountain. We were many men together, and so I did not fear. But to-day at noon, I went alone by the same road to my uncle's village. When I approached the river near the mountain, I heard a very loud noise from the same direction. I thought that the tiger had come to catch me. I had a sword in my hand, but had no time to draw it from the scabbard. My heart began to beat violently, and I was so terrified that I stood like a stock and became quite senseless, though I did not see the tiger. After some time I looked in that direction, and I saw an old Santāl who was damming up the water of the river that came from the top of the mountain, to catch fish. He was therefore throwing stones down, and they were falling with a loud sound at a distance of twenty cubits. I was then comforted and came to myself, and laughed at my own courage.

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## MUNDA FAMILY.

KHERWARI.

KORWA.

### SPECIMEN III.

(DISTRICT MIRZAPUR.)

#### STATEMENT OF AN ACCUSED PERSON.

Rupiya Udbegi minē tilā-gad-ā. Chili-laga Naa mamla polis tila-tila? This matter police should-take? took. What-for Rupees Udbegi not nokar-yan kam Ι'n mari jachao-kid-a. adit kahne-re. Ne hor work I old servant-being false tale-in. judged. These men banao-kin-a. Pe-khe rupiya pao-en-a. Ι'n nees-do achchha I Three-times did. money got. this-year (i.e. always) well rakhwar. Kanalom In-on-do ita-g-i-do aloi bidik chor-ko sab-ted-a. Me-like other watchman. Last-year not seized. many thieves Nees-do heni sudha rupiya assi-y-a. ow-ad-i-a. dewan bari-ţān rupiya gave-to-him. asked. This-year him to rupees two rupees Dewan khatir nalis-kid-a. Na-an minē im-yad-a, nena Hen rupiya-tin hor This will-give, this sake-for complained. This rupees-my not mini nalis-gad-i-ya. En dih-ren-ku homorhor ori-te kini complaint-made. This place-of-they men mayway-in man not vi(ch')-kin-a, hor En dih-ren-ku hor pe-tan na-an or ku-an. come-have. three men here and This. place-of-they men be-asked. vech'-a. Ne sudha mīyat' hor hor am chikan miyat' ghari-re the-fact moment-in one man will-come. This man thee to one tibu-a. tell-can.

#### FREE TRANSLATION OF THE FOREGOING.

I have not taken Udbegi's money. The matter has been tried by the police, and these men bear false witness. I am an old servant and always did my work well. I have got rewarded three times. I have seized many thieves, and there is no village watchman like me. Last year I lent the Dewan two rupees, and this year I asked him for them. He, however, would not pay, and therefore he filed this complaint. Such a complaint has never before been made. My fellow-villagers may be asked. Three of them are present here, and one more will be here in a moment. He will be able to tell you the truth.

KORWĀ. 157

It has already been mentioned that some Korwās speak a dialect which is much more closely related to Muṇḍārī and Santālī than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwā will be printed below. The first has been prepared by the Rev. J. DeSmet, and represents the dialect as spoken in Sarguja and Jashpur; the second was taken down in Hazaribagh by Messrs. Shaw and Bajray, and is stated to have been written in the so-called Kōṛākū tebok', i.e., the language of the Kōṛākū. The word tebok' is commonly used in the dialect of the so-called Tisiās, a sub-tribe of the Erṅgā Korwās. See below. There are now no speakers of Korwā in Hazaribagh. I have, however, printed the specimen because it is a very good one. The semi-consonants are marked with much more consistency than in the specimen prepared by Mr. DeSmet where I have restored them from Muṇḍārī and Santālī. Thus I have written tuluch' instead of his tulu'; amak'ak' instead of his amaa', thine, and so on.

Though the two specimens in question do not partake of all the peculiarities of the other Korwā specimens there can be no doubt that they represent a closely connected form of speech. Thus we find anamak', thine; hopon-tō, the son; idan-a, is; haṭin-wad-kin-a-e, he divided to them; bana-en-a, they do; hudiñ-aei(ch'), the younger, and so on. Mr. DeSmet states that 'you two' is aban as in Asurī. In his specimen we find forms such as mak'-awa-kad-ko-a, he caused them to kill. We have no instances of a causative verb in the other specimens.

According to Mr. DeSmet the negative particles are ban and ka. The Hazaribagh specimen, on the other hand, has menei, men, as in the other Korwā specimens.

For further details the specimens themselves should be consulted.

IST

## MUNDA FAMILY.

KHERWĀRĪ.

Korwā.

## SPECIMEN IV.

(Rev. J. M. DeSmet, S.J., 1898.)

(STATE SARGUJA.)

Hurin-i(ch') hopon-te Mit' hor-ren bar hopon-kin idan-kin-a. One man-of two were-they-two. Small-the son-the father-his-he sons khurji hatin-ain-me.' 'aba, in ñam-e-a Apa-t-do said-to-him, 'father, I shall-get property divide-to-me.' Father-his dividedwad-kin-a-e. Hurin din-re hurin-i(ch') hopon-te sanama(k') jawar-ked-te to-them-two-he. son-the Few days-in small-the all collected-having desom-e sen-yen-a. Han-re ach'-a(k') khurji etkan kami-re chaba-parchi-There his property bad deeds-in finished-comdistant country-he went. ked-a-e'. Ar sanama(k')-e chaba-ke-ate hana disum maran ranga-kan-a, finished-having that country much famine-stricken-was, pletely-he. And . all ar range(ch')-ed-e-a. Ar-e chalao-en-a ar hana disum-ren mit' hor thao-re-e and it-hungered-him. went and that country-of one man place-in-he And-he doho-ken-a. Huni-do ach'-a(k') ot-re sukri gupi-e kul-ked-e-a. Ar sukri-ko stayed. his field-in swine to-feed-he sent-him. And swine jom-ad-e-a(k') lupu-te bi-o(k')-a-e fiam-la(k')-e, ar okoe-ho lach' ban-ko eating husks-with belly shall-be-filled-he wished, and anyone em-ad-e-a. Ar-e uru-keate-e men-ked-a, 'apu-in-a(k') ora(k)'-re timin gave-to-him. And-he reflected-having-he said, 'father-my-of house-in how-many dasi-ko-a(k') pura lad men-a, iñ-do nê-re range(ch)'-tiñ goch'-tan-a. Birid-ko(k')servants-of much bread is, I here hunger-with-I dying-am. Arise-shalla-iñ apu-in thao-in sen-o(k')-a ar, "e baba," met-ai-a-iñ, " sirimafather-my place-I go-shall and, "O father," say-to-him-shall-I, "heavenrea(k') ar am thao-re etka-ked-a-iñ; taiom-te-do am-reni(ch') hopon of and thy presence-in sinned-I; henceforth thee-of iñ-do na-lage. Am-reni(ch') dasi lekan-te doho-ka-iñ-me."' Ar-e I-indeed not-at-all. Thee-of servant like keep-me-thou." And-he birid-yan-a ar apa-t-e sen-nam-ked-e-a-e. Oro pura sanin-re arose and father-his-he went-found-him-he. And great distance-at father-the-he ñel-ñam-ked-e-a, oro daia-wad-e-a, oro ñir-daram-ked-e-a-e oro hambud-ked-e-a-e, oro see-got-him, and pitied-him, and ran-met-him-he and embraced-him-he, and cho(k)'-cho(k)'-ked-e-a-e. Hopon-te kora-do, 'e baba,' met-ad-e-a-e, 'sirima-rea(k') repeatedly-kissed-him-he. Child-the boy, 'O father,' said-to-him-he, 'heaven-of

thao-re etka-ked-a-iñ; taiom-te-do am-reni(ch') hopon leka iñ-do na-lage.' henceforth thee-of son like I not-at-all. and thy presence-in sinned-I; Apa-te-do ach'-ren dasi-ko-e met-ad-ako-a, 'sob-ate bugi lija(k') agu-tab-pe, servants-he said-to-them, 'all-from good cloth bring-quickly-ye, Father-the his ti-re mudam, oro kata-re juta tusin-ai-pe, oro lija(k')-e-pe; oro and clothe-him-ye; and hand-on ring, and foot-on shoe put-on-him-ye, and hormo-akad-e bachru agu-e-pe, ma(k)'-goj-e-pe; jom-ñu-ka-te-bun calf bring-it-ye, cut-dead-it-ye; eaten-drunk-having-we dance-shall. Ni hopon-iñ kora goch'-len-a-e, oro jivid-ruar-kan-a-e; ad-len-a-e, This child-my boy died-had-he, and alive-returned-has-he; lost-was-he, and Ar-ko jom-nu-susun-ked-a. ñam-ruar-kan-a-e.' And-they ate-drank-danced. found-again-has-been-he.'

Maran-ni(ch') kora hopon-do ot-re-e dohon-kan-a. Oro-e ruar-kan-a ora(k)' And-he returned house was. child field-in-he Great-the boy japā(k')-re hiju(k')-len-a-e, oro sereñ-kan susun-kan-ko-a(k') sari-e añum-ked-a, heard. sound-he dancing-men-of singing came-he, and near bana-en-a?' men-te 'chet'-ko ra(k)'-ked-e-a oro, dasi-e Huni-do mit' do? saying called-him and, 'what-they servant-he one He kora huch'-kan-a-e,' met-ad-e-a-e, 'boko-m kuli-ked-e-a-e. Dasi-do, asked-him-he. Servant, 'younger-brother-thy said-to-him-he, boy come-has-he,' 'apu-m-do asul-akan bachra-e mak'-aka-wad-e-a; bugi-bugi boko-m calf-he killed-has-for-him; younger-brother-thy well-well father-thy fatted ora(k') Maran-ni(ch') hopon-do nam-ruar-kan-a-e, men-te.' kise-ven-a-e oro angry-became-he and house Big-the 80n found-again-is-he, saying.' bolo(k')-te ka-e nam-la(k'). Apa-t-do urun-khon-te ini-e binti-ad-e-a. Father-his come-out-having him-he remonstrated-to-him. enter-to not-he wished. met-ad-e-a, 'nele-me, in pura sirima-re ama(k')-in kamiapa-te-e Huni-do 'see, I many years-in thy-I father-the-he said-to-him, kaji-hõ ka-iñ taram-ked-a. En-re-o in oro ama(k') miat' agu-ad-a, That-in-even I one word-even not-I transgressed. thy and carried-on, gati-ko tuluch' in khusina men-te mit' merom hopon ka-m em-ad-in-a. goat young not-thou gavest-to-me. friends with I might-feast saying one Ne hopon-me-do etkan kuri-ko tuluch' ach'-a(k') khurji jom-chaba-keate eat-finished-having property bad women with own son-thy men-te-m ma(k')-awa-kad-ko-a.' miat' motao-ked-i bachru ini huch'-kan-re, saying-thou to-kill-causedst-them.' him come-having-in, one calf fatted Apa-t-do, 'e hopon,'-e met-ad-e-a, 'am-do sab dine in thao-re-m dohon-a, Father-the, 'O son,'-he said-to-him, 'thou all days my place-in-thou sab ama(k')a(k'). Maran jojoma(k') banao sab ina(k')-a(k') oro Big all feast to-prepare and thine. mine all and jioro goch'-len-a-e, khusi-o(k')-do huch'-len-a. Ni boko-m This younger-brother-thy died-had-he, and aliveto-feast oro nam-ruar-kan-a-e, men-te.' vid-ruar-kan-a-e; ad-len-a-e, returned-has-he; lost-was-he, and found-again-is-he, saying.'

[ No. 32.]

# MUŅŅĀ FAMILY.

KHERWÄRT.

KORWA.

## SPECIMEN V.

(Messrs. S. P. Shaw and S. Bajray, 1898.)

(DISTRICT HAZARIBAGH.)

bare-goța kora chondich' hopon-wan-a. Mia(t')-hor hor He-kin-te One-person man boy children sons-were-to-him. two These-two-in hudinich' hopon-to kahri-wad-e-a, 'apa ho, amak' apat-tet'-e dhanfather-his-the-he said-to-him, father O, small-the 80n thy propertyme-se in-ak' hisa hatiñ-wañ-me.' Ena-wari-do anech-rak' dhan-e in-from my divide-to-me-thou.' share Then self-of property-he hatiń-wat'-kin-a. Bonum din-do menei doho-gan-a, hudin-aeich' hopon-tu divided-to-them-two. Many days not passed-for-him, small-the tamani jama-ket'-te sangiñ chalao-yen-a, aur hante-re des-e luchpancollected-having distant country-he all went, and there riotousnesste dhan-tae-do-e urao-ted-a. Taman dhan-e urao-hani-ked-a, henawith property-his-he spent. All property-he spent-wasted, thatwari-do hina des-re akal-ted-a-e, aur meni garib-yen-a. that country-in famined-he, and Aur men after he destitute-became. And he mia(t') hor thao sen-ka-te doho-tan-a-e. Meni hor-do anech'-ra(k') khet-re man place gone-having stayed-he. That man self-of sukri charawu kol-ted-e-a. Aur meni hor-do sukri jomeyat'-ware busu(p')-tu swine to-feed sent-him. And that man swine eating-from husks-the sane-ad-e-a. Aur kanae horo men-ko jom-gi ow-ae-tan-a. to-eat wish-seized-him. And any man not-they giving-to-him-were. Henawari hani hor-do chet'-do pakrao-en-a aur meni hor-do kahri-ted-a-e, 'iñak' after that man mind caught and that man said-he, nokar-ko jome-a(k') wari-do adik-te-ko name-yat'-a, apu-ń-ren-ko timin father-my-of-they how-many servants food from more-they get, aur in-do rengech'-te-n gujuk'-tan-a. In rim-kok'-te apu-ñ-thao iñ senuk'-a and hunger-in-I I arisen-having father-my-place I go-shall dying-am. tebog-e-a, "apa ho, in-do Bhagwan maran-re aur am maran-re-n and I say-to-him-shall, "father O, I God before and thee before-I pap-ket'-a, aur iñ-do am hopon ghaite-do mene-ñ bujhaok'-tan-a. Aur sinned, and I thy 80n not-I feel-myself. And me-alsoworthy

nokar-ko hai-te rakhao-tad-iñ-me."' Hena-wari rim-ken-te apa-t tha-re That-after arisen-having father-his place-he servants like keep-me-thou."' sen-en-a-e. sangiń-wari Aur ñel-ñam-ked-i-te apa-t-do-e distance-at to-see-got-having-him-on went-he. And father-his-he himself moh-wae-tan-a, aur ñir-sen-ken-te hotok'-tu-re khaori-ked-i-te ach' prtied-him. and run-gone-having neck-on embraced-having-him-on himself Aur hopon apa-t-tu kahri-wad-e-a, 'apa ho, in-do Bhagwan chok'-yad-e-a-e. kissed-him-he. And son father-his said-to-him, 'father O, I God maran-re aur am maran-re-in pap-ket'-a, aur in-do am hopon ghaite-do mene-n before and thee before-I sinned, and I thy son worthy bujhaok'-tan-a.' Hena-wari-do apa-t-do nokar-ko-tae kahri-wat'-(ko-)a-e, 'sagro chirak' That-after father-his servants-his said-to(them)-he, 'all clothes wari chikana chirak' niwar-ka-te ak-ke-te dhuti-y-e-pe; aur meni ti-re from good cloth taking-out bringing put-on-him-ye; and his hand-on angthi aur kata-t-re panahi tusin-wae-pe; aur abo-do-bo jomok'-a, ar-bo ring and foot-his-on shoe put-on-him-ye; and we-we shall-eat, and-we chele-lagit', kusik'-a, in hopon-do goch'-yan-a, phin-e jiwaok'shall-make-merry, what-for, my 80% died-for-me, again-he alivekan-a; at'-len-a, phin-e ňam-keyen-a.' Hena-wari-do sagro-ko kusi-yen-a. became; lost-was, again-he found-has-been.' That-after all-they merry-made. Bade-aei(ch') hopon-tu-do khet-re-e doho-tan-a. Ena-wari-e hijuk'-tan-a Elder-the son field-in-he was. That-after-he came orak'-i teyak'-bañchao-ket'-a, hena-wari-do baja-e añjom-ket'-a, ar-ko enech'that-after music-he near-came, heard. and-they dancingañjom-ket'-a. Aur anech'-renich' mia(t') hor tan-a, hina gul-i nokaru-do-e were, that sound heard. And self-of one man servant-he rak'-ked-i-te ach' homori-yad-e-a-e. 'noa-do-ko chele-yen-a?' Hini called-him-having him asked-him-he, 'these-things what-are?' He kähri-tet'-a-e, 'amak'-ai(ch') bhae-do-e me(ch)'-ken-a, aur amak'ai(ch') apu-m-do 'thy brother-he come-has, and thy father-thy jakar jakar khaena-e isin-ket'-a, meni-do besmi pao-ket'-a-e.' Hanaen-te food-he cooked-his, this-for good good him well received-he.' Thatkhîs-en-a, wari-do-e aur bhitar-do mene-i bolo-gan-a. Hena-wari-do on-he angry-became, and inside not-he entered. That-on apa-t-do baher-re udun-ken-te manao-ted-e-a-e. Meni apa-t-tet'-e kãhricome-out-having entreated-him-he. father-his outside He father-his-he said-'ñel-eñ-me wad-e-a, baris-do-iñ apa, namin sewa-yet'-me-a, aur kabhi to-him, 'look-at-me-thou father, so-many years-I serve-thee, and ever amak' kahri-do mene-n tarao-gat'-a. Aur am-do kabhi mia(t')-tan merom not-I broken-have. thy And thou ever one goat hopon-ho mene-m em-gad-iñ-a gate-ko je sudha-ñ kusien menu(k'). young-even not-thou given-hast-to-me that friends with-I merry might-be.

hãi dhan-do-e jom-ket'-a, amak' sudha hopon-me-do, chinari-ko Nei he property-he devoured, harlots thy with This son-thy, mejuk'-mejuk'-te chikan-chikanak' khaena-em taiyar-ket'-a.' Apa-t - meni food-thou preparedst.' Father-his him good-good coming-coming-on kãhṛi-wat'-a, 'o beta, namen dinu in huda-m je dohon-tan-a. 'O son, so-many days me with-thou art. what said-to-him, dohon-a, iń-ak' idana-do anam-ak'-a. Hena-wari-do jarur-me kusi-kok'-te-m thine-is. That-on proper-thou merry-making-thou should-be, mine is jiwao-ken-a; ach' am-ak' bhae-do-e goch'-len-a, phin-e chele-lagit', brother-he died-had, again-he alive-became; he lostwhat-for, thy пат-ken-я. phin-e len-a-e. had-been-he, again-he found-was.'

### ERNGA OR SINGLI.

The Erngas are a sub-tribe of the Korwas. In Sarguja they are stated to be divided into two sub-castes, the Biranjhias and the Tisias.

Ernga has only been returned as a separate dialect from the Jashpur State. Local estimates give 500 as the number of speakers. At the last Census of 1901, 173 speakers were returned, viz., 18 in Ranchi and 155 in the Chota Nagpur Tributary States.

The specimens forwarded from the Jashpur State are not good enough to allow us to arrive at certainty about all details. This much, however, is certain that the Ernga of Jashpur is essentially identical with the so-called Korwā of that State. We find the same use of  $\bar{o}$  instead of  $\bar{a}$  or  $\bar{e}$  in verbal tenses, and the same change of t' to d, d, r, and r. Thus, misā-eu-ā-yō, he joined; emek'-wad-i-ā-yō, he has given a feast for him; kasūr-tedā, I sinned; tātān-kir-iñ-ā, Santālī tetan-ked-iñ-ā, I became thirsty; marāo-tir-i-yā, he placed him. Compare further waich', come; watu, village; ñir, run; ñam, get, etc.

The inflexion of nouns and pronouns is the same as in Korwa. Compare mit' hōr-rekenā, one man-of; rāij-ō, in the country; am-rak' and anam-rak', thy; apā-t, his father; apa-tam, thy father; boho-tukū, their sister; apā-tō, the father, and so forth.

With regard to demonstrative pronouns we may note hae, mae, that; mana, this

thing; hānā, that, etc. 'Who?' is iyek', and 'what?' chilak.

The conjugation of verbs is the same as in Korwa. Thus we find the same dropping of the final n of verbal tenses. Compare  $id\bar{a}n-\bar{a}$  and  $id\bar{a}$ , is;  $d\bar{o}h\bar{o}-t\bar{a}$ , was.  $Id\bar{a}$  is further abbreviated to dā, when used as a copula. Thus, Kaśmīr tumin laukak'-dā, how far is Kaśmīr? am babā orak'-rē tumin bēţā-kū-dā, how many sons are there in your father's house?

The suffix tan, tā, is commonly used to form a present or future. Thus, sen-tā, I go, I shall go; jom-tan-ā-ing, I shall eat. A form such as katāwā-ki-y-ā, I shall be called, seems to contain the conjunctive suffix ke. Wa, awa is the well-known Aryan causative suffix.

The various suffixes denoting past time are used as in Korwā. The set et', at', en, an, occurs in forms such as sen-ed-a, he went; duduk'-aṛ-i-ya, he suckled him; hāṭingōd-ō, i.e., hāṭing-wad-ā, he divided; mesā-en-ā-yō, he joined; ukik'-yan-ā-yō, he got angry; bajhāo-yen-ā, he was ensnared; goch'-nen-ā, he died.

The k-suffix is likewise in common use. Compare waich'-ki-yā-yō, he came; tātānkir-iñ-a, I am thirsty; durup'-kiy-a, he is sitting; ñam-gad-o, he got; bolo-gan-a, he entered. The initial g of such suffixes is, however, perhaps often miswritten for y.

The following are instances of the t suffix, kasūr-ted-ā, I have sinned; katā-ted-ā, katā-ter-ā, he said; turāo-tar-ā, he collected, and so forth.

Compare further forms such as sōdōr-len-ā, he arrived; tōrāyō and tōrāyā, he went; torā-kū, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject; thus, rakhāw-ing, keep me; ñaw-āing, seek for me. Note forms such as jom-bū, let us eat; tusin-godo, put on him.

Different verbal bases are apparently formed as in Santālī and Mundārī. Compare jōjōm, eat; tik'l and til, cover, etc.

The negative particle is mē as in Korwā.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son. The second is a popular tale. I have corrected obvious mistakes and tried to introduce consistency in the spelling. In other respects I have left the specimens as I got them.

[ No. 33.]

# MUNDA FAMILY.

#### KHERWARI.

KORWA.

### SPECIMEN I.

ERNGA OR SINGLI DIALECT.

(STATE JASHPUR.)

hōṛ-king dōhō-tā. Huring hōr-rekenā bar bēta-t Mit' apat-tē sons (sic.) Small were. son-his father-his-to man-of two One ki. ·ē abā. dē itādō hahāting hāting-wā-ing-mē." kat-ter-ā-võ father, please this-all "0 share divide-to-me-thou.' said that. huring bēṭa-t jhārī ṭurao-tar-ā apā-tō hāting-ōd-ō. Lēsan dinō Lãich'-kū Few days-in small son-his all father-the divided. tahā jabar lanka-e sen-ed-a-e, ar jharī jom-ku hāting-saba-go-ted-a. Jhārī went-he, and all eatables distribute-finished. very far-he All sābāō-tē hanā rāij-ō jabar akāl-en-ā. Rangech'-ā, guju(k')-tā. Nihu-do spent-in that country-in heavy famined. Starved, died. Then hãe hanā rāij-rī mit'-hōr hōr sange mesā-en-ā-yō. Tab hae hae-ya(k') that country-in one-man man with joined-was-he. Then he sukrī sarāwā löyöng-rē wārwon-ed-ī-o. Tab sukrī-kū jom-kē-ā, hērē Then swine swine to-tend field-in sent-him. ate. those husks nam-rē-dō jōm-kē-a. Mē nam-gad-ō. Taem-tē-dō öngöl-ted-a-yō ach'-mē manate. Not got. Afterwards came-to-senses getting-in his mindrē katā-ted-ā, 'āing bābā-ra(k')-kū harwāhā-kū jabar-kō pāwā-tā-kū jõm-tā. 'my father-of-they servants much-they get-they eat. Ing-do rangā-ing gujuk'-tā. Ing rīm-u(k')-tā-ing ār āpā-ng-kā-ing sen-I arise-shall-I and father-my-near-I hunger-I die. I 90-"Bhagwan-kā-ing kasūr-ted-ā-ing ār hãe-kā-ing katā-e-tā, tā ār " God-to-I shall and him-to-I say-to-him-shall, ām met'-tē. Ām bēṭā chēlēmā-ng katā-wā-ki-y-ā? Ing ām am-a(k') harwāhā can-be-called? Me thou how-I thy eye-in. Thy son thy servants Hãe rēm-nen-ā-yō madhē-rē mit'-hōr rakhāw-ing."' apā-tākā torāyo. keep-me." He among one-man arosefather-near went. Ñil-lī-yā, khān-ō sōgā-wad-Hãe-ya(k') āpa-t jabar lankā-te nil-lī-yā-yō. very Hisfather far saw-him. Saw-him, then i-yā, nir-sen-ed-a-yō tēmtō hōṭō-tē sab-tar-a-yō māik'-yōk'-āiyok'-ad-i-yō. ran-went then neck-on seized to-him, him-kissed.

[No. 34.]

# MUNDA FAMILY.

KHERWĀRĪ.

KORWA.

## SPECIMEN II.

ERNGA OR SINGLE DIALECT.

(STATE JASHPUR.)

#### A POPULAR TALE.

bārh-ō bahin akū salah-nen-ā, 'dō-bū Bārah bahin-kū dohon-en-ā. Tō Then twelve-the sisters they agreed, 'well-we sisters were. Twelve dech'-ā-bū Hēlēt-bū jom.' sen. bas-pahar-bu pahār, shall-go. gather-shall-we Sprouts-we to-eat.' bamboo-mountain-we mountain, Dech'-dech'-tē jamā-kū ölök' pērēch'-ān. Tō bārah babin-rē mit'-hōr baskets were-filled. Then twelve sisters-in one-person childall Gathering-in 'Dō-bū nihu-dō ora(k')-bu dēwēr. Tahā-dō nihu ōlōk'-bū rēm.' re dohon-a. home-we shall-go. Then now baskets-we raise.' now · Well-we with Akū sen-a. 'Ing ölök'-pē jāwā-janamē-ān, boho-tuku-ērā Chhēdolā Youngest sister-their-female was-delivered. They go. · My basket-you · Tō 'Nā-rē rēm ānā-dō Rēm rēm.' ēro, katā-ted-ā. rēm-got', raise-quickly, sister. Raise raise.' 'Now raise that yourself,' . Then said. Nak'yō bālak jom-tan-a-ing. demba-ing go(k')-lē-kan-rē-dō ing hēlēt-ing This eat-shall. young baby-I carry-if sprouts-I go(k')-lē-kan-rē-dō rangā-ing gujuk'-tā. tik'l-atu-ing.' Hēlēt-sōklā-rē-dō Sprouts-husks-in shall-cover-outright-I.' die-shall. hunger-I carry-if Tō katā-ted-ā, sāil sāil döhön-ā. Boi-re törā-kū. Til-tir-i-kan Then bison said. Covering-it-when went-they. Wood-in bison was. sabad ?' Sarā-najikāo-nen-ā. chila mātak'-ā rē pāwan rājā, Graze-approach-did, then sound?' hear what wind king, hold-hard O gok'-gi-ing. Lutur-te-ing Nā-ing hōn uri āi-rē. ' manwa āyum-ñām-ted-ā, carry-shall-I. Ear-with-I child like Oh. 'man to-hear-got, Bathān-rē marāo-tir-i-yā-dō, sāil sarā-tōrā-yā. 'Tuwā tatan-kir-iñ-ā asul-i.' bison graze-went. 'Milk thirsty-made-me will-keep-it.' Cattle-pen-in put-it, khữdē singh jhãtē dār tōtāyā ōt Khūr Sönkémá baswű. tirrī āyā.' Hoofs trampled horns shook branches broke earth Golden flute. O mother.' ghās ae sarāo-len-ā, bārah pukrī dak' ñū-ted-ā, pahār dolaon-e barah got shook twelve piece mountains' grass he grazed, twelve ponds' water södör-len-ā, dembā-kā duduk'-āṛ-i-yā. Ae hārā-len-ā. Aiing ghōk-tid-i-yā, 'ē āyā, He grew-up. Mother said, suckled. child came,

pairi ñaw-ā-ing, kijā-wā-ing, tusingē-tā; sõnhē sõhē-tā-ing.' Sāil pairi seek-for-me, shall-put-on; clothes buy-for-me, shall-wear-I. Bison tāyam-tē sarā-törāyā. Hānā sāil dē-hōr-tē hôr södör-len-ä. Bairi graze-went. That after bison following man came. Enemy hōr lõhā surī tulā-ted-ā-ē. Chār khũt kunti ropā-ted-ā-ē. Rak'-tid-i. man iron nails made-he. Four corners nails fastened-he. Called-him. 'tirri āyā.' Son-ker murli āyum-ted-ā-ē. Sāil södör-len-ä. Sagro pākhī . 0 mother.' heard-he. Golden flute Bison came. All sides kindrā, kārā pākhī khữt durā-tō. Sāri-ō ret'-yan-ā. · Ing-do, āyā, went-round, which side entrance. Four corners shut-were. · Me, mother, ret'-kid-iñ-a, harao-kid-iñ-a sandal hōr hērēl ghumāo-kid-iñ-ā.' Hinmin-rē shut-in-me. stole-me base hemmed-in-me.' man That-time-in enga-t săil dak'-yan-āik (sic.) lohā-sũrī-rē bajhāo-yen-ā. Tāyam-tē-dō mother-his bison entangled-being iron-nails-in ensnared-was. Afterwards lebdā-ven-ā. Hanak'-ra ērā lāñī 'bolok'-waich'-mē sāndāl katāy-ā, fell-down. This-on female child says-to-him, 'enter-come base hērēl. Engā-ing-do net'-kid-i-yā. Ab-dō asul-ing-mē, nā-lāgā, engā-ing-rā Mother-my man. killedst-her. Now keep-me-thou, this-for, mother-my-of jiu harāo-go(ch')-ted-ā.' life took-killedst.'

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time twelve sisters agreed to go to the mountain and gather bamboo shoots to eat. So they did so, and their baskets were all filled. One of the twelve sisters was with child. When they were going to take their baskets and return home, the youngest sister was delivered, and asked them to take her basket, but they told her to do so herself. She reflected, 'if I take the basket with me, I shall have something to eat; if I take the child, I shall die from hunger. I will cover it with shoots and husks.' After having covered the child they went off.

Now there was a bison in the forest. He said, 'O wind-god, what is the sound I hear?' He came nearer grazing, and he heard, 'it is like a child; I shall take and carry it on my ears, and tend it.' He placed it in an enclosure and went to graze. The child cried, 'I am thirsty, O mother, and want some milk.' He gave him a golden flute.¹ With trampling hoofs, shaking its horns, breaking the branches of the trees, and shaking the earth, the bison grazed up the grass of twelve mountains and drank up the water of twelve ponds, and then came and suckled the child. It grew up and said to the mother, 'O mother, go and look out for a Pairi for me, I will put it on; go and buy clothes for me, I will wear them.' The bison went to graze, and a man came after it. The wicked man made iron spikes and fixed them at all the four corners of the enclosure. The child called, 'O mother.' The bison heard the sound of the golden flute. He came and went to all corners to look for the entrance, but they were all shut. Said the child, 'a wicked man has shut me up and hemmed me in.' Then the bison was entangled in the spikes and fell down. Said the child, 'enter, O wicked man; you have killed my mother, and now you must keep me, because you have taken my mother's life.'

<sup>1</sup> The text is wrong. The sense seems to be that the bison gave the child a golden flute which it blew when it wanted to call the bison.

#### KURKU.

The Kürküs are the westernmost Munda tribe. Their dialect is spoken by about 100,000 individuals.

The word  $K\bar{u}rk\bar{u}$  is the plural of  $k\bar{o}r\bar{o}$ , a man, which word is identical with Mundari  $\hbar \hat{a}r\hat{a}$ , Santālī  $\hbar \hat{a}r$ , a man. The dialect is occasionally called Name of the dialect.  $K\bar{o}r\bar{o}$   $p\bar{a}rs\bar{\imath}$ , the Persian (i.e. non-Indo-Aryan language) of the  $K\bar{o}r\bar{o}s$ .

The home of the Kūrkūs are the Satpura and Mahadeo Hills. Proceeding from the west we find them in the south of Nimar and in the Kalibhit and Rajaborari forests in the south-west of Hoshangabad, and further in the district of Betul, where they are most numerous in the western portion on the Tapti. Farther east they are found in the Mahadeo Hills in the north of Chhindwara. From the south-eastern corner of Betul the frontier line crosses into Berar, where Kūrkūs are thinly scattered in the Morsi taluka of Amraoti, while they are found in considerable numbers in the Melghat Taluka of Ellichpur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kūrkūs were originally returned from the Sarguja State in Chota Nagpur under the name of Kōrkū. It has already been mentioned that Kōrkū is, in this case, a miswriting for Kōrā-kū, one of the names used to denote the Korwās.

There is only one sub-dialect of Kūrkū, the so-called Muwāsī, spoken in Chhindwara.

It does not differ much from ordinary Kūrkū. The Nahālī dialect of Nimar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the dialect was related to Kūrkū, and Nahālī will therefore be dealt with in connexion with this language. It is different from Nāharī, a broken form of Halabī spoken in the Kanker State, and from Naharī, a Bhīl dialect spoken in Nasīk and Sargana.

The number of speakers of Kurku has been estimated for the purposes of this Number of speakers. Survey as follows:—

Central Provinces									25,3	000	
Hoshangabad	and	Ma	krai		•						
Nimar									5,7		
Betul									31,4		
Chhindwara			110			1.0			8,3	60	
					To	ral Ci	ENTRAI	PROVI	NCES		70,760
Berar—									Harry.	00	
Amraoti		200								80	
Akola		100		- 18						34	
Ellichpur					100				35,0	10	
grander.	5.						т	OTAL B	ERAR		36,924
A SHOW A SHOW					No.	1		D TO	TAT		107,684

The Nimar figures include the speakers of Nahāli.

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The Muwasi sub-dialect was returned from Chhindwara. The number of speakers. has been estimated at 4,000. By adding that figure to those given above for Kürkü we arrive at the following total :-

Kürkü proper			1 2						100.00	
Muwāsi .			100		15.0		2 *		107,684	
						100			4,000	
(T)			1			To	TAL		111,684	
The corresponding	figur	es at	the	last (	Censi	is of	1901	WONO o	e fell-	
Central Provinces—					CILO	10 01	1001	were a	s lollows	_
Mandla .										
Hoshangabad					4				14	
Nimar				118		0.	6.00	) ×	10,039	
Betul									17,220	
Chhindwara .	18.		*			9.1	10	*	21,978	
Nagpur .								141	1,766	
Makrai					*			4	12	
- American	1			1 *		*		9	1,646	
Berar—					TOTAL	CENT	RAL PR	OVINCES		20.000
Amraoti								SALES TO SEE		52,670
								3	668	
Akola						- 22			594	
Ellichpur .								SHIP OF	27,080	
Basim	•							50 0	1,000	
								-		
Central India—							TOTAL	BERAR	74	28,343
Bhopal Agency										
Bhopawar Agenc									41	
	2	3/3-1		4		*			1	
Additional and the second					135	TOTAL	CENTR	L INDL		40
Assam				- 4				0.60		42
Muwāsī of Chhindwar	ra .		180				-	100		208
							TOP H	3	. 5	6,412
THORITIES-							No.	TOTAL		87,675
Voyser, H. W ., - Vocabul	aru	of Go	and .		07.4 TH		+	- Un 100		

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Kūrkū has no written literature, but many old songs have been preserved. The Gospel of St. Mark has been translated into the dialect by the Rev. John Drake.

Kūrkū is a dialect of the same kind as Khariā and Juāng. It has not, however, been influenced by Aryan dialects to the same extent as those forms of speech, and is more closely related to Kherwārī than they are.

Since the appearance of Mr. Drake's grammar Kürkü is a comparatively well-known dialect, and I shall therefore only draw attention to some few characteristic points. For further details Mr. Drake's book should be consulted.

**Pronunciation.**—The phonetical system is, broadly, the same as in Santālī. E and o have two sounds each, as is also the case in Santālī. Thus, hej- $\ddot{a}g$ - $\ddot{a}ten$ , coming from, after he had come;  $k\ddot{o}r\ddot{o}$ , a man;  $m\ddot{i}$ - $k\acute{a}r$ , someone. In these examples  $\ddot{a}$  denotes the open sound of  $a\dot{i}$  in 'pair,' and e the sound of a in 'table';  $\dot{a}$  is the a in 'all,' and  $\ddot{o}$  the o in 'bone.' There is also a deep guttural a which apparently corresponds to the neutral a of Santālī. It is represented by the sign a; thus, a-a, yes.

Short and long vowels are often interchanged, and it is said to be frequently difficult or impossible to decide which should be considered correct.

There does not appear to be anything like the law of harmonic sequence observed in Santālī. There are, however, some traces which seem to show that Kūrkū has once, in this respect, agreed with Kherwārī. Compare gách' and gujuk', die; kūr-kū, men, from kōrō, a man. The form kōrō closely corresponds to Muṇḍārī hārā, man. Instead of ō we find â in mī-kār, one man, someone.

The class consonants are the same as in Santālī. In addition to the palatals the dialect possesses the sounds  $\underline{ts}$  and  $\underline{dz}$ ; thus,  $chōt\bar{o}$ , how much?  $\underline{ts}\bar{o}$ , to prick. This state of affairs is probably due to the influence of Marāṭhī.

Kūrkū further possesses a zh, an r, an rh, and the same set of semi-consonants as Santālī. The semi-consonants have the tendency to be replaced by the corresponding soft consonants that has been observed in connected dialects. Thus, chōch', what regenitive chōj-a; bibit', rising, genitive bibid-a; kākap', to bite, present kākab-bā, and so forth. In many cases, however, the semi-consonant is no more heard and is only observable before vowels and consonants when it has been changed to the corresponding soft consonant. Thus, ūrā, house; ūrāg-ā, of the house.

A k often corresponds to an h in Kherwari. Thus, körö, Muṇḍari hārā, man; kön, Muṇḍari hān, son; kāṭin, Muṇḍarī hāṭin, share; kōrā, Muṇḍarī hōrā, way, and so forth. It will be noticed that the Kūrkū form is more closely related to Muṇḍarī than to Santalī.

Dental and cerebral sounds are very commonly interchanged. Thus s and sh are very difficult to distinguish. Other specimens commonly write t and d instead of Mr. Drake's t and d, and so forth.

 $\dot{N}g$  often becomes m before b; thus, bang, not; bam-ba, is not.

Nouns.—There are two genders, one denoting animate beings, and the other denoting inanimate objects. The two genders are, however, often confounded.

The natural gender is indicated in the usual way, by means of different words, or by adding words meaning 'male' and 'female' respectively. In  $k\bar{o}n$ - $j\bar{e}$ , daughter;  $b\bar{o}k\bar{o}$ - $j\bar{e}$ , younger sister; and so forth, we have apparently a female suffix  $j\bar{e}$ . Compare Santālī aji-t, his younger sister.

There are three numbers, the singular, the dual, and the plural. Number is only marked in the case of animate nouns. The suffix of the dual is king, and that of the plural  $k\bar{u}$ . In Akola we find  $k\bar{\imath}$  instead of king, and in most specimens there is a tendency to replace the dual by the plural. This state of affairs is due to Aryan influence.

Case.—The cases of the direct and indirect object are often left unmarked. Usually, however, the postposition ken is added; thus, kon-ken, to the son. Instead of ken we also find other forms such as ke, khen, khe, khin, kan, and, in Hoshangabad also, ko. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is a; thus, rangech, hunger; rangej-a, of hunger. According to Mr. Drake  $\bar{a}$  is used instead in such cases where a final k, which is no more sounded, becomes g before the genitive suffix. Thus,  $d\bar{a}g-\bar{a}$ , of water, from  $d\bar{a}$ , Mundari  $d\bar{a}k$ , water.

The suffix  $k\bar{a}$  (in  $t\bar{u}p\bar{o}-k\bar{a}$ , of ghee;  $pop\bar{a}\cdot k\bar{a}$ , of the hole, etc.) is probably Aryan. The genitive suffix is commonly dropped after vowels. Thus,  $ab\bar{a}$ , of the father.

The suffix of the ablative is ten, which is usually added to the genitive; thus, kon-a-ten, from the son. Instead of ten we also find tan and te.

A locative is formed by adding en, or after vowels, n; thus,  $g\tilde{a}w$ -en, in the village; khiti-n, in the field.

The suffix  $t\bar{e}$ , which probably corresponds to Santālī  $t\bar{a}t'$ , is apparently used as a definite article. Thus,  $b\bar{a}$ - $t\bar{e}$ -ken, to the father.

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is effected by putting the compared noun in the ablative. Thus, in kōrā dī kōrā-ten sārkā kā, this road that road-from straight is, this road is straighter than that road.

Numerals.—The numerals are given in the list of words. Higher numbers are counted in twenties; thus, *upūn īsā*, eighty; *mono īsā*, five twenties, hundred. Aryan forms are, however, commonly used instead.

Pronouns.—The following are the personal pronouns:—

			D	UAL	PLURAL.			
Total Cast	1	Singular,	Exclusive.	Inclusive.	Exclusive.	Inclusive		
lst person, nom.		· ing.	ā-ling.	ā-lang.	ā-lē.	ā-bung.		
" gen.		· ingya.	ā-ling-a.	ā-lang-a.	ā-lē(-ya).	ā-bung-a.		
, suffix		· ing.	ling.	lang.	lē.	bung.		
2nd person, nom.	3	. am.		ā-ping.	*	ã-pē.		
" gen.		· am-a·	Market State	ā-ping-a.		ã-pē (-ya).		
, suffix		. mi, am.		ping.	-	pē.		
3rd person, nom.		. dich'.	di-king.	The William	di-kū.	THE THE TAIL		
" gen.		. dij-a.	di-king-a.	A STATE OF THE PARTY.	di-kū.	1		
" suffix		. ech'.	king.	THE DOCK OF STREET	ku.			

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The suffix forms of the personal pronouns are used in order to denote the direct and indirect object with verbs. See below.

The suffix kā can be added to the personal pronouns in order to emphasize; thus,

ing-kā, I myself.

Demonstrative pronouns are ini, this; in-king, these two; in-kū, these: dīch', that (animate being); dī, that (inanimate object); nijā, this very; hujā, that very. Other forms are inhī, this; minī, that, both recorded from Akola. Minī, dual min-king, plural min-kū, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, ād-jen-minī, the lost one; urāg-en-min·kū kūr-kū, house-in men, the men in the house. Instead of minī we often find ītaich' or ech'; thus, bīt'-ken-ītaich', one who has risen; dīch' enen-ech' dān, he here-man was, he was here.

Interrogative pronouns are  $y\bar{e}$ , who?  $ch\bar{o}ch$ , what?  $t\bar{o}n\bar{e}ch$  (animate), and  $t\bar{o}n\bar{e}$  (inanimate), which?  $ch\bar{o}t\bar{o}$ , how much? how many? and so forth.  $\bar{A}m\bar{a}e$ , who? and  $ant\bar{u}ne$ , who? have been recorded from Betul. Indefinite pronouns are formed by adding  $k\bar{a}$  to the interrogative ones; thus,  $t\bar{o}n\bar{e}ch$ - $k\bar{a}$ , someone;  $y\bar{e}$ - $k\bar{a}$ , anybody.

There are no relative pronouns. The various tenses and the nouns of agency are

used instead.

Verbs.—The conjugation of verbs is simpler than in Kherwārī. Thus there are no traces of the categorical a; the direct and the indirect objects are not distinguished, and, in a similar way, the same form is used to denote the passive and middle voices; the number of inflexional bases is more restricted; and the subject of the verb is not indicated by means of pronominal suffixes. On the whole, however, the conjugational system is the same as in Kherwārī, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in *ing tich'-kān-ing* and *ing tā-kān-ing*, I am, *ing* is commonly added as in Kherwārī. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb *tich'-kā* or *tā-kā*, to be; thus, *dī-kū tich'-kā-kū*, they are. According to Mr. Drake such forms are only used in the third person. Other sources also

give forms such as ābung tā-kā-kū, we are.

The direct and indirect objects are usually, but not always, indicated by adding the suffix forms of the personal pronouns. No suffix is added if the object is an inanimate thing. The suffixes are usually dropped in the reduplicated form of the base, and there

is apparently a strong tendency to discard them altogether.

In such forms as end in a vowel a consonant is inserted before suffixes beginning with a vowel. Thus the suffix of the first person singular in such cases becomes ning, and that of the third person nech or dich. Dich is identical with the full form of the pronoun. The initial d is, however, probably due to the existence of an old final t in such tenses, which has been preserved under the influence of the pronoun. The n which is inserted before ing and ech is perhaps also derived from an old t. Compare the tendency stated to exist in Mundari to pronounce the semi-consonants through the nose. It is, however, also possible that the use of n in such cases is due to a confusion between the transitive and intransitive forms of the verb.

A few examples will be sufficient to show how the pronominal suffixes are used in Kūrkū. Compare dīch' tōl-mī-bā, he binds thee; ing tōl-ē-dīch'-bā, I bind him; dīch' ing-

ken töl-kä-n-ing, he bound me; sāhibō ing-ken īnām īw-ä-n-ing dān, the sahib gave me a present; am-a kaurē dīch'-ken ghāl-ech', show him thy shoes, and so forth.

Reduplicated bases are of frequent occurrence. Thus,  $b\bar{\imath}$  and  $b\bar{\imath}$ - $b\bar{\imath}$ , to fill;  $j\bar{o}m$  and ju-jum, to eat;  $k\bar{u}l$  and ku-kul, to send;  $b\bar{\imath}t'$  and bi-bit', to rise.

The use of the infix p in order to form reciprocal bases is less common than in Kherwārī; thus,  $\bar{a}rang$ , to abuse;  $\bar{a}-pa-rang$ , to quarrel.

Causative bases are formed by prefixing  $\bar{a}$  or by suffixing  $k\bar{\imath}$ . Thus,  $n\bar{u}$ , to drink;  $\bar{a}nn\bar{u}$ , to give to drink;  $b\bar{\imath}t'$ , to rise; bit'- $k\bar{\imath}$ , to raise.

A transitive force is usually also attached to the  $\bar{e}$  which is often added to the original base; thus,  $\bar{o}l$  and  $\bar{o}l\bar{e}$ , to write. Compare, however,  $b\bar{\iota}t'$  and  $b\bar{\iota}d-\bar{e}$ , to rise;  $h\bar{e}$  and  $hej\bar{a}$ , to come, and so forth.

Inflexional bases.—The various inflexional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical a exists to show that such forms are used in the function of a verb.

Future and indefinite present.—The simple base is used as a kind of subjunctive. Thus, dīch' bīt', he may, or should, rise; dīch' shene, he may go. A suffix bā is usually added in order to form a present or future base. Thus, dīch' bīd-bā, dīch' bīd-ē-bā, dīch' bi-bid-bā, he rises, he will rise. In Hoshangabad we find wā, ō, or wō instead. Thus, bhanē-wō, I shall say; kumā-ō, I shall strike; dōd-ō, he sees, and so forth,

Past time.—As in Kherwārī, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with k, and the third beginning with l. The l-suffix only occurs in forms such as  $\bar{o}$ -len,  $\bar{o}$ - $l\ddot{a}$ , went;  $s\ddot{a}$ - $l\ddot{a}$ , brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the k-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with e or ye, instead of which some specimens have ya. Jen is sometimes substituted for yen, especially after consonants, Thus, sod-yen and sod-jen, fallen.

The past suffixes have one form ending in en, which is used with an intransitive or passive sense, and another form ending in  $\ddot{a}$ , which corresponds to Kherwārī et, and is used with an active or transitive meaning. It has already been remarked that an n is added to  $\ddot{a}$  before suffixes beginning with vowels. Compare  $d\bar{a}ch$   $g\bar{o}$ -en, he died;  $d\bar{a}$  awal-yen, it was good;  $d\bar{a}ch$   $t\bar{o}l$ -yen, he was bound;  $d\bar{a}ch$  bid-jen, he rose; ing  $g\bar{o}$ - $\ddot{a}$ - $k\bar{u}$ , I killed them;  $d\bar{a}ch$   $b\bar{i}$ - $\ddot{a}$ -n-ing, he forsook me;  $d\bar{a}ch$   $b\bar{i}$ -ken, he rose;  $d\bar{a}ch$   $t\bar{o}l$ - $k\ddot{a}$ -ping, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find kin, kan, khen, khan instead of ken, and so forth. Compare also dij-ā tī tōl-ē-khō, his hands we bound, in the third specimen.

Compound tenses are formed by combining the inflexional bases with auxiliaries. The most common auxiliary is  $tich'-k\bar{a}$  or  $t\bar{a}-k\bar{a}$ , is. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of

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the copula is  $k\bar{a}$ , past  $d\bar{a}n$ ; compare Santālī kan, is, Asurī  $\bar{\imath}$ - $d\bar{a}n$ , is, and so forth. Other auxiliaries are sen, which is used like  $k\bar{a}$ , and lap-ken or lap-jen, began. Thus,  $d\bar{\imath}ch$ '  $b\bar{\imath}t$ '-ken  $k\bar{a}$ , he has risen;  $d\bar{\imath}ch$ ' bibit'- $d\bar{a}n$ , he was rising;  $d\bar{\imath}ch$ '  $d\bar{a}n$ -sen, he has been;  $d\bar{\imath}ch$ '  $b\bar{\imath}t$ '-lap-ken, he is rising. Instead of  $d\bar{a}n$  we sometimes find  $j\bar{a}$ ; thus,  $g\bar{o}$ -yan- $j\bar{a}$ , had died.

The various bases are also used as imperatives; thus,  $b\bar{\imath}t'$ ,  $b\bar{\imath}d-\bar{e}$ , bibit', rise;  $toly\bar{u}$ , be bound;  $t\bar{o}l-k\bar{\imath}$ , bind;  $\bar{\imath}-l\bar{e}$ , give, and so forth. The suffix  $\bar{e}$  is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs,  $k\bar{\imath}$  is preferred.

The negative imperative is formed by prefixing bakī to the base; thus, bakī totol, do not bind.

The negative particle is bang or hē-bang, which sometimes precedes and sometimes follows the principal verb. Thus, dīch' bang tōl, he does not bind; dīch' bang tōl-dān, he was not binding. Bang can, of course, be inflected as a verb; thus, dī awal bang-ū, that is not good; bang-en, was not; awal-yen bang or awal bang-yen, it was not good, and so forth. In the past tense, however, it is more common to add dun to the base; thus, dīch' bang bīt'-ken or dīch' bīt'-dun, he did not rise.

For further details the student is referred to Mr. Drake's grammar and to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Ellichpur for which I am indebted to the Rev. J. Drake. The second is a short tale in the Kūrkū dialect of Nimar; the third is the deposition of a witness, forwarded from Akola, and the fourth is a short tale from Hoshangabad. The fourth specimen is rather corrupt. A list of Standard Words and Phrases from Amraoti will be found below on pp. 242 and ff. It did not originally contain all the forms printed below. The missing ones have been supplied from other lists, and they have been printed within parentheses.

[ No. 35.]

# MUNDA FAMILY.

KŪRKŪ.

### SPECIMEN I.

(Rev. John Drake, 1897.)

(DISTRICT ELLICHPUR.)

Do shanī-ītaich' hej-a bā-tē-ken Miā kōrō-ken bāriā kōn-king dān. were. And younger-the own father-his-to-One man-to two 80n8 māndī-wä-n-ech', 'abā, māl-a ātā ing-ya daū-ba, dī ing-ken îlē.' said-to-him, 'father, property-of share my shall-be, that me-to give." Dich' hej-a māl kāting-kā. Ghōnōch' din dā-dun tē shanī kon own property divided. HeMany days became-not then young son gölä-kä, dö kālang-kā dēsh-ön ö-len. Dö dēn hej-a all-whatever gathered, and distant country-in went. And there own property būrā Dō dīch' shabō shīā-kägāten, dī chāl-ten bid-kä. dēsh-ön evil behaviour-in squandered. And he all spent-from, that country-in kād kāl bōchō-en, dō dīj-en kamtiyū endā-en. Dō dī heavy famine befell, and him-in to-starve began. And that country-of thār-ītaij-a mēran dīch' milāting-yū ō-len; dō dīch' hej-a he to-be-joined went; and he one dweller-of near own field-in sukarī-kū-ken gugupī antin dīch'-ken kūl-kā-n-ech'. Dō sukarī-kū jujum tending for sent. And swine swine . him takū dān; dō dīch'-ken yē-kā sālī-ten dīch' lājō bībī dan, di were, those husks-from he belly to-fill wishing was; and him-to anyone īw-ech' bang dan. Dich' usar-en, ma-khan dich' mhen-en, 'ingya He became-sensible, then he said; giving-him not was. 'my abā mērā chōtō bhagiya-kū-ken kē āṭā ghatā-ū-bā, dō sarāē-yū father near how-many servants-to enough bread is-got, and to-be-saved so-much ghatā-ū-bā, dō ing rangej-a mār gujū lap-ken. Ing bid-bā, and I hunger-of on-account dying am. I shall-arise, and abā mēran shene-bā, dō dīch'-ken māndī-wech'-bā, "abā, agāsō samman father-of near shall-go, and him-to shall-say-to-him, "father, heaven before do am-a samman ing pāpo dā-kā. Do sutu-ken am-a kon māndiyū And hereafter thy and thee-of before I sin did. son to-be-called lēkān ing bang-u. Ing-ken am-a mīā bhagiya lēkān dōk-ing."' Dō dīch' worthy I not-am. Me thy one servant like keep-me."' And he bid-jen, dō bā-tē mēran kē-en. Mētin dīch' kādilin dān, dī khendōn arose, and father-his near But he went. far was, that

dīj-a bā-tē dīch'-ken dō-kā-n-ech'; dō līrābārā-en, dō sarub-jen, dō ran, saw-him; and pitied, and him his father kōirīn gāti-en, dō ṭōṭō ī-lā. Dō kōn-tē dīch'-ken māndī-wä-n-ech', 'abā, neck-on fell, and kiss gave. And son-the him-to said-to-him, 'father, am-en dug-ûg-en pāpō dā-kā, dō am-a kōn-tē ing agaso samman do I heaven before and thee-with presence-in sin did, and thy son māndi-yū lēkān ing sutūken bang-ū.' Mētin bā-tē hej-a bhagiya-kū-ken to-be-called worthy I henceforth not-am.' But father-the own servants-to sālī, dō dīch'-ken ugūr-kī, dō māndī-wā-kū, 'awal-ten awal lījā put, and his said-to-them, 'good-from good cloth bring, and him-on mūndī uri-kī, dō dīj-a nāṅgān kaurē uri-kī. Dō ābuṅg jujum put. And we shall-eat and his feet-on shoes put, hand-on ring dīch' ād-jen aiya-kū; inī ingya kon gō-en dān, dō ētā jītā-en; and make-merry; this my son dead was, and again became-alive; he dān, dō ghatā-en.' Dō dī-kū aiyā-ũ lap-ken. was, and was-found.' And they merry-making were.

Mētin dīj-a kād kōn khitin-ech' dān. Dō dīch' hejā lap-ken, dō ūrā his big son field-in-man was. And he coming was, and house mēran hādīr-ū lap-ken, dī khendōn dīch' bājā-sādī dō chusun āñjum-kā. music and dancing he was, that time near arriving Do bhagiya-ku mī-kar-ken dīch' kon-yan-ech' do kokomara-en, 'ini mandī this matter called-him and asked, he And servants-of one-man choch'?' Do dich' dich'-ken mandi-wa-n-ech', 'am-a bōkō-tē hē-en; said-to-him, 'thy younger-brother-the came; him-to he what?' And do dich' awal-sajā-ten ghatā-en, ini lagin am-a bā-tē bhānā i-kä.' Do good-well was-found, this for thy father-the feast gave.' And dīch' khijū-en, dō tālān shenē tak-ū dun dān. Inī bārā dīj-a he got-angry, and inside go wishing not-being was. This for his father-the dīch' Dō māndī-īrā-dōnē do dich'-ken binti-kä-n-ech'. dārūm-en hē-en, he said-back-having And entreated-him. him came, and outside bā-tē-ken māndī-wā-n-ech', 'dōgē, ētō ōrōsō-ten am-a kāmō ing dāē-lap-ken, 'see, so-many years-from thy work I doing-was, father-the-to said-to-him, Mētin ingya kibilī-kū do am-a hukum ing tone-ka khendon dēj-dun. friends time transgressed-not. But my any order and thy lagin am ing-ken mīā shirī kon-ken-tai ī-dun. aiyā-ū gelen ing with I merry-making for thou me-to one goat young-up-to gavest-not. jöf-en, ini am-a kön hē-en, dī-kā Mētin butanī-kū gelen am-a māl thy property wasted, this thy son came, that harlots with But khendon am dīj-a antin bhānā î-kā.' Dō dīch' dīch'-ken māndī-wä-n-ech', said-to-him, time thou his for-sake feast gavest.' And he him-to

kon. am shabō-kā din ing gelen periā-kū lap-ken, dō ing-ya shabō-kā ' son, all days me with staying art, and my all Aiyā-ū dō ārī-yū awal dān. Am-a am-a kā. bōkō-tē gő-en thine 18. To-make-merry and to-be-glad good was. Thy younger-brother dead ētā jītā-en; dō ād-jen dān, dō ghatā-en.' dān, dō was, and again became-alive; and lost was, and was-found.'

# MUNDA FAMILY.

KÜRKÜ.

## SPECIMEN II.

(DISTRICT NIMAR.)

### THE HISTORY OF RAN-JI OF GOGAIPUR.

Ĩ-yã jōmō Ran-jī dī ing Junāpānī Berār-en pēdāken dān. Ing ĩ-yã umar bāng My name Ran-jī and I Junāpānī Berar-in born was. I my age not hādē. Mēţen ing-khen yādu-n ṭākhā, ĩ-yã ābā ing-khen miyã hēpā-n māṇdī-dān, know. But me-to memory-in is, my father me-to one time-at said, ing khat baṇdoko munoy ōrsō ṭāwen dāken-dān.

I big mutiny five years behind born-was.

Dīkhen-do ing gal orso dān, ĩ-yã ābā ing-khê ĩ-yã bārī sānī boko-kū, When I ten years was, my father me my two small younger-brothers, aphai sānī bōkō-jāi-kū dī ĩ-yã māy bāynē-dō gō-en. Ālē āyambālā miyã three small younger-sisters and my mother leaving died. Our ancestral one sanī-sang tīchā khētī dan. Mēten inhī ī-yā aba miyā bohra ī-yā khāt dada biyaba small plot land was. But this my father one Bohrā my big brother marriage antin, di î-va göjüg-ā bārī sāl sutū mērī-n gō-en, rupyā kolāwen hōtā. ābā for, he my father (-of) death-of two years before cholera-in died, money raising for girwā dō-khē-dān. Bā gō-en-lā-kā bohrā jhattō karjō pār mortgage done-had. Father died-after Bohrā immediate debt payment demanded. Î-vã mây karjo adgiyo layko bāng, ethā khētī kāmāy layko bāng dān; dī-My mother debt paying able not, and cultivation doing able not was; thereghalyā dīj dī-khen khētī uwā-sākhnē. Mēţen ālē palāţiyā lāykō bāng-en. Bhāgiyā fore she him-to field to-take-allowed. But we support able not-were. Service do jojomā ghaṭaijā aṇṭin gaw babāy bocho-ken. Pahilā ālē Kēkrā jumo gaw-en and food-of getting for village to-leave fell. First we Kekra named village-in bastī-ken. Dēn ing dō ĩ-yã māy miyã gaulī thām-en bhāgiyā dō-en, ēthā resided. There I and my mother one Gowli with servants became, then dhin-țen ălē posăng endă-en. Î-yã māliko (aphai îsā gal) bitkhil so we to-support began. My master (-of) three-scores-ten she-buffaloes were; dīj-ā dēkhrēkhō ĩ-yã kāmō dān. their tending my duty was.

En-en adrūg-ā bārī sāl bāţon ālē-lēn khat phijīţō dā-en. Ĩ-yã bārī

Here arriving-of two years after us-upon big misfortune became. My two

bōkō-king miyã mahinā ţālān gō-en, ēţhā mēţen ālē dī-kū

younger-brothers-they-two one month within died, and then we them(-of)

bakhērān dān, ĩ-yã sab-kō-ţen sānī bōkō-jāi-ken kōrō-jujum kula miyã din mourning-in were, my all-from small younger-sister man-eating tiger one day ţulliyenē-do sāynē. Pī-ghalyā dī gãw kharābō men-do ālē phōran babāy carrying-away was. Therefore that village bad saying we at-once to-leave ṭakkō-ken. Mēţen ālē inhĩ gãw-en hai-en, dē-ţen āyē ṭhārwā. decided. Then we this village-in came, where now live.

# FREE TRANSLATION OF THE FOREGOING.

My name is Ran-ji, and I was born in Junapani in Berar. I do not know my age, but I remember my father telling me that I was born five years after the great mutiny. My father died when I was ten years old, leaving me, two younger brothers, three younger sisters, and my mother. We had inherited a small plot of land, but this had been mortgaged by my father to a Bohrā in order to raise money for my eldest brother's marriage. He died of cholera two years before my father. The Bohrā demanded immediate payment of the debt after my father's death. My mother was neither able to pay nor to carry on the cultivation, and therefore she allowed him to take the land. We were now left without any means of subsistence, and we had to leave the village in search of employment and food. We at first settled in a village called Kekra, where I and my mother got employment under a Gowli, and were thus able to support ourselves. My master had seventy buffaloss, and it was my duty to tend them. Two years after our arrival there a great misfortune befell us. My two younger brothers died within the interval of a month, and while we were still mourning for their loss, a man-eating tiger one day carried off my youngest sister. We therefore thought that the place was unlucky and decided to leave it at once. We next went to the village where we are at present residing.

[ No. 37.]

# MUNDA FAMILY.

KURKU.

### SPECIMEN III.

(DISTRICT AKOLA.)

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#### DEPOSITION OF A WITNESS.

Imān-ten ing māṇḍī-bā kī andājon pandharā din dā-yen, Sukar-wārā rātō, that about fifteen days became, Friday say pār rātō andājon ĩ-yā japāy ing-khē ing japāy bārī jāpini-kī gitī-ken. Bārī I wife two children Two watches night about my wife slept. jyāṭṭā-yan māṇḍī-āndā-ken kī, 'urāgā tälä-n thada-bhogana sadi-ken. Mēten saying-was that, 'house-of middle-in vessels sounded. And. awaked koro chālā ānjimū-bā; dikān-tīn bid-ē.' Inkā-anti ing bid-jen; dhipī angan mon-(of) sound is-heard; therefore get-up.' Thereupon I arose; wall towards ing do-khē, ma-khan in-khē popā do-khen. Inkā-anti i-yen iphin ki me-to hole appeared. Then me-in was-thought that I then tone-kegare hē-en. Urag-a urāg-ā tālā-n phadī-kē, urā house-of middle-in someone came. House-of middle-in broke, house diwā bāng-dā. I-yā bindilā ītān āngār-pētī tākhā-dān. Dētokā ökhat-on āngār-pētī lamp not-was. My bed under match-box placed-was. That time-at match-box wat-khē no lāp-khē. Inī chor dhipī popā-khē mērā sēnē-āndā-ken, ī-yā najar dij-en took-out and lighted. This thief wall hole-to near to-go-began, my sight that-in ölen, dö ing di-khē uthā-yene di-yā tī uthāe; ing māndī-on-ē(ch'), 'chōr went, and I him cought-having his hand caught; I said-to-him, 'thief ām togām sene-bā?' Di-gon ĩ-yā khúp tāpān dā-yen. Ing urag-ātēn hākwā thou where goest?' Him-with my heavy wrestling became. I house-from shouts do Vithobā dikkū hē-en. Dētog-en ĩ-yā jāpāy diwa dā-yen. Sītārām Then and Vithoba those came. my wife lamp made. Sītārām tālā-n sakadī kölā-khē; ĩni kôrô urāg-ā tālā-n urāg-ā house-of midule-in chain unfastened; these men house-of middle-in hē-en. Mē-ten iyen hē-en, ini chōr-ā mērā-n dō-khē; jör came, this thief-of five me-in strength near 8a10; Then came. Dī ĩ-yā khando wat-ken. Dī khando aphē rupyā molā tākhā-dān. Those pieces three rupees worth were. Those mine pieces came-out. tākhā-dān; jāpāy-ā gāthī-n-kē tākhā. Di gāthī jātī mērā khubdī mērā wife-of bundle-in is. That bundle mill near near were; āph-kör dij-ā tī jādā māl sen-dun. Ālē Inē-ten dō-ken. We three-men his hand This-from more property went-not. was-put. 2 4 2

tole-kho. Detogen petel-a mera-n sa-ya-n-e(ch'). Meten di māṇdī Pētēl-khē Then Patel-of near brought-him. bound. Then that tale ghāl-len-ē. Mēten pētēl chaukīdār-ā ți-n chor-khē i-khin-ē(ch'). Bidi-phajer Then Patel Chaukidar-of hand-in told. thief gave-him. Morning-time polis Bārśī-Tākalī idi-khēn-ē(ch'). tonē-kā stěšan-en Chōr gaw-a dij-ā station-in Barsi-Takli sent-him. police Thief which village-of his jumu ing bāng dhādē. Dī ālē gāw-ā bāng. Diwa lā-lāb-ā āntin āngār-kādī not know. He our village-of not. Lamp lighting for wot-khen. Di-khento popā-kā mērā-n chōr dō-ken. Di-āntin diwā ing lāb-du-kā. rubbed. That-time hole-of near thief saw. Therefore lamp I lighted-not. Dhip-ten popā-ten körö badā muskul-ten ōt-bā. Kachērī-n sā-lē Wall-from hole-from man great difficulty-from comes-out. Court-in brought khilā dī khilā-ten dhīpī-khē popā-khē. Dī îyen popā-kā mērā-n andhuli spike that spike-with wall-to hole-made. That me-to hole-of near bath jagā-n ghatā-ken. room-in found-was.

### FREE TRANSLATION OF THE FOREGOING.

I declare upon my oath, that on a Friday night, about a fortnight ago, I was sleeping with my wife and my two children. About midnight my wife roused me and said that she heard a sound of jars in the house, and that she also heard a man moving about. She therefore asked me to get up. I did so and looked at the wall. I saw a hole and concluded that some one had broken into the house. There was no lamp burning, and I therefore took a match-box from under my bed and lighted a match. I saw this thief close to the hole and I seized his hand and asked what he was about. He began to struggle with me and I raised a cry. Then Sītārām and Vithōbā came. My wife had now lighted the lamp and unfastened the chain of the door, and the men entered. I got courage and examined the thief. I found five pieces of cloth, worth three rupees. They belong to me, and had been kept in a bundle belonging to my wife, in a pot near the flour mill. I did not find anything more. We three bound his hands and brought him to the Patel, and informed him of the matter. He handed the thief over to the Chaukidar, and the following morning he was sent to the police station at Barsi Takli. I do not know the thief's name and village. He is not of our village. I rubbed a match in order to light the lamp, and then I saw the thief. I did not, therefore, light the lamp. The hole in the wall had been made with the iron spike which has been produced in court. I found it in the bath-room near the hole.

[ No. 38.]

# MUNDA FAMILY.

KÜRKÜ.

### SPECIMEN IV.

(DISTRICT HOSHANGABAD.)

#### THE KING AND THE FOUR PRISONERS.

Miyā din rājā jahal-khānā dōdō ō-lan, Uphon kor-kū kāmā ō-lan. One day king prison seeing went. Four men work-on went. Raja ētā sāmhnē tigan-kanē an kumorā-baj-jā, 'kēwdā chōj-ā ō-lan ?' King them before-himself placed and asking-is, 'prison what-for went?' māndī, 'mahārāj, khōt kām dai-dun. Miva kaidī Kūr-kū lawar evil deed did-not. One prisoner said, " Sir, Men false witness ing-khē pasāting-nī.' Bār-pā bhartiga an kaidī māndī-wā, 'adāwa-tan Second prisoner entangled.' bore and me enmity-from says, kaidō wachō-khanē.' Aphyā kaidī māṇdī-wā, 'ing dusaryā badlyā Third prisoner says, · I other-of instead was-caught.' prison came.' Aph kor-kū chhuttī arā-kē-kū. Rājā aph kor-kū jawāb i-dun, leave wanted-they. King three men answer gave-not, and fourth kumorā-achhur-en, 'am chōya ō-lan kaidam? Kaidi mandi-kan, 'apnā to-ask-turned, 'thou why wentest prison?' Prisoner said, 'your chadya rupya thela churuw-en.' Rājā jahal-darogā hukm wāynē, inī-chā vērī new money purse stole.' King jailor order gave, his handouffs Jhūthā māṇdī-dun-ē ētā pāp badāting-nū.' mākī-arā-kē. -leave-set-free. False said-not then fault increased-not.'

#### FREE TRANSLATION OF THE FOREGOING.

One day a king went to see the prison, and he saw four men going to work. He had them put before him and asked them why they had come into prison. The first said, 'I have not committed any fault, I was sentenced on false evidence.' The second said 'I came into prison through the intrigues of my enemies.' The third said, 'I was caught for another,' All the three wanted to be set free. The king did not return any answer, but asked the fourth why he had come into prison. He said that he had stolen his purse of money. The king then ordered the jailor to release him, because he had not increased his fault by telling lies.

### MUWAST DIALECT.

A considerable number of the Kūrkūs of Chhindwara have been returned under the head of Muwāsī. There are also Muwāsīs in Hoshangabad, where they live in the Nerbudda valley about Bairi and Punghat. The Hoshangabad Muwāsīs have given up their native tongue and claim to be Rajputs. In Chhindwara, on the other hand, they speak Kūrkū. The number of speakers as estimated for this Survey was 4,000. At the last Census, of 1901, 6,412 speakers were returned.

The Muwasi dialect is almost identical with ordinary Kürkü. The vocabulary sometimes differs, and the Aryan element is stronger than in the purest Kürkü. In most other respects, however, the dialect is the same.

The tendency to cerebralise dental sounds does not appear to exist. Compare di, he;  $d\bar{a}$ -khe, did.

An a is commonly used in suffixes where most Kūrkū dialects have e. Thus, māltan, from the property; din-an, in a day; do-wan, saw. The same is also the case in the Kūrkū of Hoshangabad. There are no traces of the semi-consonants in the specimen. Compare however writings such as chōi, i.e. chōch', what? goi and gōjō, to die, etc.

The inflexion of nouns and pronouns is mainly regular. The plural is, however, very commonly used instead of the dual, and we even find  $b\bar{a}r-k\bar{u}$ , two. Forms such as  $b\bar{a}-san$ , to the father, are due to Aryan influence.  $Abu-\bar{a}$ , his, is perhaps derived from  $\bar{a}pn\bar{a}$ .  $\bar{A}p\bar{e}$ , you, is also used in the meaning of 'thou' and 'thou and he.'

The conjugation of verbs is almost the same as in the Kūrkū of Hoshangabad. The suffix of the present and future is  $w\bar{a}$ . It is apparently also used in the past tense; thus,  $m\bar{a}ndi\text{-}w\bar{a}$ , said. This form is, however, identical with  $m\bar{a}ndi\text{-}wan$ , said.

The verb substantive is  $k\bar{a}$ , past dan. The form  $takh\bar{a}ne$ , is, should be compared with Santālī  $tah\bar{a}$ -kan-a, was.

The only point in which Muwāsī really differs from Kūrkū is in the formation of the negative verb. Forms such as ban-khāne, I am not, are also found in ordinary Kūrkū. In most cases, however, the negative verb is formed by adding len-kā or lan-kā to the base. Thus, i-len-kā, gavest not; se-lan-kā, did not go. It seems probable that the len of len-kā is the Dravidian negative illa, to which the verb substantive kā is added. If this explanation is the right one, we can perhaps infer that Kūrkū dun is also a Dravidian loan. Compare Kōlāmī tōten, and todī in the Dravidian Bhīlī of Berar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

# MUNDA FAMILY.

#### KÜRKÜ.

### Muwasi Dialect.

(DISTRICT CHHINDWARA.)

Miya dhoke bari ganda da-ken. Nand-tan dî săni gandā abu-ā Them-from that small 80n 80118 were. One man-of two illī.' ĩ-yā āṭā ta-khāne, in-khan bā-san māndi-wā, 'he māl-tan bā, 'O father, property-from my share is, father-to said. kāthiń-khē. Thörēkā din-an sānī Mē-tan dī kōrō dī-khū-kan abu-ā māl days-in small property divided. Few his them-to Then that man judā-yan no dusrā des-khen lā-yan, no dēn gandā abu-ā sab māl all property collected and other country-to went, and there he barbād dā-khe. Mē-tan dī sab kuchh chāl-tan kharab Then he all whatever made. behaviour-with wasted evil his property dēsun barā kāl bachō-kan, nō dī kangali-yan barbād dā-khe mē-tan dī and he wretched-became fell, wasted made then that country-in big famine kõr-kũ mērān dumā-aṭaiy-yan, nō di kōrō dī-khan abu-ā dēsun and he that country-in men near to-stay-began, and that man kheti-n sukarī chā-chārā kul-khe. Dī kōrō khūb rangai-yan kī sukrī chārā That man much hungered that swine food field-in swine to-feed sent. jojumuā-nāyane tiyār huā. Mē-tan dī kōrō-kan iyē-kā jojum-ā-nāyane ī-len-kā. And that man-to anyone eating-for eating-for ready was. Mē-tan dī abu-ā hōsan haiy-yan nō māndi-wā, 'ĩ-yā bā-tē mērān iddā körö And he his sense-in came and said, 'my father near how-many men dī-kū-khan achhā-tarahāse āṭā ghatā-wā, nō ing rangai-tan ta-khāne ki bread is-got, and I hunger-from enough them-to that gōjō-uṭaiyan.' Nō dī abu-ā manan māndi-wā ki, 'ing ĩ-yā bā-tē mērān sene-wā And he his mind-in said that, I my father near shall-go no māndi-wā ki, "hē bā, ām-ā samman no Parmesur samman āpē bār-kū-kā and shall-soy that, "O father, thee-of before and God before you tālān ing pāp dā-khe, no ing ām-ā gaṇḍā māndi lāykhū ban-khāne. In-khan did, and I thy son to-say worthy not-am. between I sin miyã majurôn hisab-an dumā-dhā-wā."' No dī iddā māndi-wā abu-ā bā mērān his father near said to-stay-make." 'And he so one servants-of like lā-yan. Mē-tan dī galle atā dan, mē-tan dīyā bā-tē dō-wan nō sarūb-an nō dī mulākāt went. And he very far was, and his father saw and ran and he meeting dī gaṇḍā bā-san māndi-wā ki, 'ing ām-ā samman nō Parmesur made, and that son father-to said that, 'I thee-of before and

samman pāp dā-khe, no ām-ā gaṇḍā māndi lāykhū ban-khāne.' Mē-tan bā abu-ā before sin did, and thy son to-say worthy not-am.' And father his naukaron-tan māndi-wā ki, 'achhā angā sā-lī no di-khan uri-kē. Chhallā diyā servants-to said that, 'good robe bring and him-to put. ti-yan uri-kë no diya jangan penhai uri-kë. An-then achhi-tarah-së jojumua no hand-on put and his foot-on shoe put. And good-way-in shall-eat and achchī-sukhī-wan. Ĩ-yā gaṇḍā goi-an dan, mētan dī bileri-yan; dī ad-jan dan, well-happy-shall-be. My son dead was, and he alive-became; he lost was, no mē-tan dī ghatā-yan.' No dī-khā bahot khusī-wan. and then he was-found.' And they much happy-were.

Inhī bakhat diyā bare kon-tē khēti-n dan. Mē-tan dī urā mērān hai-wan, This time his big son field-in was. And he house near came, mē-tan di-khan siringā āwāj diyā lutūr-an hai-wan. Diyā miyā naukar-khan him-to music-of sound his ear-in came. His one hākoi nō māndi-wā, 'inī chōi bāt ōy?' Dī naukar māndi-wan ki, 'ām-ā called and said, 'this what matter is?' That servant that, 'thy dādā hai-wan, nō ām-ā bā mējwānī dā-khe, mē-tan dī di-khan small brother came, and thy father feast made, and him changāpan ghatā-wan.' Mē-tan di-khan gussā ā-yin no dī bhītrā se-lan-kā. And him-to anger came and he inside went-not. safe found. Diyā bā-tē bākran haikkan nō di-khan āyal-tan māndi-wā. Mē-tan dī His father outside came and him-to entreaty-with spoke. abu-ā bā-san māndi-wā, 'hē bā, āpē sēwā itnā din dā-yē, nō ām-ā his father-to said, 'O father, thy service so-many days did, and thy hukum uṭāl-lan-kā. Mē-tan āpē miyā sērī pillā in-khan ĩ-yā dōstō songan order broke-not. And you one goat young me-to my friends with huñ jū-nāyane i-lan-kā. Mē-tan āpē dī gaṇḍā hajewā, mē-tan āpē āyal playing-for gavest-not. And your that son comes, then you great mējwānī dā-khe, ki mē-tan āpē sab dhan japāy-kū songan uḍāo-ke.' feast made, that then your all wealth women with squandered.' bā māndiwan ki, 'jo-kuchh ĩ-yā mērān ta-khāne, so Diya ām-ā-kā His father said that, 'whatever my near is, that thine wē. Āmbū-khan inhī bakhat khusī-manāti-an, mē-tin ām-ā dī sānī is. time merry-should-make, that-for Us-to this thy that small dādā goi-an dan, so ghatā-yan; dī ad-jan-dan, so ghatā-yan. brother dead was, he was-found; he lost-was, he found-was.'

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#### NAHĀLĪ.

The Nahāls are mentioned in old documents as hill robbers. According to the Nimar Settlement Report, "Nahal, Bheel, Kolee" is the phrase generally used in old documents for hill plunderers, who are also all included in the term "Mowassee." The Raja of Jeetgurh and Mohkote has a long account in his genealogy of a treacherous massacre by his ancestor, in the time of Akbar, of a whole tribe of these Nahals, in reward for which he got Jeetgurh in Jageer. Indeed they seem to have been inveterate caterans, whom nothing but extermination could put down. They do not now exist as a tribe, but only in scattered families, who are mostly in the position of hereditary village watchmen.

According to the same authority the Nahāls then, in 1870, spoke Kūrkū. It is probable that this is still the case with many Nahāls. Others, however, use a mixed form of speech, which will be dealt with in what follows. This latter dialect is the so-called Nahālī, i.e., the language of the Nahāls. It is spoken by the Nahāls of Nimar, but no information is available as to the number of speakers, the Nahāls having been included under the head of Kūrkū in the local estimates and in the last Census reports.

Nahālī is different from the Nāharī dialect of Kanker, which is a broken Halbī, and also from Naharī, a Bhīl dialect of Nasik and Sargana. Like both, however, it is strongly Aryanised, and probably on its way towards becoming an Aryan form of speech. The base of the dialect is probably a Muṇḍā language of the same kind as Kūrkū. Then there is an admixture of Dravidian, and finally an Aryan superstructure. It is of interest to note that Nahālī is spoken in a part of the country in which remnants of Muṇḍā and Aryan tribes still meet each other. To the north and west we find a continuous chain of dialects, viz., the various Bhīl dialects, which are now Aryan but are spoken by tribes who must have been of the same stock as the Nahāls.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Nahālī have been received from Nimar and will be reproduced below. They are the basis for the remarks which follow, and which do not make any pretension to completeness.

**Nouns.**—There is apparently no grammatical gender and no dual. The usual plural suffix is  $t\bar{a}$ ; thus,  $\bar{a}b\bar{a}$ - $t\bar{a}$ , fathers.

There is apparently great confusion in the use of the various case suffixes.  $K\bar{e}$  or  $k\bar{i}$  apparently corresponds to ken in Kürkü and denotes the dative and the locative. Thus,  $\bar{a}b\bar{a}-k\bar{e}$ , to the father;  $kh\bar{e}t-k\bar{e}$ , in the field.

The suffix kun corresponds to Hindī  $s\bar{e}$ , from, to; thus,  $m\bar{a}l$ -kun, from the property;  $h\bar{a}l$ -kun, to the servants (he said).

The genitive is formed by adding one of the suffixes  $k\bar{e}$ ,  $k\bar{u}$ , n,  $n\bar{e}$ , and  $k\bar{a}$ . Thus,  $m\bar{a}nchu-k\bar{e}$ , of a man;  $\bar{a}b\bar{a}-n$  and  $\bar{a}b\bar{a}-k\bar{u}$ , of the father;  $dhol-k\bar{a}$ , of drums.

The case of the agent is apparently formed by adding n or  $n\bar{e}$ ; thus,  $b\bar{a}churan$ , by the younger;  $\bar{a}b\bar{a}-n\bar{e}$ , by the father. The use of the case of the agent, and the suffixes by means of which it is formed, are distinctly Aryan.

Numerals.—The numerals are given in the list of words. It will be seen that irā, two; moṭho, three; nālo, four, are Dravidian. Bidī, one, perhaps corresponds to

Kherwari mit', one. Compare Khassi wei, wi, one. Sir George Campbell gives bi, one, from the Lakadong Khassi dialect. The remaining numerals are Aryan.

Pronouns.—The pronoun jo, I, is peculiar to the dialect. Ingē, and in, my, seem to be Muṇḍā forms. Nē, thou, on the other hand, is Dravidian. The final mā in hundar-kā-mā, preparedst, on the other hand, looks like the suffixed form of the Muṇḍā pronoun of the second person. Other pronouns are ho, hoytarē, ētarē, he; iṭi, hoiṭi, that; ibnijī, own; nānī and nēnī, who? nānko, what?

Verbs.—The verb substantive is  $k\bar{a}$  as in Kūrkū. In the third person  $tank\bar{e}$  is recorded. It is perhaps the same word as Santālī  $tah\bar{a}$ -kan. The past is given as o, third person  $\bar{e}th\bar{e}$ . In the specimen, however, we find  $t\bar{a}$ , was, were. The distinction between the first and second persons on the one side and the third on the other is probably artificial.

The present tense of finite verbs is formed by adding  $g\bar{a}$ ; thus,  $ugh\bar{a}i\dot{n}-g\bar{a}$ , lives;  $kotte-g\bar{a}$  and  $kotto-g\bar{a}$ , strikes. Instead of  $g\bar{a}$  we also find  $k\bar{a}$ ; thus,  $j\bar{e}r\bar{e}-k\bar{a}$ , it is got. Compare also  $tan-k\bar{e}$ , he is. Compare Kūrkū  $k\bar{a}$ , is.

A present definite is formed by adding  $k\bar{a}din\bar{\imath}$  or  $k\bar{e}din\bar{\imath}$ ; thus,  $kotto-k\bar{a}din\bar{\imath}$ , I am beating;  $char\bar{a}w-k\bar{e}din\bar{\imath}$ , he is grazing. This form is, however, also used as a past; thus,  $chain-k\bar{e}din\bar{\imath}$ , they made merry.

The future seems to be identical with the present. The suffix  $g\bar{a}$  or  $k\bar{a}$  also occurs as  $g\bar{e}n$  or  $k\bar{e}n$ . Thus,  $\bar{e}r$ - $g\bar{a}$ , I shall go; kotto- $k\bar{e}n$ - $k\bar{a}$  and kohatu- $k\bar{e}n$ , will strike;  $t\bar{e}$ - $\bar{e}k\bar{e}n$ , we shall eat;  $ug\bar{a}i\bar{n}$ - $g\bar{e}n$ , we shall become. Note also  $k\bar{a}yn\bar{e}k\bar{e}$ , I shall say.

The past time is expressed by means of several suffixes. In the case of transitive verbs there is a tendency to introduce the passive or impersonal construction usual in Aryan languages. Thus, hoytarē-n dhan-māl aṭāyā, him-by property was divided. The suffix yā in kamāyā, was done; aṭāyā, was divided, is perhaps also Aryan.

The most common suffixes of past time are as follows :-

E or  $\bar{\imath}$  is used in forms such as  $t\bar{e}$ - $\bar{e}$ , ate;  $p\bar{a}t$ - $\bar{\imath}$ , came;  $m\bar{a}nd\bar{\imath}$ , said. It is apparently identical with Kūrkū  $\ddot{a}$ , en. If this suffix originally ended in n, it is perhaps identical with nu or  $n\bar{\imath}$  in  $k\bar{a}i$ -nu,  $k\bar{a}i$ - $n\bar{\imath}$ , said. Compare the common n suffix in Bhīlī and Khāndēśī.

A suffix jan or  $j\bar{a}$  occurs in  $na\bar{n}$ - $g\bar{a}y$ -jan, he became destitute;  $khij\bar{i}$ - $j\bar{a}$ , he got angry, and so forth. It seems to have a passive or intransitive force. Compare Kūrkū en, jen and jan, Muṇḍārī jan and yan.

A k suffix is used in forms such as uḍātin-kā, spent; char-kē, came; tok-kī, kissed. Similar forms are common in Kūrkū and other Muṇḍā dialects.

Other forms with the meaning of a past tense are  $t\bar{e}$ -gadā, they were eating;  $harp\bar{i}$ -dā, he was lost;  $t\bar{a}kog\bar{a}$ - $t\bar{a}$ , he was filling;  $bettir\bar{i}$ , he had died;  $\bar{a}dir\bar{i}$ , he reached;  $gh\bar{a}t\bar{a}j\bar{e}r\bar{a}$ , he was found;  $kottoj\bar{e}r\bar{e}$ , I had beaten, and so forth. Note also  $hund\bar{a}r$ - $k\bar{a}$ - $m\bar{a}$ , preparedst.

The imperative is formed by adding the suffixes  $\bar{e}$  or  $k\bar{e}$ ; thus,  $\bar{e}r$ - $\bar{e}$ , go;  $b\bar{e}$ - $k\bar{e}$ , give.  $P\bar{e}h\bar{e}n\bar{a}tin$ - $k\bar{a}$ , put on, looks like a future. Note the reduplicated form  $b\bar{e}$ - $b\bar{e}$ , give.

The various tenses are apparently also used as participles. Compare gōlāya, having collected; hērē, spending; chēr-gē, running; pāt-kēdinī, while coming; beī-kē, having arisen (Santālī beret'-ka-tä); udātin-kā-mā, when he had spent, and so forth.

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Verbal nouns are chain-kā, to make merry; chādāk-kē, in order to tend; māndī-ang, to say.

The negative particles are bē, bēṭā, bēṭē, and hōṭē; thus, bēko, no; bēṭā-bē, did not give; bēṭē-hēlē, I am not; hōṭē-jīrē, did not pass. In nānkatarhōtbē, didst not give, the negative particle is probably hōt, and nānkatar perhaps means 'any even.'

The preceding remarks will have shown the peculiar character of the dialect. It gives the impression of a mechanical mixture of Muṇḍā, Dravidian, and Aryan elements. The same impression is left by the vocabulary which contains words belonging to all three families, and also some which cannot with certainty be identified.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 242 and ff. Both have been printed as I have got them.

0.43

[No. 40.]

# MUNDA FAMILY.

NAHĀLĪ DIALECT.

(DISTRICT NIMAR.)

Hoytarē-tā-kun bāchura-n Bidi mānchu-kī īr lānā tā. One man-to two sons were. Them-from the-younger-by father-to . ingē hichchā indē mā.' māl-kun Bhātē 'vē ābā, kāynū. awal share me-to it-was-said, 'O father, good property-from my give.' Then dhan-māl Ghanē din hote-jire hoytaren hoytarē hinge atāvā. Many days him-by them his wealth was-divided. became-not dēch-kī bhāgā yēdē, hātikoyērī bāchē-gitā sab dhan-māl-na golāya property having-collected distant country-to went, there young-son all hērē ibnijē dhan udātinkā. hoytarên andphand-kî din Bhātē him-by spending his-own property was-spent. Then riotously days itī kāl charkē, hoytarē hoytaren sab udātinkā-mā dēch-kē nangāvhim-by all spent-in that country-in famine came, he destitutejān. Bhātē ho hoiti dēch-kē mäntäminär-kē bidi mänchu-kē awār-kē country-in inhabitants-in became. Then he that one man-of house-in pūrī. khēt-kī chogumță chādāk-kē Itan ugāyangā. Hoytarē jogomta grazing-for swine sent. Which lived. He field-in swine chhēngā-kē ēngē pōpō āgan-kā tēgadā ētlān tākogātā. Etaren his belly fire to-satisfy-wanted. those husks-with eating-were Him-to 'ēngē bētābē. Bhātē ētarē-kē akal pāti do ētarē kāinī. nānikā nanka sense came and he anyone anything not-gave. Then him-to said. hāl-kun popo-chēn ghanē chhokdan jērē-kā, ghane jo chāt-kū father-of many servants-to belly-from much food got-is, I bēto-gā. Jo bēī-kē ēngē ābā-thā-kē er-gā ētarē-kē kāynēkē, "ē I arisen-having my father-near shall-go him-to shall-say, "O father, die. Bhagwan-bihot-chhago në sāmnē pāp-karm kamāyā. ābā nē God-against and father before me-by sinwas-done. pālīśorongā māṇdī-rang jāgā bēṭē hēlē. Jo nē bhāgyārango-kī bidī okībē." am. Me thy servants-among one consider." say-to worthy not ērkēdinē. Hoytarē Bhàtē bī ētarē ēngā ābā-thākē dhāwā-kidā ētarē went. Then arising he his father-near He far-was his arāyē-ku kiwu pāddī, chērgē ērīdkā tui do tokkī. father-by having-been pity was-felt, having-run went embraced and kissed. ābā, jo Bhagwan-bihot-chhago do Lānā hoytarēn māndī, 'ē sāmnē said. 'O father, I God-against and father before pāp-karm kamāyā. Bhāţē jo nē pālīśorongā māṇdī-rang jāgā bētē-hēlē. sin did. Then I thy 80n to-say worthy not-am.

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naukar-hungo kāinī, 'sabī-kun awalkā kuprā phēr-kē Do apnā ābā said, 'all-from cloth taking-out servants-to good his And father khudī-nē khāwdē urībē. ētarēn bāko-kē mundi do ·ētarē-kē pēhēnā-tinkā, hand-on ring and feet-on shoes put. his him-to dress, bēttīrī jīwatā, harpīdā Inge pālichho majā ugāingēn. Jo tēēkēn 80n dead-was lives, lost-was My We will-eat merry will-be. ghātājīrā.' Bhātē hoytarē chain-kedinī. merry made. Then they found-is.'

ādirī hovtarē Pāt-kēdinī āwār-barī Etaren bhaga beta khet-ki tā. reached he Coming house-to elder son field-in was. His bhāngyāmijār-kū chiknī. Etaren ētarē chālang dhol-kā do chanānā servants-of heard. Him-by his sound and dance-of -drums-of 'nān-kādinī?' Hoytarē kādinī, 'nēn bichāwē, bidarī-nā mirā-kī ulāchhī was-called asked, 'what-is-going-on?' He one-to near pātī, nēn ābā-rē awal-kā chhokdā hundārē, itarē-kē awalkā dāyarē prepared, him good younger-brother came, thy father food good ābā Itarē-ghāljā ētarē awalijā.' Etarē khijījā bhītar-kē bētē hēdjā. his went. Therefore father inside not found.' He got-angry ēngā. ' arābē. ētarēn manojē. Etaren ābā-nē kāinī, bāharē-kē pātī him entreated. Him-by his father-to it-was-said, ' see, came jo himwat warso ninė chākarī kamāyā, na ně māṇdī hotānēkā. jo what you said was-done. so-many years thy service did. and nānkatar-hōt-bē hingē dēśo-bhāi hingan-bare mēṇdhān palichho Nē any-not-gavest my friends-with sheep-of young Thou me-to paisā tē-ē inē pāt sagā-nīkā chain-gā. Nē hiyēngī rāndī-mundinā coming all-of might-feast. And who harlots-with money ate he 'è palichho, në ingë awalkā khānā hundar-kā-mā.' Ābā-nē māndī, The-father-by it-was-said, 'O 80n, thou me food preparedst. good maujkā ugāijā, nē-kā. Nē chainkā jo ibniji bī mērēpā, Thou to-feast to-make-merry was-fit, thine-is. near-art, what my-own isghātājīrā.' jīwatā; jo harpidā, irkēnē nē bāśīgītā bēttīrī, -because thy brother dead-was, lives; who lost-was, was-found.'

### KHARIĀ.

Khariā is the dialect of a cultivating tribe in Chota Nagpur. The number of speakers is about 80,000.

Khariā is properly the name of the tribe, and not of the language. We do not know the original meaning of the word. It is possible that it has something to do with the common word for 'man' in the Muṇḍā languages, Santālī  $h\hat{a}_{r}$ , Kūrkū  $k\bar{o}r\bar{o}$ . We are not, however, in a position to settle the question.

The Khariës are found over a wide tract of country, from Bankura in the east to the Chhattisgarh Feudatory States in the west. They are divided into several sub-tribes, and are mainly cultivators. We do not know anything with certainty about their origin and old wanderings.

Many Kharias have abandoned their original language for some Aryan or Dravidian form of speech. The territory within which Kharia is spoken does not, therefore, coincide with the home of the tribe.

The stronghold of the Khariā language is the south-western corner of Ranchi and the adjoining portions of Jashpur and Gangpur. Speakers are also scattered over Udaipur, Raigarh, and Sarangarh. The Khariās of the Orissa Tributary States, of Bonai and Sambalpur, and probably also those in Bamra, Rairakhol, and Patna, speak Kurukh. Those living in Manbhum and Bankura speak a corrupt Bengali, and those in Sarguja Chhattīsgarhī. The members of the tribe living in the Sarguja State, however, are able to translate some words into Mundārī which they apparently consider as their old home-tongue.

Some of the Khariās of the Jashpur State have been returned under the head of Bīrhār, i.e., 'wood-men.' Their language is, however, Khariā, and Bīrhār is probably the name given to them by their Muṇḍā neighbours. Their own word for 'man' is lebu as in Khariā.

Khariā is a dying language, and it is probably very corrupt in those districts where it is only spoken by very few individuals. In Ranchi, Jashpur, Raigarh, and Sarangarh, the dialect is everywhere the same.

Number of speakers. The number of speakers has been estimated as follows for the purposes of this Survey:—

### A .- Spoken at home-

13

BENGAL PRESIDENC	r-									
Bankura .		14	3		14	101		14	156	
Ranchi .									68,321	
Jashpur State					24				2,500	
Udaipur State				-	-				79	
								-		
							Tor	L B	NGAL	71,056
CENTRAL PROVINCES	-									
Sarangarh										496
								T	OTAL	71,552

B.—Spoken abroa	ad-								
Darrang .	7	Nev.				1		200	
Lakhimpur								420	
								-	
							TOTAL	1121	620
					GR.	AND	TOTAL		72,172

Of the 2,500 speakers enumerated in the Jashpur State, 500 were reported to speak Birhâr. See above. The 156 Khariās in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Survey was carried through the press, and the figures have therefore been shown in this place. No speakers were returned from Raigarh.

The corresponding returns at the last Census of 1901 were as follows :-

BENGAL PRESIDE	NCY-	5								
Bankura					8.00				224	
Hooghly	3.4%								135	
Jalpaiguri									3,779	
Darjeeling						181	*		137	
Rangpur		500					1200		1	
Bogra .									210	
Sonthal Para	gana	8 .							8	
Angul and E	Chon	dmals							17	
Ranchi .	100				***				49,784	
Singbhum							398	100	330	
Kuch Bihar									1	
Chota Nagpt	ar T	ributary	Sta	tes					23,798	
CENTRAL PROVINCE	Es-					LOTAL	BENG	L PRI	ESIDENCY	78,424
Raigarh	0.00								1,758	
									1	
Bamra .									238	
Rairakhol									124	
Patna .				2.					41	
					ngler.	TOTAL	CENT	RAL P	ROVINCES	2,162
Andamans a	nd l	Nicobars								1 010
Assam .										1,919
				1			GR	AND	TOTAL	82,506

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurukh and not Khariā. The same is probably the case with those returned from Bamra, Rairakhol, and Patna. The returns from the districts in the Bengal Presidency where no mention of Khariā was made in the local estimates should probably be shown under Bengali. No further information has, however, been available, and I have therefore simply reproduced the Census figures. I have only excluded the Khariās returned from the Orissa Tributary States, because they certainly speak Kurukh.

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GAGAN CHANDRA BANERJEE, B.A., -Introduction to the Khariā Language. Calcutta, 1894.

Khariā grammar has all the characteristics of a language which is gradually dying out and being superseded by dialects of quite different families. The vocabulary is strongly Aryanised, and Aryan principles have pervaded the grammatical structure. Khariā is no longer a typical Munda language. It is like a palimpsest, the original writing on which can only be recognized with some difficulty.

A full account of the dialect has been given by Mr. Banerjee in the work quoted under authorities. It has been used for the remarks which follow, and it should be

consulted for further details, though it is far from being satisfactory.

Pronunciation.—The semi-consonants are not consistently marked in any specimens, and I have only been able to restore them in a few places. Mr. DeSmet often marks them by means of a' after the preceding vowel, and Mr. Banerjee by means of a ' above the vowel. Thus, o'o and o, a house. I have written ok'. The genitive is og-a, of a house. The change of the semi-consonant to g shows that, in this case, it is a k'. The same is the case with dak', written da, water, ablative daga-tei, and so on.

The semi-consonant ch' can be restored in words such as mi, i.e., mich', aunt: genitive mij-a; tai, tak' and taj, i.e., tach', distribute; orei, i.e., orech', a cow; lai, i.e.,

lach', a belly; goi', i.e. goch', die, and so forth.

The semi-consonant t' is probably sounded in words such as mod, or mond, i.e., mot', eye; moi, moyod, moing, mudu, one; betod' and betot, i.e., betot', hunger.

The semi-consonant p' is probably meant in words such as kundabn, kundam, or

kunrab, back, and so forth.

It will be seen that Khariā uses these sounds in the same way as other Mundā dialects. They have also the same tendency to be changed to soft consonants or else to nasals, which we have observed in the case of the various dialects of Kherwārī. I have not, however, ventured to make any attempt at restoring them. They are marked in the Jashpur specimen, but in a very arbitrary and inconsistent fashion. I have therefore in this respect left the specimens as I have got them, and have only corrected obvious mistakes.

In many cases a k corresponds to an h in Kherwari, as is also the case in Kurku, Juang, etc. Thus, konon, Mundari hon, small; kondu, Mundari hon, child; kolong, Mundari holong, flour, and so forth. Kar, which occurs in pronouns such as u-kar, this person, is perhaps identical with Santāli har, a man.

Nouns.—Kharia has apparently given up the distinction between the animate and inanimate genders. There is, so far as I can see, only one gender, and there is no difference in the verb if the subject is inanimate. The natural gender is distinguished in the usual way. Thus, kota solo, a dog; kuți solo, a bitch; sar, an ox; orech', a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar. KHARIÄ. 193

There are three numbers as in Kherwārī, the singular, the dual, and the plural. The suffix of the dual is  $kij\bar{a}r$ ,  $kiy\bar{a}r$ , or  $j\bar{a}r$ , and that of the plural is ki. It is evident that the dual suffix is formed from the plural suffix by adding  $\bar{a}r$ . Ki is the old dual suffix.

Case.—Khariā has abandoned the Mundā practice of expressing the cases of the direct and the indirect object in the verb. It has therefore become necessary to indicate those cases by adding postpositions to the noun. We have already seen how a similar tendency has begun to make itself felt in some forms of Kherwārī. It is due to the influence of Aryan and Dravidian vernaculars.

The usual case suffixes in Khariā are :-

te, for the accusative, dative, and locative;

tei, for the ablative;

ā, for the genitive.

Thus, lebu-te, the man; to the man; in the man; lebu-tei or lebu-ā-tei, from the man, or from the man's. The accusative suffix is often dropped; thus, timsang ol-e, bring fire.

The genitive suffix  $\tilde{a}$  is often written ak' in the Jashpur specimens. It is identical with Muṇḍārī ak'. Double genitives such as abagak', of the father, also occur. Mr. DeSmet also gives an accusative and dative suffix ge; thus, aba-ge, to the father. It is probably the Kurukh postposition  $g\tilde{e}$ .

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, āpā ādhro-tei māhā āî, father child-from great is, the father is greater than the child.

Numerals.—The numerals are given in the list of words. It will be seen that the first six correspond to those in use in other Mundā dialects. The numerals for 'seven,' 'eight,' and 'nine', on the other hand, correspond to Savara gul-ji, seven; tam-ji, eight; tin-ji, nine. Compare the remarks in the introduction to this volume, pp. 12 and 24 above.

The higher numerals are counted in twenties as in other Munda languages.

Pronouns .- The following are the personal pronouns :-

		Du	al.	Plural.		
	Singular.	Exclusive.	Inclusive.	Exclusive.	Inclusive.	
lst person .	ing	iñjār	änäng	ele	äning	
2nd person .	. am	A CONTRACTOR	ambār, amār		amps	

The form  $\bar{a}n\bar{a}ng$ , thou and I, corresponds to Kherwārī  $\bar{a}lang$ ; and ele, they and I, to Kherwārī  $\bar{a}l\ddot{a}$ .  $\bar{A}ning$ , you and I, corresponds to the inclusive dual  $\bar{a}ling$ , thou and I, in Kherwārī.  $I\tilde{n}j\bar{a}r$ , he and I, is formed by adding the usual dual suffix  $j\bar{a}r$ .  $Amb\bar{a}r$  or  $am\bar{a}r$ , you two, is apparently formed from am, thou, by adding the numeral  $b\bar{a}r$ , two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix  $j\bar{a}r$  as derived from  $b\bar{a}r$ . The initial b of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns; thus,  $i\dot{n}g-\bar{a}$  or  $i\tilde{n}-\bar{a}$ , my;  $am-\bar{a}$  and  $am\bar{a}g-\bar{a}$ , thy;  $amp\bar{a}$ , your; and so on. In Jashpur we find forms such as  $i\tilde{n}\tilde{a}$ , my; and in the Sarangarh specimens  $iy\tilde{a}$  is written for  $i\tilde{n}\tilde{a}$ , i.e.,  $i\tilde{n}ak$ .

For the third person the pronoun adi or ari, he, she, is used. The corresponding dual is ar-kiyār, and the plural ar-ki. Adi is apparently a Dravidian loan-word. Compare Telugu vādu, he; Kurukh adi, she.

Pronominal suffixes are used with verbs in order to denote the person of the subject.

They are as follows :-

		13			Dus	d.	Plural.			
P	erson	n.	1	Singular.	Exclusive.	Inclusive.	Exclusive.	Inclusive.		
First .				ing	jär	nāng	le	ning		
Second				173	1.00	bār	FEBRUARY.	pe		
Third .		*		i	kiär		ki, me, mai			

The pronominal suffix is very commonly dropped in the third person singular. Mr. Banerjee mentions a suffix  $\check{x}$  for the first person, and a suffix p' for the second person singular which he says are added to the o of past tenses. Thus, ol-o, brought;  $ol\check{x}$ , I brought; olop', thou broughtest. I have not found any such forms in the specimens.

Pronominal suffixes are also used after nouns of relationship. They are ing and naing for the first; nom for the second; and dom for the third person. Thus, maing or manaing, my mother; manom, thy mother; madom, his, or her, mother; ela ap naing, our father, and so forth. In the Jashpur specimens we find rom instead of dom. The du in kundu, son, is probably another form of dom.

There are no pronominal infixes.

The demonstrative pronouns are u, this; ho, that; han, that far off. They are used as adjectives. In Jashpur we also find hin and  $h\tilde{e}$ , this, and in Sarangarh ye, this. Demonstrative nouns are formed by adding je to the demonstrative bases for animate and inanimate objects, and kar for persons. Kar is probably the same word as Santālī  $h\tilde{a}r$ , a man. Thus, u-je i lebu heke, this which man is l han-je io-e, that see; u-kar, this person. The dual and plural of u-kar are u-kiyar, u-ki, respectively.

The interrogative pronouns are ber, who? ata, which? i, what? Thus, am ber heke-m, who art thou? ata po'da-te au-ta-m, in what village do you live? i daru-ā, of what tree?

Ber usually remains unchanged in the dual and the plural. In the dual we sometimes find ber-jār or ber-ār for the first; ber-hār for the second; and ber-kiār for the third person. Thus, amār ber-hār heke-bār, who are you two? Ber apparently corresponds to Gōṇḍī bōr, who? The Gōṇḍī bōr is also inflected in person. Compare the remarks under the head of Gōṇḍī on pp. 483 and ff. below.

Verbs.—In the conjugation of verbs Khariā has been much influenced by its Aryan and Dravidian neighbours. The direct and indirect objects are no longer expressed in the verb; there is no particle which changes the base of a certain tense to a finite tense, and the pronominal suffixes are usually added to the verb. Moreover, the language is no longer able to distinguish between the various stages of verbal action with the same precision as in the case of Kherwārī. Khariā conjugation is, therefore, much simpler and more in accordance with Aryan principles.

кнаріа. 195-

Person.—The person of the subject is expressed by adding the pronominal suffixes mentioned above. They are often dropped when the subject is a personal pronoun. Final e and i of verbal tenses are dropped before the i of the first person. Thus, ole, shall bring; ol-ing, I shall bring. The final o of past tenses is, however, retained; thus, olo-ing, I brought. There are two suffixes of the third person plural, viz., ki and me or mai. Me or mai is used after tenses formed by adding the suffixes si, ke or ki; in the imperative; and in the present tense of ao-nā, to be. Ki is used in all other cases.

Voice.—The passive voice is formed by adding dom to the base. Thus, jore-dom-ki, he was joined. Instead of dom we find jom in io-jom-tā, it is seen; pig-jom-tā, it is broken, and so forth. The base of such verbs probably ends in ch'; compare pij-e, break; pij-si, he has broken. The original passive suffix accordingly appears to be om which can perhaps be compared with Kherwāri ok'.

Tenses.—The bases of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is inflected like an intransitive.

The future and indefinite present is formed by adding e in transitive, and nā in intransitive verbs. Thus, ole, he will bring; oling, I shall bring; gil-dom-nā-ing, I am struck. The suffix nā is perhaps connected with the en in Mundārī abung-en-a-ing, I wash myself.

The definite present is formed by adding  $t\bar{a}$  or te; thus, ol-ting, I bring; ol-te-ki, or  $ol\text{-}t\bar{a}\text{-}ki$ , they bring. The suffix  $t\bar{a}$  corresponds to Muṇḍārī tan.

The simple past is formed by adding o in transitive and ki in intransitive verbs; thus, ol-o, brought; chol-ki, went; chol-ki-mai, they went. Before o a d becomes th, and in some other cases a chh or kh is inserted. Thus, god, an intensive auxiliary, past gotho; soi, i.e. soch, learn, past sochho; remā, call, past remakho, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Santālī gát, quickly, with the intensive verb god.

The suffix o is perhaps connected with the suffixes et' and at' in Kherwari; ki

probably corresponds to Mundari ken.

The perfect is formed by adding si, which often becomes sid before the pronominal suffixes of the first and second persons; thus, ol-sid-ing, I have brought; chol-si-mai, they have gone. Si is probably derived from sit. It seems to be an auxiliary and is perhaps connected with Santālī sit, to be finished; thus,  $j\acute{a}m$ -sit'- $ke\acute{a}$ -a-ko, eat-finished-they, they are up all.

The si which is added in the perfect has a transitive past sikho and an intransitive past siki, which are added to the base in order to form a pluperfect. Thus, ol-si-kho-ing, I had brought; del-si-king, I had come.

The imperative is formed like the future; thus, ol-e, bring; dam-nā, come. In the third person gudu is added; thus, ol-gudu, let him bring; ol-gudu-kiār, let them two bring; ol-gudu-mai, let them bring; dam-gudu, let him come. Other forms are supplied from the future.

The verbal noun is formed by adding  $n\bar{a}$ ; thus,  $ol-n\bar{a}$ , to bring. Note  $cho-n\bar{a}$ , to go;  $de-n\bar{a}$ , to come, from the bases chol and del;  $lemen-n\bar{a}$ , to sleep, from the base lemed, and so on.

The simple or reduplicated base is used as a past relative participle; thus, ing-ā song-song romkub, my bought rice; doko-doko lebu, sitting men. The base of the 2 c 2

present tense is similarly used as an adjective; thus, tomling-tā gai, a milk-giving -cow-

There are no conjunctive participles. As is also common in Kurukh, the Khariās say adi uje ol-o oro chol-ki, he this brought and went, having brought this he went, and so on.

Auxiliary verbs and verb substantive.—The simplest form of the verb substantive is ke or ki. Thus, o-ki Khariā-ge-ki-mai, they are Khariās. Compare Santālī kan. By adding this ki to hoi-nā, to become, we get the common verb hek-ing, I am.

The present tense of  $au-n\tilde{a}$ , to be, is formed as follows:—

Person.	Singular.	Du	al.	Plural.			
		Inclusive.	Exclusive.	Inclusive.	Exclusive.		
First	ãj-ing	āi-nāng	āi-jār	āi-ning	āi-le		
Second	ãj-em	āi-bār		āi-pe			
Third	āĩ, āj-e	Man Gall	āi-kiār		āi-māi, āi-m		

The base is apparently ach'; compare the pronoun ach', self, in Kherwārī. The past tense is regular; thus, au-king, I was.

Several auxiliaries are often added to the base, apparently without changing the meaning. Such auxiliary verbs are god (imperative gore, past gotho); kan, san, tu, and kai. Thus, ter-gor-e, give, goch'-god-ki, he died; ol-kan-nā, to bring; chol-san-ki, he went, and so on.

Causatives are formed by prefixing ab, o, or the first vowel of a word, or else by inserting an infix b. Thus, ab-goch', to cause to die, to kill; o-gur and u-gur, to cause to fall; dibsā, to make distant (disā), and so forth.

A prefix a is used in a similar way in Kherwārī and Kūrkū. Compare above pp. 39 and 172.

Ne gative verb.—The negative particle is om, to which the pronominal suffixes can be added. Thus, ing om(-ing) ol-e, I did not bring. The negative particle with imperatives is ābu; thus, ābu ol-e, don't bring. There is a separate negative verb substantive ambodij-ing, or ārij-ing, I am not.

Interrogative particle.—An interrogative particle nu is sometimes used in the same way as in Dravidian languages. Thus, am ol-ta-m nu, art thou bringing? songol olna chol-ki-mai nombo, have they gone to fetch firewood or not?

For further details Mr. Banerjee's grammar should be consulted.

KHARIĀ SKELETON GRAMMAR.

## KHARIĀ SKELE

I .- NOUNS .- Lebu, man.

Nom.		Acc. and Dative.	Ablative.	Genitive.	Locative.	
Sing		Lebu	lebu-te	lebu-ā-tei	lebu-ā	lebu-te
oual .	٠	lebu-kijār	lebu-kijār-te	Iebu-kijār-ā-tei	lebu-kijār-ā	lebu-kijār-te
lur		lebu-ki	lebu-ki-te	lebu-ki-ā-tei	lebu-ki-ā	lebu-ki-te

Postpositions.—  $b\bar{a}\dot{n}g$ , with, from;  $\bar{a}$ -te, near;  $th\bar{a}m$ , for the sake of, etc.

II.—PRONOUNS.— $I\dot{n}g$  I; am, thou;  $a\dot{q}i$ , he, she.

		D	ual	Ple	iral.
	Singular.	Exclusive.	Inclusive.	Exclusive.	Inclusive.
9					
1st person					
Nom	ing	injār	ā-nāng	ele	a-ning
Gen	ing-ā	iñjār-ā	ลี-หลักg-ลั	el-ā	ā-ning-ā
Suffix	ing	jār	nāng	le	ning
2nd person			THE STATE OF		
Nom	am		am(b)ar		ampe
Gen	am-ā		am(b)är-ä		amp-ā
Suffix	m		bār		pe
				Post Control	
3rd person					
Nom	adi	ar-kiyār		ar-ki	
Gen ·	adi-ā	aṛ-kiyār-ā		ar-ki-ā	
Suffix		kiyār		ki	

Demonstrative pronouns.—u, this; ho, that; han, that far off; u-kar, this person; u-kiyār, these two persons; u-xi, these persons; u-je, this person or thing. Similarly ho-kar, ho-je, han-kar, han-je, etc.

Interrogative pronouns.—ber, who? ata, which? i, what? aje, which?

### TON GRAMMAR.

III .- VERBS.

#### A .- Verb substantive .- au-nā, to be; hoi-nā, to be.

	P	EBSENT.	PRESENT	NEGATIVE.	
	I.	II.	I.	II.	Past.
Sing.1	he-king	āj-ing	ambodi-j-ing	ari-j-ing	au-king
2	he-kem	ăjem	ambodi-j-em	āri-j-em	au-kim
3 .	he-ke	āī, āj-i	ambodī	arr	au-ki
Dual 1 excl.	he-ke-jär	āi-jār	ambodi-jār	āŗi-jār	au-ki-jār
1 incl	he-ke-nang	āi-nāng	ambodi-nāng	ari-nang	au-ki-nāng
2	he-ke-bar	āi-bār	ambodi-bār	āri-bār	au-ki-bär
3	he-ke-kiār	āi-kiār	ambodi-kiār	äri-kiär	au-ki-kiār
Plural 1 exel.	he-ke-le	āi-le	ambodi-le	ari-le	au-ki-le
1 incl.	he-ke-ning	āi-ning	ambodi-ning	ari-ning	au-ki-ning
2	he-ke-pe	āi-pe	ambodi-pe	ari-pe	au-ki-pe
3	he-ke-mai, he-ke-me	āi-mai, etc.	ambodi-mai, etc.	ari-mai, etc.	au-ki-mai, etc

Hoi-ki, was, is conjugated as au-ki.

#### B.-Finite Verb .- ol-nā, to bring; cho-nā, to go.

			1	Future.	Present.	1	Past.	Perfect.
Sing.	1 .		oling	cho nā-ing	ol-ting	ol-o-ing	chol-king	chol-sid-ing
	2 .	-	ole-m	cho-nām	ol-tām	oZ-o-m	chol-kim	chol-sid-em
	3		ol-e	cho-n3	ol-tā	02-0	chol-ki	chol-si *
Dual	1 excl.		ole-jär	eho-nā-jār	ol-tā-jār	ol-o-jār	chol-ki-jär	chol-si-jār
	1 incl.		ole-näng	eho-nā-nāng	ol-tä-näng	ol-o-nāng	chol-ki-nāng	chol-si-nāng
	2 .		ole-bār	cho-nā-bār	ol-tā-bār	ol-o-bā)*	chol-ki-bār	chol-si-bar
	3 .		ole-kiār	cho-nā-kiār	ol-tā-kiār	ol-o-kiär	chol-ki-kiār	chol-si-kiār
Plura	1 excl.		ole-le	cho-nā-le	ol-tā-le	ol-o-le	chol-ki-le	chol-si-le
	1-inel.	+	ole-ning	cho-nā-ning	ol-tā-ning	ol-o-ning	chol-ki-ning	chol-si-ning
	2 .		ole-pe	cho-nã-pe	ol-tä-pe	ol-o-pe	chol-ki-pe	chol-si-pe
	3 .		ole-ki	cho-nā-ki	ol-tā-ki	ol-o-ki	chol·ki-mai	chol-si-mai

Chol-ting, I go, is conjugated as ol-ting. The ta of this tense is often replaced by te.

Ol-sid-ing, I have brought, is conjugated as chol-sid-ing.

Imperfect.—ol-nā-lā-si-king, I was bringing, etc.
Pluperfect.—ol-si-kho-ing, I had brought, ; chol-si-king, I had gone, etc., as in the past.

Imperative.—ole, bring; ol-gudu, let him bring; ol-gudu-kiār, let them two bring; ol-gudu-mai, ol-gudu-me, let them bring; cho-nā, go; chol-gudu, let him go, etc. The first and second persons dual and plural are like the future. Negative particle .- om, not; ãou, don't.

Causative verb .- Formed by prefixing ab, o, or the first vowel of a verb: or else by infixing b. Thus, ab-ib, cause to eat (io); o-sid, loose (sid, be lost); u-gur, cause to fall (gur); dibsā, make distant (disā).

The three first specimens which follow generally agree with the grammatical sketch given in the preceding pages. The first is a version of the Parable of the Prodigal Son from Ranchi, for which I am indebted to the Rev. J. M. DeSmet. I have printed it as I have got it. It generally uses dental sounds where other specimens have cerebrals. The second specimen is the deposition of a witness from the Jashpur State. It distinguishes between short and long vowels, and apparently marks the semi-consonants, though in a very arbitrary way. I have corrected obvious mistakes. The third specimen is the version of a well-known tale from Sarangarh. The beginning of a version of the Parable from Bankura will be added as a fourth specimen. It has no more anything to do with Khariā.

The dialect spoken in Raigarh, Gangpur, and Udaipur is apparently the same as in Jashpur and Ranchi. No specimens are, however, available, but I have made use of short vocabularies which, in all essential points, agree with the dialect described in the grammatical sketch.

A list of Standard Words and Phrases, prepared by the Rev. J. M. DeSmet, will be found on pp. 242 and ff. below.

# MUŅŅĀ FĀMILY.

# KHAŖIĂ.

# SPECIMEN I.

(P. 7 1 P. 9 . 9 7 . 9			
(Rev. J. M. DeSmet, S.J., 18.	The last		(DISTRICT RANCHI.)
Moi lebu-a bar	ia kundu'	au-ke-kiar.	Konon kundu'
One man-of two	80n8	were-they-two.	Small son
apo-dom-te gam-o,	apa in	kuing khurji	in-te ter-e.'
father-his-to said, 'fo	ther I	getting riches	me-to give.'
Ro apo-dom tai-kai-	o(tach'-kach'-o).	Thorek to'te	konon kundu'
Then father-his jari-te kaptifo ro	devided.		
all gathered and	neru far	chol-ki. Han-te	adi-a khurji-te
um-bes kami-te jari	nalmai-o	Jari-to nelmo:	nis riches
not-good works-in all	wasted.	All wasted	and that
raji-te ajgut betot'	hoi-ki	ro u-kar-te	hetot'-le-to
Country on great Jamene	arose	and him	to-hunger-heggn
Oro chol-ki oro han	rajig-a	mudu lebu-at	o on-lei
Truck tooms and that	country-of	one man-wi	th staved, and
adi-a dãr-te adi-te-ga	bunui g	rupa-na dang-o.	Oro bunu
his field-in him	swine j	feed-to sent.	And swine
ñeo-te-ki kunda-bong ac eat-they husks-with	ii-a laij-o	besu-na lai	n-na-la'-ki, oro
ber-jo adi-te om-ma	i ter-o	Po hai ai	want-began, and
anyone him-to not-the	y gave.	And reflected	oro gam-o,
'apa-ñ-a o(k)'-te	ki'te ]	konger-ki-a der	kolong oi'.
father-my-of house-in	how-many	servants-of muc	h bread is.
in-ko u-te bet	ot'-bong goch'-	ta-in. Berod-na-	in. ana-n-ata
1-on-the-other-hand here hun	ger-with die-	-I. Arise-enill-	I fathon-my many
cho-na-in ro, "apa,"	gam-in,	" tirib-a ro	am-a in
A CONTRACTOR OF THE PARTY OF TH	owy-1,	neaven-oj ana	thee-of 1
		n-a kundu'	gam-na leka
William Toylor Laboration and the	The state of the s	iy son	say-to worthy
not-am-I; thy serv		in-te un-e.", me put.",	Oro berod-ki  And arose
	l-ki. Ro	der disa-te	And arose apo-dom adi-te
	nt. And	The state of the s	father-his him
Constitution and the state of t		and and applying	2 p

chumai-o. Bete-dom, kadukho dhae-chol-ki, ro ioi-o, ar ro kissed. Son-his. embraced and ran-went, and saw. and um-bes karai-o; iń 'tirib-a ro am-a 'apa,' gam-o, I not-good did; 'heaven-of and thee-of said, 'father,' kundu' gam-na leka um-bodej-ing.' Apo-dom lo'do am-a not-am. Father-his say-to worthy thee-of 80% henceforth lutui ol-dabe-pe unkugam-o, 'jari-a osel ro konger-ki-te cloth take-quickly-ye said, " all-of white and put-onservants-to juta opsu-gore-pe, ti-te mudi ro kata-te ro gore-pe, put-on-him-ye, hand-on ring and feet-on shoes him-ye, and Neo-ud-e-ning ole-pe, de-goj-e-pe. mo'to bachru-te ro ro cut-kill-ye. Eat-drink-will-we fat calf bring-ye, and and kundu' goch'-si-ki, borol-ki: ro lere-na-ning; iñ-a ro and merry-will-be-we; 80n died-had, came-alive ; my koi-ki.' Ro ñeo-kho-ki ud-tho-ki ro ro sid-si-ki, ate-they drank-they found-was.' And and and lost-was, lere-koi-ki-mai.

merry-made-danced-they.

del-ki dar-te Ro o(k) kundu' au-ki. ro Maha field-in And came house was. and Big Ro koi-ki-a ondor-o. moi konger-te along ro hepad-te heard. And one servant singers and dancers-of near 'ho-ki i-ta-ki?' jung-o. Konger-ko, 'konon rembakh-o ro, ' those what-do-they? asked. Servant-on-his-side, ' small called and. del-si, gam-o, 'ap-nom mo'to bachru-te adi-a bhai-nom come-has,' said, 'father-thy fat calf his brother-thy koi-ki.' gadn det-si; konon bhai-nom-te bes-ga Maha kundu' found. well sake-for killed; smallbrother-thy Big80% Apo-dom diar-na mon-la'-ki. khisai-ki ro om mu'-ki ro and enter-to not wished. Father-his came-out angry-got and Ho-kar apo-dom-te adi-te binti-apsif-o. 'ioi-e-m, gam-o. in That-man father-his-to to-beseech-began. said, ' see-thou, him I su'da-tai am-a in kamu ol-sid-ing, der ro am-a thy work years-from Icarried-out-I. many and thy kaiom-te om-in melai-si. Teo-bhi iñ-a moi-o sursango-bong word not-I forsook. Yet my friends-with one-even lere-na-gan moi merom kundu' in-te ter-sid-em. U om young me-to feasting-for goat not gavest-thou. This um-bes konsel-ki-bong ñeo-pal-tui-o am-a kundu' ro del-si. women-with not-good ate-wasted came, thy and mo'to bachru-te dech'-o-m? u-kar-a tong-ga Apo-dom-ko fat calf killedst? his sake-for-indeed Father-his-on-his-side

KHAŖIĀ. 203

sab-din in-te-ga au-ta-m, ro all-days me-with-indeed art, and kundu', am-ko sab-din gam-o, \* e said, .0 thou 80%, am-age-ke. Maha ñeo-na jari ro lere hoi-ki; iñ-a and Big eating all mine thine-is. feasting became ; goch'-si-ki, ro borol-ki; sid-si-ki, bhai-nom ro konon died-had, lost-had-been, brother-thy and came-alive; and small gadn.' koi-ki, ho-a found-was, this-of sake-for.'

## MUŅŅĀ FAMILY.

KHARIA.

## SPECIMEN II.

(STATE JASHPUR.)

### DEPOSITION OF A WITNESS.

Ing somar-dino iñ-ã ankāl sae-nā chol-sikho-ing. bak' Pok'dag-ak' I Monday my field paddy cut-to went-I. Village-of munuk'sing-ting iñ-ã goch'lok' āĩ. Iñ-ã goch'lok'-ak' utar rochho east-direction-in my field My field-of north towards āri-ā goch'lok' Hin-bok'-te āĩ. āri · ao-ki. Āri-ā sāngo-gā his field There he was. Him-of near bēt-rom-ki ao-ki-mai. Bēt-rom-ki sae-nā lā-ki-mai. bak' Burhā sons-his were. Sons-his paddy cut-to began. The-old-one moit' hiro-te doko-sikho. Hě Māhkūr-gā dar-tik-tai del-ki ridge-on one sat. This Mahkur field-direction-from came · u burhagak'-te. Mahkur burhāgak'-te, ańkāl iñ-ā hēkē,' gam-o. Burhā old-one-to. Mähkür old-one-near, ' this field mine is,' said. Old-one 'sabū din-gā gam-o. ele-gā kāmū-te-le; musā am-ā i-ghai hoe-ki? days we-indeed cultivate-we; to-day said. 'all thine how became? dārā Māhkūr dhok'-sikho. dara moin Ho mun-ga burhā-te Mahkur one stick held. That stick one old-man gil-o tin dārā. chār Gil-nā-gil-nāg-ak' bēt-rom-ki dhãestruck three four sticks. Beating-beating-on sons-his randel-ki-mai, oro-gā Māhkūr-te chundido dho-kho-ki ro ogur-o-ki. came, and Mahkur top-knot seized and threw-down. On-tai Māhkūr gul-karai-nā lak'ki, oro toro-nā lak'-ki. This-after Mahkur to-cry-loudly began, and to-cry began. Gul-te odro-ki-ro sagro toli-ā Māhkūr-ki dhāi-y-o-mē howete Cries heard-then all village-of Mähkūrs ran there jume-ki-mae. Moin köri guk'uk'n(sic.) Mahkūr ao-ki-mai. Hin-kejo gathered. One score about Mahkurs were. These dhok'te-dom-ki-mai, oro ao-ki-mai jē yār-o-mai. Pāch-jan were-caught, else were they escaped. Five-men madhē-gā murugā Hira ñimi ao-ki, oro murugā ñimi among one-of name Hīrā was, and one-of name Kesbo ao-ki, oro murugā ñimi Lagnū aoki, oro murugā Kesbo was, and one-of name Lagnū was, and one-of

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himi name	Karmū Karmū	ao-ki,	oro and	murug	ST. MERINA	100 2002	ao-ki.	Oro Other
oro other	ao-ki-ma	i, hin-k		ñimi names	um not	kong-te-le. know-we.	Humne This-mu	0
yok'yo-le		ñimi name	Bandh Bandh		Āpā-iñ-ã	ñimi name	Dhīmū Dhīmū	ao-ki.
Elā	jāt	Khariā.	Kastu	rā-te	ao-tā-le.	Khētī-bā	rī ka	rāe-kër
Our	caste	Khariā.	Kastu	ra-in	live-we.	Cultivati	on do	ing-by
borol-ta-			1	n/h-)				

### FREE TRANSLATION OF THE FOREGOING.

Last Monday I went to my field to cut rice. My field is to the east of the village, and his field is to the north of mine. He was there with his sons, and the sons began to cut rice while the old one was sitting on a hedge. This Māhkūr came from the fields to the old one and said, 'this is my field.' Said the old one, 'we have always cultivated it. How did it become thine to-day.' The Māhkūr had a stick in his hand, and struck the old man three or four blows. Thereupon the sons came running, caught the Māhkūr by the top-knot and threw him down. Then the Māhkūr began to cry out loudly. On hearing his cries all the Māhkūrs of the village ran up and collected there. There were about one score Māhkūrs. We caught these here, but the rest escaped. The names of these five are Hīrā, Kesbo, Lagnū, Karmū and Chandro. I do not know the names of the rest who were there. I only saw this much. My name is Bandhu, and my father's name was Phīmū. We are Khariās and live in Kastura. We are cultivators.

# MUŅŅĀ FAMILY.

# KHAŖIĀ.

## SPECIMEN III.

(STATE SARANGARH.)

### A POPULAR TALE.

	Muñj	(i.e. mut')						
		2000	old					These
leb	u-ki	āpas-te	jhāri	dino	lare-nā	lak'-	ki-mai,	Āpā
80	ms	self-among	all	days	quarrel-to	be	egan.	Father
hin	-ki-te	khūb	samjhāy-o,	je-kuc	hhu kā	im um	ter-o.	Hin-kar
t	hem	much	admonished	l, any	res	ult not	gave.	This-man
lot	tho	ari-ā bed	-dom-ki-te	hukum	ter-o	ol-nā	gām-o	āri-ā
at-	last	his	sons-to	order				
	bō-te	muñj	bojhā	songol, ro	tab	hukum	ter-o	hin-ki-te
pre	esence-i	n one	bundle	sticks, and	t then	order	gave	them-to
mı	ıñj-mui	ij achha	pāram	kar-ke	pich'-	nā-tham	jahã	uje.
		good						
Jh	āŗī-gā	pichho-ki,	jē-kuch	hu kām	um	ter-o,	inā-thom	songol
	All		any				because	
ga	aske	tol-dom-si	-kho-mai,	oro	hin-ki-te	pich'	-nā-tham	muñj
clo	sely	tied	-were,	and	them	br	eak-to	one
leb	ou-ā	pāram-ā	tham	bharar	n-lak'-ki.	I	odho	āpā
	an's	force	for	impos	sible-was.	Afte	rwards	father
bh	ojhā-te	kāī(i.e.	kach')-nā-th	am huk	cum te	er-o	oro m	uni-muni
b	nundle		untie-to	ore	der ge	we c	and	one-one
son	ngol	āŗi-ā m	ani-muni	bēd-dom-ki-	te ter-o	hin	bere-ga	uje
st	ick	his o	me-one	sons-his-to	gave,	this	time	this
pie	ch'-nā-t	ham huku	m ter-o.	Jhārī	bēd-dom-	ki-te s	songol-te	siddho
	break-to	o orde	er gave.	All	sons-his	for	sticks	easily
pi	i-got-ke	. Tab	āpā	gam-o,	'hāy l	oed-dom-k	o. mu	ñi-hināgā
	broke.	Then	father	said,	.0	sons,	24	nity-of
pā	ram	yōe-pe.	Inā-tham	ughai-ga	āmpe	mi	tānī-te	nichat
f	orce	see-ye.	Therefore	thus	you	frien	dship-in	firmly
		ao-nā,			dukh un	n ter-	. Pher	jab
to	gether	are,	you	enemies	harm no	ot give	e. But	when

KHARIĀ.

kolej-bong āmpe alag-go-nā-pe ampā bairī-te quarrels-by you divided-become your enemies-to

tumorte-pare-na-pe? overpowered-will-be-you?

### FREE TRANSLATION OF THE FOREGOING.

A certain old man had several sons, who were always quarrelling among themselves. He tried to remonstrate with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him. He then gave the bundle to each of them in his turn and asked them to use all their strength and break the bundle. They all tried, but in vain, because the sticks were tied very closely together, and it was beyond a single man's power to break them. Then the father asked them to untie the bundle and gave each son one stick, and asked them to break them. They now did so without difficulty. Said the father, 'behold the strength of unity. If you will live together in friendship your enemies will be unable to harm you. But if you quarrel and are disunited, you will fall a prey to your enemies.'

[ No. 44.]

## MUNDA FAMILY.

KHARIĀ.

## SPECIMEN IV.

(DISTRICT BANKURA.)

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āmpe

you

	Ek One	nō]	kar (- <i>of</i> )	rahinā was	duiți two	buā.	Dui Two	janar men-of	maha among	saru small
buā son	bu	nitanāg <i>said</i> ,	COMPANY OF THE PARK OF THE PAR	00	bābā, father,	ghorkar		je which	mui I	bhāg share
pāma get dinā gave		nohor mine	hai that	de.' give.'	Ihālē Then	ōhar his	bābā fathe	0		cari og-made

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It has already been remarked that some of the speakers of Khariā in the Jashpur State have been returned under the head of Bīrhār. I subjoin the beginning of a version of the Parable of the Prodigal Son in the so-called Bīrhār of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[ No. 45.]

# MUŅŅĀ FAMILY.

KHARIĂ.

So-called Birhar Dialect.

the transfer and the state of the late

(STATE JASHPUR.)

Mudu lebu-ā ubār kuņdu ach'-ki. Konon bēt-rom āp-rom-te Small son-his father-his-to said, One man-of two sons were. 'e appā, māl-jāl je sagre āij-e iñ-ā bātā ing-te ole.' my share me-to give.' O father, property which all is Thereafter Oro thorko dino um bite-ki āri-v-ā jinā-te ār-ki-te tach'-gotho. ro And few then them-to divided. days not passed his property konon bēţ-rom mitik'tegak' kāptikh-o oro dher disā muluk chol-ki; oro all collected and very far country went; and ā-tik' san-ki, hin-tigyā jhākī dhan-te urae-gotho. where went, there all property squandered.

### JUĀNG OR PATUĀ.

Juāng is the dialect of a Mundā tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

The word juang means 'man' in the dialect, and the denomination Juang as the name of a language is accordingly of the same kind as Hō, Kūrkū and so on. The tribe is also called Patuā, from their women's habit of dressing in leaves.

The home of the Juangs are the Dhenkanal and Keonjhar States. Some speakers are also found in the neighbouring tracts of Morbhanj and Pal Lahera. The Juang territory forms an islet within the Oriya area, and that latter language has largely influenced Juang and will probably in the course of time supersede it.

Number of speakers. The number of speakers was estimated for the purposes of this Survey as follows:—

						To	TAL	15,697
Pal Lahera State		•						429
Morbhanj State					1.4			2,345
Keonjhar State				190				5,673
Dhenkanal State .								7,250

Four thousand five hundred and ninety-one speakers in Dhenkanal and 17 in Morbhanj have been returned under the head of Patuā.

At the last Census of 1901, 10,853 speakers were returned, 10,795 of whom were found in the Orissa Tributary States. The corresponding figure for the Juang and Patua tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

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CAMPBELL, SIE GEORGE,—The Ethnology of India. Journal of the Asiatic Seciety of Bengal, Vol. xxxv, Part ii, 1866, Supplementary Number. Appendix F contains a vocabulary of Putoons or Juang, by Lieut.-Col. Dalton.

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Grammar.

is more closely in accordance with Aryan principles than is the case with the Mundā languages proper.

Two specimens and a list of Standard Words and Phrases have been received from the Dhenkanal State. They are not sufficient for giving a full account of the dialect. They are, however, the only basis available for the remarks which follow.

2 E

**Pronunciation.**—It is not possible to form a clear idea of Juang pronunciation from the materials available. A final short a is apparently sounded. Compare Oriya. Words such as  $kath\bar{a}$ -ra, a tale, are, however, also written  $kath\bar{a}r$ . The short a is often also pronounced as the a in 'all.' I have not, however, been able to decide if that is the case more than in a few words.

I cannot find any indication of the existence of semi-consonants. The word \$\tilde{a}iy\tilde{a}\$, his own, is probably connected with Santālī \$ach\$', self. The future \$abhaj-e\$, I shall strike compared with \$abhoi-sor\$, struck, seems to show that the base is \$abhoch\$'. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Muṇḍā dialects.

As in Khariā a k corresponds in some words to an h in Kherwārī. I have only noted koni, son, corresponding to Santālī, Muṇdārī, etc., hon.

Nouns.—There are several suffixes in use after nouns the meaning of which I cannot ascertain. A suffix ra or r occurs in words such as iti and iti-ra, hand; jotā-ra, shoes; dipe-ra, lamp; buyi-ra, mother; kathā-ra and kathā-r, tale. It appears to add definiteness; compare Chhattīsgaṛhī har.

A suffix *nge* is used in words such as *koni-nge*, son; *kunu-ninge*, son; *bui-nge*, mother. It is possible that this suffix is originally the suffixed pronoun of the first person. It is however used in a general way without reference to the first person, and it can also be compared with the Kui suffix *anju*. Compare *ābanji*, father.

A suffix de is used in a similar way in words such as iti-de, the belly; ijin-da-te, on his feet. It seems to be connected with Santāli tak, or else to be the pronominal suffix of the third person. Compare Khariā du.

The suffix de is often added to a suffix m. Thus,  $boko-m\cdot de$ , thy elder brother;  $buin-ma\cdot d\bar{a}$ , of the mother;  $koni-m\cdot de$ , the son;  $kona-ma\cdot d\bar{a}$ ; of the son;  $dhan-um\cdot de$ , the property. The suffix m is used alone in words such as  $boba-m\cdot te$ , to the father. It should probably be compared with the pronominal suffix m of the second person in connected forms of speech.

All such suffixes are used in an arbitrary way, and if the explanation given above is correct, their original meaning has been forgotten.

There are no traces of the distinction between an animate and an inanimate gender.

The dual is not used in the specimens. The suffix of the plural is ki as in Khariā. It is often preceded by an r. Thus, loka, a man; loka-r-ki, men:  $ju\bar{a}ng-de$ , a woman;  $ju\bar{a}ng-da-r-ki$ , women; ghodi, a mare; ghodi-r-ki, mares. Compare the suffix ra or r mentioned above.

The usual case suffixes are, dative, te; thus, boba-m-te, to the father: ablative, ta, tai; thus, bobam-ki-ta, from fathers; ne-tai, from here: genitive,  $\bar{a}$ , ra, r; thus,  $b\bar{a}b\bar{a}-y-\bar{a}$ , of the father;  $bobam-d\bar{a}$ , of thy father; dhani-ra, of the rich man;  $bob\bar{a}r-ki-r$ , of fathers: locative ra, re; thus,  $g\bar{a}\bar{u}-ra$ , in the village; kati-re, near.

All these suffixes are well known from connected forms of speech. The genitive suffix r is probably derived from ra. Compare also Orivā ra.

The ablative is, as in other connected forms of speech, used to denote the compared noun in comparisons. Thus, ār boka-rar-ta kākār ati jālhing, his sister-from brother much high, his brother is taller than his sister.

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Numerals.—The numerals are given in the list of words. They are Aryan loanwords. Besides, however, the old Munda words for 'one' and 'two' are also used, viz., min, mui, and mia, one; ban, two. Higher numbers are counted in twenties.

Pronouns .- The following are the personal pronouns :-

āin, āinje, I.	ām-de, āman-de, thou.	ār, airi, āuri, he.
āiā-ā, āiā-jā, my.	ām-dā, āman-dā, thy.	ār-ā, ãi-ā, his.
niñ-je, neiñje, we.	hare, you.	ār-ki, they.
neiñjā, our.	harā, your.	ār-kā, their.

I have not found any traces of the dual pronouns or of the double plural of the first person. In addition to hare, you,  $\bar{a}pere$  is recorded from Keonjhar.  $\bar{A}r$ , he, should be compared with Khariā adi, and probably also with Kurukh  $\bar{a}r$ , they. Other forms are  $\bar{a}inche$ , to me,  $\bar{a}r$ -te, to him, etc.

It will be seen that the suffixes  $\tilde{n}je$ , de, and ri correspond to those mentioned above when dealing with nouns.

Pronominal suffixes and infixes do not appear to be used. Some traces of them have already been mentioned. M, n, and h are sometimes prefixed to verbal tenses in order to indicate that the subject is of the second person singular, the first person plural, and the second person plural, respectively. They are probably derived from pronominal suffixes added to the word immediately preceding the verb. Compare the remarks under the head of Verbs, below.

The interrogative pronouns are adi, who? biri, what?

**Verbs.**—The conjugation of verbs is of the same kind as in Khariā. I cannot find any traces of the categorical a, of the pronominal infixes, or of the rich variety of forms found in other Muṇḍā languages.

The person of the subject is sometimes marked by means of pronominal prefixes. Thus, 'I go' is āin hande. The same form of the verb is also used in the third person singular and dual. In the second person singular, on the other hand, an m is sometimes prefixed, and similarly n is prefixed in the first, and h in the second person plural. These prefixes are probably originally pronominal suffixes added to the word preceding the verb. Thus, āmde ma-hande, thou goest.

So far as I can judge from the scanty materials at my disposal the various tenses are formed as follows.

The future is formed by adding an e as in Khariā; thus, abhaj-e, I shall strike; gātā-e, I shall say. Neuter verbs add nā; thus, janāmal-nā, it will be known.

The present is formed by adding the suffixes ke and de; thus, sara-ke, he is grazing; kaba-de, he is making. In abha-ke-ki, they strike, the pronominal suffix ki, they, is added. No similar instances occur in the specimens. Ke apparently corresponds to the copula ke in Kharia.

There are various suffixes denoting past time.

In the first place the suffixes e and  $n\bar{a}$ , which usually denote the future, are occasionally used to denote the past; thus, kib-e, thou madest;  $tonga\text{-}n\bar{a}$ , she stood;  $de\text{-}n\bar{a}$ , he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is o er a, to which a y is prefixed after vowels. It probably corresponds to Kharia o. A nasal sound, commonly an n, is often added. Thus, an-o, 2 E 2

went; yo-y-o, saw, sab-a, seized; gātā-y-a, said; duḥkhi-lai-ān, he became wretched; ku-y-ān, found.

A suffix corresponding to Khariā si occurs in the forms sor, cher, and chede. Thus, āin abhoi-sor, I struck; han-cher, went; len-chede, I have walked.

The suffix se-ke, corresponding to Khariā si-ki, is used to denote the ordinary past. Thus, gātā-se-ke, said; jim-se-ke, I have eaten.

Other forms of the past tense are nech-ed-ā, he returned; leb-er-a, he slept; pānch-er-a, he devised; and so forth. They apparently contain a suffix corresponding to Santālī et'. Budiyate, came to a close, is formed by adding ate. Compare the suffix atā in Bīrhār.

The imperative seems to be formed as in Khariā. Thus, dingi and ding, give; rue-nā, keep. A suffix de is used in forms such as hana-de, go; āsue-de, put on. Nikimā, let us make, seems to contain an imperative particle corresponding to Santālī ma.

Verbal nouns are biśuā, to fill; gogadate, to take off; sarāyedaya, in order to feed; nabunre, in order to feast. I cannot analyse all these forms. Sarāyed-aya is perhaps the past tense of a causative verb.

Participles.—A very common participle is formed by adding the suffix ja; thus, jimuja, eating; suigiyaja, smelling; anoja, going; denipa, coming; toigananja, arising. It is commonly used as a conjunctive participle. Another suffix of that participle is apparently me; thus, bajime, eating; esidame, having been. Dhapat-i, running, is Oriyā.  $D\tilde{e}$ - $d\tilde{e}$ , coming, is the doubled base used as an adverbial participle, as is also the case in Kharia.

The negative particles are a prefixed  $m\tilde{a}$  and a suffixed je- $n\tilde{a}$ ; thus,  $m\tilde{a}$  and, he did not go;  $bh\tilde{a}nge$ -je- $n\tilde{a}$ , I did not break.

The base of the verb substantive is āsi; thus, āsi-ke, am; āsi-ana, was; compare Oṛiyā āchhi. There is also a base id or ir; thus, ire, am, art, is, in Keonjhar, and several curious forms such as idame, am, is; ināin, art, etc., in the list of words.

The verb jim, to eat, is used as an auxiliary verb in order to form a passive. Thus, ainje mad jim-seke, I have eaten stripes, I am struck. Such forms are of course Aryan.

For further details the student is referred to the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. Both have been forwarded from the Dhenkanal State. A list of Standard Words and Phrases will be found below on pp. 243 and ff.

[ No. 46.]

# MUŅŅĀ FAMILY.

JUĀNG OR PATUĀ.

# SPECIMEN I.

(DHENKANAL STATE.)

						6	DHENKANA	L STATE.)
	in-gā jo	dāmi l	unu-ninge	āsik	е.	Ār-ā	luń-ā	sāna
On	e-of	two	80118	were	. T	hem-of	among	small
kunu-ni	inge bi	i gātā	-se-ke,	e ba	, ām	-da d	han-um-de	bhāg-
80n	fath	er 8	aid,	O fall	er, ti	hy	property	shares.
bātāyā		he dini		-tā āyi	ri ãi-	yā dh	an-um-de	bhāg-
dividing	g me-t	o give	.' T	hen h	e ou	on 1	property	shares-
bātāyān	ār-te	din-y	o. Be	eg sān	a kun	uninge	nikā	thuliā-ya
dividing	him-to	gave.	Soc	on smo	ll .	80%	all	collected
lenkā-b	o an-o,	āur	khecha	adā-kiba	nikā	dha	n ı	ıdāi-miã.
far-to	went,	and	wicked	l-became	all	prope	erty sq	
E-tâ	āuri	gāũ-ra	bade	mahara	gh ā-	iã, ā	r duhkhi	
Then	that 1	village-in	heavy	famin	e beci	ame, h		te-became.
The second second							raï-yā.	
Then	he we	nt tha	t villag	e-in o	ne-of	house-in	stayed.	That
min								
one	him .	swine	flock	to-her			sent.	
ār-te	ādi	kiel			100		ghusuri-ra	
him-to	anybody						pigs'	
	itip						mono-ra	
	belly						mind-in	
gātā-ya,	'hā,	āiñ-ā	bābā-y	a ya	i-ra			
	'alas,							
	Mātra-							
	But							
	e ano-ja			18650			meśwar	
side-to	going	shall-so	iy, " O	fathe	r, I	A STATE OF THE STA		thy
kati-re	pāpo	kibān.	Am-dā	kāndā	boli	āin	jugya	jenā.
side-at	sin	did.	Thy	80%	saying	I	worthy	not.
Am-dā	sebāsi	āiń-che	ruye-në					obá-ra-bo
Thy	servant	me	keep.		hen he	100		father-to
an-o.	Mātra-ka	ār-ā	bōbā	bulun	lenkā		yo-yo, b	
went.	But	his	father	very	far	him		pitied,

puni dhapati kunka ār-te ano, saba. mumuja. Etā and running went, neck seized, him kissed. Then · e kāndā ār-te gātā-ya, bā, Parameśwar ām-dā kati-re papo 00 God's 80% him-to said father, thy side-at sinkibā-n; ne-tā ām-dā kān-dā boli jugya jenā.' Mātra-ka ār-ā did; hence thy saying worthy Butson not.' his āsu-yede; bobā chākaran-te gātā-ya, 'ār-te dia sende-rā ār-ā · him-to father servants-to said. good cloth put; his iti-ra-te mudira āsuyede; ār-ā ijin-dā-te jotā-ra āsu-yede. Bhal feet-on hand-on ring put; shoes put. Good maujabā-kibe; āiñjā chija bājime kunu-ninge bash-wera, barana; let-us-make-merry; things eating my son was-dead, lived; ku-yā.' E-tā ār-ki khusi-basi haje-soran, nira-yā. was-found.' Then they to-feast was-lost, began. Niñje ār-ā kuvā-kaninge bil-u āsike. Puni iyā-bo Then his eldest-son field-in was. Again house-to nāta-gobinda an-ya. Chākaran-te den-den dāku-ya gātā-ya, 'imiti called dance-music heard. Servants coming said, 'thus hāsike?' Aviri gātā-ya, 'ām-dā be-te bokom-de necheda, puni He you-are?' said, · thy younger-brother why returned, again bobā-ra ām-dā ār-te diyara ku-yān, maujā kibade.' E-tā thy father him safe-and-sound found, feast makes.' Then rāgo-yā ālun-ba mā ār ano. Ne-ta ār-ā bobā-ra bāvāinside-to he got-angry not went. Therefore his father outsidesi-ke ār-te dumni gātā-va. Mātra-ka āuri bobāyā-te gātā-ya, him much said. But came he father-to said, 'yoyo, ām-dā gātā bhānge jenā, bahami dinayān ām-dā sebā · see, thy word broke not. many days-for thy service kibān; jātipua nābun-re min mera ām-de din-din jenā. to-feed did; kinsmen one goat thou gavest not. kuninge dāriyān Ām-dā ranan nikā dhan-um-de udayayîã, är harlots keeping Thy son all property wasted, he denā, ār-te mauja kibe? Ār-ā bobā-ra gātā-ya, · e kāndā, feast him-to madest? His father came, 0 said, 80n. nityāni āiñ-ā āsayā ām-de māsike. Āiñ-ā dhan jetekāsi, thou always my near art. Myproperty whatever. Mätraka āiri bokum-de ām-dā. bash-wera. barana: haje-soran, But this brother-thy thine. had-died. lived: was-lost. Netā ni-ki-mā.' mauja denā. Therefore feast we-shall-make.' came.

# MUŅŅĀ FAMILY.

JUĀNG OR PATUĀ.

# SPECIMEN II.

(DHENKANAL STATE.)

## A POPULAR TALE.

Muĩ	gāũ		thelā	loka	āsike.	Ār-ā	boira
	village			man	was.	Him-of	mother
	a gāŭ-r			ka āsik	e. Ār	thaka	dhana-ra
was. The	it village	in c	heat m	an wa	s. That	cheat	wealth-in
gogađate	manare-kuy	ā. N	etā ma	na-re u	pāya p	añchera.	Dhanira
to-cheat	mind-in-mad	e.	So mi	nd-in n	neans (	levised	Rich-man's
buya-te	gātāya,	'āmḍā	koniń	ge	maduā.	Bel-te	ār-ā
mother-to	said,	· thy	80n	d	runkard.	Night-i	in his
mora su	igiyāja	mekham	e.' Ko	nimde	gātāya,	'āmdā	buinge
2100 11010	coverny	0000-1010	0. 0	on-to	sard,	'thy	mother
bada daā	ni boli.'	Imiți	buyira	-bo ke	ondā-bo	bujhāia.	Hachatā
great wit	cn as.	50	mother	-to	son-to	explained.	At-last
dina buḍ	yate. Ko	ninge	mana-1	a bhā	beya,	'buinmadā	kathāra
aay sa	nk.	Son	mind-	in tho	ught,	"mother-of	tale
misin	anāmalnā.'	Buy	ira bhā	beva. "	kõnamadā	kathār	a misin
to-day w	ll-be-known.	Moth	ier tho	ught,	'son-of	story	to-day
janāmalnā.'	Hacha	tā 1	coninge	chāvi-	nendiā	lehere	Kanda
will-be-know	i.' At-la	st	8011	simulati	ng-sleep	slept.	Son
dipara m	i guji	ra.	Buyira	dhen	ja ki	čnamadá	hichchana-
lamp no	t extingu	ished.	Mother	coming-s	lowly	son-of	bedstead-
kāṇṭha te	nganā. I	ebera	boli	mane	kibaja	kondā	muãra
near	stood.	Slept	as	mind	making	son's	mouth
sungia.	lātraka k	oninge	jānia,	'buyira	daāni	boli.	āin-che
smelt.	But	8011	knew,	'mother	witch	as,	me
muãra sui	igiya.' Al	hipari	buyira-bo	kon-r	a-bo	kajiā	lageā-kiā
mouth sn			mother-to	80n-	·to	quarrel	applied.
Hachatā	imiti b	uyira	kathār	gātāva	kondā-t	e kondā	Inthin
Then	thus mo	her-of	story	said	son-to	son-of	story
gātāya bi	ıyira-te,	dhanar	thakey	rāja go	gāna.		
said m	other-to,	property	cheat	ing rol	bbed.		

### FREE TRANSLATION OF THE FOREGOING.

In a certain village lived a rich man with his mother. There was also a cheat in the same village who wanted to trick him out of his money. He thought out a way of doing so, and one day he said to the rich man's mother, 'your son is a drunkard. You will be able to ascertain the fact by smelling his mouth at night.' To the son he said, 'your mother is a great witch.' So he told both of them. When the day drew towards its close the son thought, 'to-day I shall know the truth about my mother,' and the mother thought, 'to-day I shall know the truth about my son.' At last the son pretended to go to sleep, without having extinguished the lamp. The mother came slowly and stood near his bed. She thought that he was asleep and smelt his mouth. The son, on the other hand, was convinced that his mother was a witch since she smelt his mouth. Thus he bred discord between mother and son; and eventually tricked them out of their property by telling them tales about each other.

### SAVARA.

Savara is the southernmost dialect of the Munda family, and it is spoken by about 150,000 individuals.

Savara, or rather Sawara, is the name of a cultivating and servile tribe of Orissa,

Chota Nagpur, Western Bengal, Madras, and the Central
Provinces. The Savars are usually identified with the
Sabaras of Vedic and Sanskrit literature, a wild forest tribe, who are supposed to be the
same as the Suari and Sabarae mentioned by Pliny and Ptolemy. One of the most famous
passages in the Rāmāyanā of Tul\*sī Dās deals with a meeting between Rām and a Sabara
with his wife.

The tribe is very widely spread at the present day. Their stronghold is the two northernmost districts of the Madras Presidency and the neighbouring districts of Bengal and the Central Provinces.

Thus we find them largely spread over the Orissa division and the Orissa Tributary States, Singbhum, Sambalpur, Raipur, Bilaspur, Patna, Kalahandi, Sarangarh, Raigarh, and so on. Farther to the north they occur in Saugor and Damoh, and in former times they are said to have been settled in Shahabad. According to Mr. Risley, 'local tradition ascribes to the Savars the conquest of the Cheros, and their expulsion from the plateau of Shahabad, in about the year 421 of the Sáliváhana era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savars or Suirs, who are supposed to have been driven south by the inroad of Rájputs under the Bhojpur chief, which made an end of their rule.'

Most Savars have now become Hinduised, and speak Aryan forms of speech, generally Oriya. Mr. Driver remarks:—

'The purest representatives of the race call themselves Sobors, and speak a dialect of the Kolarian language which could be understood in Chutiyá Nágpur. These people are only to be found in the most jungly parts of the Native States of Orissa and Sambalpur, and a few are also found in Gangpur.'

The so-called Sobors alluded to by Mr. Driver have not been returned as speaking a separate language at the last Census, and local information collected for the purposes of this Survey does not make any mention of the Savara dialect in those districts which are said to be the home of the Sobors. Mr. Driver publishes a short vocabulary which contains words from various sources, Aryan, Dravidian, and Mundā. The Sobors of Sambalpur probably speak Khariā, and those of the Orissa Tributary States some form of Kherwārī. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Vizagapatam. It is the prevailing language in the Ichchhapuram, Parlakimedi, and Sompeta taluks of the Ganjam Agency and, together with Telugu, in the Gunapur taluk of the Vizagapatam Agency. Elsewhere it is spoken side by side with other languages in the hills.

The Savaras are divided into several sub-tribes and are, accordingly, known under various names such as Sonds, Sowras, Jara Savaras, Luda Savaras, Arisa Savaras, and Tekkati Savaras. Their dialect, however, is everywhere the same.

Owing to its being spoken only in the Madras Presidency, the Savara dialect does not fall directly within the scope of the operations of this Survey, and no local estimates of the number of speakers are

therefore available.	At the Cens	as of 1891	, the number of speakers	was returned as
follows:-		TO A STATE OF		

vs:												
Madras Presidency							(0.0)					101,638
Central Provinces			٠									401
					8				To	TAL		102,039
The corresponding i	igur	es at	the	last	Cens	us of	190	L wei	re as	follo	ws:	
Madras Presidency-												
Ganjam .												40,448
Ganjam Agency												68,689
Vizagapatam												340
Vizagapatam Ag	ency											47,623
Central Provinces-												
Chanda .												3
												-

The grand total at the last Census was 157,136. The remaining 33 speakers are found in the Mysore State.

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DRIVER, W. H. P., -Notes on some Rolarian (sic) Tribes. Journal of the Asiatic Society of Bengal, Vol. lx, Pt. i, 1891, pp. 24 and ff. The Sobors or Savaras, on pp. 32 and ff.

Savara has been largely influenced by Telugu and is no longer an unmixed form of speech. It is most closely related to Khariā and Juāng, but in some characteristics differs from them and agrees with the various dialects of the language which has in this Survey been described under the denomination of Kherwārī.

The notes on Savara grammar which follow are based on the materials printed below. They do not pretend to be more than a mere sketch of the principal features of the dialect.

**Pronunciation.**—There are no indications in the specimens of the existence of semi-consonants. Such sounds are perhaps meant in mad, eye; to and tod, mouth;  $\tilde{u}$  and  $\tilde{u}n$ , hair;  $d\tilde{a}$  and  $d\tilde{a}n$ , water, etc.

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In those cases in which an h in Kherwäri corresponds to a k in other Muṇḍā dialects, Savara perhaps agrees with the latter. Hodgson's  $tan-g\bar{o}ra$ , road, seems to correspond to Kūrkū  $k\bar{o}r\bar{a}$ . In  $\bar{o}n$ , Santālī  $h\bar{a}n$ , child, on the other hand, the initial k, h is an old prefix and does not belong to the base.

Note also the predilection for the cerebral d in words such as desa, country, etc.

In Ramagiri an o, i.e. probably  $\hat{a}$ , is often written for a; thus, pasi and posi, boy. A short u is, in the same locality, often added to words ending in a consonant; thus,  $m\bar{a}l$ -u, property;  $ti\bar{n}$ -u, give. This latter peculiarity is, of course, due to the influence of Telugu.

Nouns.—There is apparently no difference between the animate and the inanimate genders. The dual has been replaced by the plural, which is formed by adding the suffix ji, corresponding to Khariā and Juāng ki. Thus,  $w\bar{a}n-ji$ , fathers. Ji is derived from jin, and the final n is retained in the oblique cases; thus,  $w\bar{a}n-jin-ba$ , to fathers.

The base often ends in n; thus,  $w\bar{a}\dot{n}$  and  $w\bar{a}\dot{n}$ -an, a father. It is impossible to detect any difference in meaning between the two forms. An is perhaps by origin a demonstrative pronoun, and forms such as  $w\bar{a}\dot{n}$ -an can then be compared with Dravidian forms such as Tamil tagappa-n, father.

The cases of the direct and indirect object are not expressed in the verb. They are formed by adding suffixes such as an, in, to; ba, to, and so forth. Thus, kudub-an, to all; bo wān-an, to a father; wān-jin-ba, to fathers.

The suffix ku in  $ki\bar{n}chor-ku$ , (he saw) a dog, and so forth, is Telugu or Oriyā. An is also the suffix of the locative; thus,  $si\bar{n}-an$  and  $si\bar{n}-le\bar{n}-an$ , in the house.

An ablative is formed by adding suffixes such as te, sitle, and so on. Thus, dolai-bā-te, from hunger; wān-bā-sitle, from a father.

The suffix of the genitive is a or na; thus, wān-an-a, of a father; gorgān-na, of the village. This form is often used before postpositions; thus, dumbā-nā-man, before the Dom; wān-jin-ā-san, for the sake of fathers.

Numerals.—The numerals are given in the list of words. It will be seen that they agree most nearly with those in use in Khariā. Forms such as mi, one;  $b\bar{a}r$ , two;  $y\bar{a}r$ , three, are only used in compounds. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:—

ñēn, I	aman, thou	anin, he.
ñēn-a, my	aman-a, thy	anin-a, his.
ellen,-len, we	ambē, you	aniñ-ji, they.
ellen-a, our	amben-a, your	aniñ-jin-a, their.

The specimens received from Ramagiri give  $n\bar{e}n$ , I. A list of words forwarded from Vizagapatam has forms such as  $me\bar{n}e$ , I;  $me\bar{n}a$ , my; ellen and mallen, we, etc. Such forms do not occur in the specimens.  $N\bar{e}n$  and  $n\bar{e}n$ , I, are due to the influence of Telugu.

Nen, my, and nam, thy, are used as pronominal suffixes of the genitive. Thus, tanub-ñen, my share; man-ba-nam, presence-in-thy, before thee.

An a is often prefixed to nouns, and it can then be translated as a kind of definite article. Thus, a-wān-ba, to the father; a-don-an, on the body. It is probably a demonstrative pronoun; compare Telugu a. Other demonstrative pronouns are kani and kana, this; kuni and kuna, that. There is apparently no difference between kani and

kana; kuni and kuna, respectively. The forms ending in i were perhaps originally used to denote animate beings, and those ending in a to denote inanimate nouns.

Interrogative pronouns are bote, who? jite, and ēte, what?

Verbs.—The Savara verb is characterized by the same simplicity that we observe in the case of Khariā. The direct and indirect objects are not expressed in the verb; there is no trace of the many conjugational and inflexional bases of the Kherwārī verb and so forth.

The person of the verb is occasionally expressed by adding personal suffixes. The most common one is i, or, occasionally,  $i\dot{n}$ , for the first person. Thus,  $apu\dot{n}-t\dot{a}-i$ , I shall say;  $kiet-t-i\dot{n}$ , I shall die. In the second person we occasionally find forms such as dako-l-am, thou wast, and in the third person plural ji is quite common; thus,  $edik\bar{a}le\ dako-ji$ , they were merry.

There are apparently only two tenses, one for the present and future times and one for the past.

The present-future is formed by adding the suffix te. Te is derived from ten, and the final n is often retained before the suffix of the third person plural. Before the suffix of the first person the e of te is dropped or replaced by a, or else tenā is used instead. Tenā is probably the old suffix ten, corresponding to Muṇḍārī tan, and an ā which is perhaps identical with the categorical a of Kherwārī. Thus, kiet-t-in, I die; titta-i, I give; it-ten-ā-i, I shall go; ḍako-te-ji and ḍako-te-ji, they are.

The corresponding suffix of the past is le. Thus,  $p\bar{a}n-la-i$ , I brought;  $il-len-\bar{a}-i$ , I went; kiel-le, he died;  $kiel-l\bar{e}-ji$ , they killed;  $poch\bar{a}ri-le\bar{n}-ji$ , they asked. Forms such as  $irr\bar{e}-ji$ , they went, contain the same suffix, which has become changed into r after r. In the second specimen we find  $irr\bar{e}-be$ , we went. The final be has probably nothing to do with the suffix of the past. It is perhaps a pronominal suffix; compare Kherwārī  $b\bar{u}$ , we.

In the third person singular *ete* is commonly used instead of *le*; thus, *tiy-ete*, he gave; *jum-ete*, he ate; *gam-ete*, he said, etc. Forms such as *er-āi-te*, he has come, are probably identical.

The most common suffixes of the imperative are  $\bar{a}$ , ai, ba, and na; thus,  $ir\bar{a}$ , go;  $jum-\bar{a}$ , eat;  $p\bar{a}n-ai$ , and  $p\bar{a}n-ai-ba$ , bring; genda-ba and  $gend\bar{a}-n\bar{a}$ , draw water, and so on. A prefix a is often used. Thus, a-ir-ba, let us go;  $a-gu-s\bar{a}i-ba$ , put on; a-ru-ba, put on. Note also forms such as dako-ai-te, let us become; jum-te-be, let us eat;  $a-edik\bar{a}-ten-a-i$ , we should make merry; a-jum-be, don't eat.

The base alone is used as a verbal noun; thus, a-jum-ben, feeding for, in order to feed; dako-ban, being-in, to be.

Relative participles are formed by adding a to the bases of the present and past tenses. Thus, set-ten-a mandrā, the man who squanders; kimbonan jum-ten-a kinaman, pigs eating husks, the husks which the pigs eat; añī-len-a tiki, spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding an or n; thus, dako-n, being;  $tid-\bar{a}n$ , striking. An infix an is sometimes used in a similar way. Thus, d-an-aku, being; t-an-idan, beating.

The usual conjunctive participle is formed by adding the past base to the participle ending in an; thus, iyān-ille, having gone; guān-gū-le, having called. Forms such as gille, having seen; tub-tub-le, having divided, are, however, also used alone.

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The negative particle is apparently a prefixed a. Thus, a-deye, was not; a-til-leñ-ji, gave not; a-jum-a-i, I shall not eat. Gam-gon-in, I say not, probably contains some negative verb meaning 'to be unworthy,' 'to decline,' or something of the kind. In the Ramagiri specimens we find forms such as tiyāijā, I will not give; irnang-layi-nā-san, because I could not get.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Parla Kimedi in Ganjam. The second is a folk-tale which has been forwarded from Vizagapatam. The two last ones, the deposition of a witness and a popular tale, have been received from Ramagiri in Ganjam. A list of Standard Words and Phrases from Parla Kimedi will be found on pages 243 and ff.

## MUNDA FAMILY.

SAVARA.

### SPECIMEN I.

(PARLA KIMEDI, GANJAM.)

Bāguñji-lēnan Anin bāgu oner pasin-ji dako-lē-ji. mandran dako. male children were-they. two Both-in Hiswas. One man jandrum-gandra kudublenan wan, ellen-a dako-ten-a sannāri gam-ēte, property all-in said. father, our being small Anin tanub tub-tub-le tiyēte. Asui oyon sullen-a-tiki tin.' tanub-ñen share divided-having gave. Some days past-when He give.' share-my rukun-rukū-le ñam-le sanai dēsa erēte. Tetten sanna rabalan kudub collected-having taken-having far country went. There all small boy Kudub añi-len-a-tiki kuni dēsa-lēnan añi-le assidēte. kudub lēbun All spent-when that money spent-having wasted. country-in aïndam kantāra dē-le. Anin dolaï-mar dēle. Kuni dēsa-lēnan bo mandrā-bān much famine became. He hunger-man became. That country-in one Anin a-serō-bān kimbonan ā-jum-bēn apāyēte. kambāri dē-le. the-field-to swine feeding-for gone-having labourer became. He sent. ñań-lenden, edika-le kuni Kimbonan jum-ten-a kinaman dolaï-mar jum-te gladly that hunger-man husks got-if, eat-would eating bin-do mojāja kinaman ampra a-til-leñ-ji. Nami buddi nan-le ogandi-ēte. even gave-not-they. Now but anybody sense got-having thought, husk sero-ban aïndam baddi-mar-ji dako-ji. A kuduban midap 'wān-ñēn-a all-to 'father-my-of field-in working-men are. Those many dolaï-bate kiettin. dako-do ñen tettën Ejja, ñēn diyan-de-le ganāga hunger-from die. No, I arisen-having is-but Ihere livelihood apuń-tai, "wān, wān, Kituń-bān, man-ba-nam iyān-ille wān-ñēn-bān er-te. father-my-to go-will, gone-having say-will, "father, father, God-to, before-thee Untenāsan ñēn ōn-ñēn gam-gon-in. Něn kambāri-nam amēlai. son-I say-not. I sin did. Therefore I servant-thy dē-tin," apun-tai.' Gam-le gam-damnēte; ennegoi tete-sitle shall-become-I," say-shall. Said-having say-self-did; thus therefrom Sanaï-sitle a-rabalan-a donan gijan-gille a-wān-bān iyēte. Far-from that-boy-of body seen-having recognized-having that-father-to went. dudu-dudu-iyān-ille apasu-yam-dā-le anin kondo-le korkorēte. run-gone-having pain-feeling him embracing kissed. The-father

wan, manba-nam Kitun-ban ampra ersi gijān-gille rabāri gamēte, father, before-thee God-to even wrong said, seen-having boy A-wan guan-gu-le Nën parsamañjin ōn-ñēn gam-gon-in.' amēlaï. servants called-having did-I. I son-I say-not. The-father donan pān-le a-gusāiba; 'aboi anin-a ambese sindri gam-ëte, brought-having his body cover; " one good cloth said, Baran bo kari a-taljenan panderjan arub-a. a-karsin ensin arub-a, put. Again one fat the-foot-on shoe the-finger-on ring put, pān-le dako-aï-te. Kana ōn-ñēn kiebba; edikā-le kallodin tetten glad-being we-shall-be. This 80n-my here brought-having kill; calf padole, nami baran ñan-laï.' baran mēn-le; aman aman kiel-le nami again found-I. lived; before lost-was, 21010 before died now again dako-ji. Aninji edikale They glad-being were.

sin adam-adam eraite. seroban daku. Anin Nami a-muda on He house near-near came, field-in 10as. the-elder son Now Bo parsaman · guan-gu-le wällete, 'etenasan kenkenan tonsenan saddale. One servant called-having accosted, 'what-for dancing sounded. singing 'uban-nam eraite. "Anin ulamata dako," edika?' Anin apunēte, kana 'brother-thy came. "He cool is," He said, mirth? this kiellē-ji.' Muda-mar bandrāb wan-nam-ji kari kallodin gam-le killed-they.' Big-the said-having father-thy-they calf angry fat sandān ivāngamēte. Untēnāsan a-wān 'sinan aniyāi,' dē-le, became, 'house will-not-come,' said. Therefore the-father outside gonesagallēte. Muda on gamēte, 'ditte ayam manba-nam barâle having honoured. Big 8073 said, 'so-much time before-thee worked-having "Gadi-nam-ji-bāte edikānaba," dako-ten-ā-i. Berna-nam anoija apadölin. "Friends-thy-with make-merry," Word-thy ever broke-not sannāri junjudi-boinji soi atillin. Nami kana ōn-mē gam-le aboi this young-one harlotry-women saying one young-goat even gavest-not. Now settena mandrā anin iraïten-tādo bāte jandrum-gandra kudub moile came-immediately swallowing throwing man he all property with 'ejja, ōn-ñēn, kallodi kielle.' A-wan gamēte, anina-mele kari The-father said, 'no. son-my, fat calf killedst.' his-sake-for manba-ñēn dakote. Jandrum-ñen kuduban amannāte. todan aman Property-my all thine-is. with-me art. always thou nami baran mēn-le; aman padō-le, nami baran Uban-nam aman kielle, now again lived; before lost-was, now again Brother-thy before died, Untenāsan ellen. a-edikātenaï.' ñan-la-i. shall-make-merry.' Therefore we found-I.

[No. 49.]

## MUNDA FAMILY.

SAVARA.

## SPECIMEN II.

(DISTRICT VIZAGAPATAM.)

### A FOLK-TALE.

Gorjān-na mandrā sabin-ji kārja-leñ-ji. Gorjanan Village-of men . all buffalo-for Village-in obsequies-did-they. illē-ji. Kani gorjān-lunan banāgi-mar daku-le. Ani mari aboi poor-man He also went. That village-in one was. ñiyān-ñile ivēte. Gorjan-na mandra sabiñ-ji bontel bontēl-bā all buffaloes bought-having Village-of men buffalo-for went. dumbānāman lāgoda-bontēl aboi pān-leñ-ji. Banagi-mar mari credit-buffalo Dom-from Poor-man also one brought. 'onā-sile pān-lai?' gām-le opun-lē-ji. pān-le. Gorjān-na mandrā-ji, brought. Village-of men, 'where-from broughtest ?' said-having asked. sandrukā-mele pāń-laï dumbānāmań,' gamēte. 'Don-ñen-a 'Ijja, lāgōda 'No, credit brought-I Dom-from,' said. 'Body-my-of well-being-for pān-laï.' Sabin-ji pur-pur-tubob-ji. Banāgi-mar kani usălan dumceremony-performed. Poor-man brought-I.' All that skinDom-Tanoran juñjūnēte. jumbur-maran bānāman oñji mandra sanaï-Way-on thief-men men to carried. four 'Iñjiden tubob-te,' gām-le sitle gillē-ji. usālan ñaman-ñam-le · Now kill-will, saying skin saw. taken-having from Tettenā aran-eb jumbur-maran dajēte. gob-lē-ji. arăn Tankan climbed. There tree-under thief-men sat-they. tree Rupees bantel-ji. 'Aman-ā aladam mandrā ñên asūdam,' oñji gam-le divided. ' Thine little,' men much mine four said-having rudi-leñ-ji. 'Aman etti-den bantya,' gām-leñ-ji. Batuń-batuń-le arānā · Thou then divide,' quarrelled. . said. Feared-having tree mandra usālan sirēte. 'Agāyi, tabdrělan dajē-tenā layimtā-le,' climbed-having man skin dropped. 'Oh, thunderbolttankān omdā-le irrē-ji. gam-le jumbur-maran Arā-lin-na mandra thief-men rupees left-having went. said-having Tree-in-being Tankan susē-le pān-ēte usālan omdā-le. latsonaite. Jūlu Money picked-up-having descended. took skin left-having. Then

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illāji. Tankā-te satta usālan tankā-bā jumbur-maran oñjiñji money-for came. Money-from mere skin thief-men four sille tabdrēlan gām-le irrēbe. Tankā-len 'Etenā karma? daku. thunderbolt said-having What work? Money-we left-having went. 18. usālan gām-le usālan pān-lē-ji. Kani timāna-ir-ba,' Mabā That soldtook. skin said-having 8kin Forward let-us-go, kimbu ñiyān-ñi-le jum-lē-ji. tim-le aboi bought-having pig ate. having one

### FREE TRANSLATION OF THE FOREGOING.

Funeral ceremonies were held in the village, and all the villagers went to fetch buffaloes. There was a poor man in the village who also wanted a buffalo. All the other ones bought buffaloes, and the poor man got a buffalo on credit from a Dom. The villagers asked him where he had got it, and he said that he had it on credit from a Dom and had brought it for the sake of his health. They all worshipped and sacrificed the buffaloes. The poor man was carrying the skin back to the Dom, and on the way he saw four thieves at a distance. Seeing them he mounted a tree with the skin, for fear that they would beat him. The thieves sat down under the tree to divide their money. They quarrelled and said, 'you take too much, and I get too little,' 'then divide yourself,' and so on. The man in the tree dropped the skin from fear. The thieves left the rupees and ran away saying, 'a thunderbolt came down.' The man descended from the tree, picked up the rupees and left the skin. 'What has happened,' they said, 'we left the rupees and went away on account of the thunderbolt. Come let us go.' So they picked up the skin, sold it and bought a pig, which they ate.

## MUNDA FAMILY.

SAVARA.

## SPECIMEN III.

(RAMAGIRI, GANJAM.)

### DEPOSITION OF A WITNESS.

pūrba Jujusti muddāyin kulumbayi něn Mi-gal gal-ji dinā accused-of I Jujusti wife Eleven ten days ago tankā-nā-san bandan tillavi. Nen rannā kub bo Rādhā-nā-mong bāgu gave. rupee-for I gold beads pawn Rādhā-before two one Jujustin Jujustin bate illenāyi. liāri-mar; irnang-layi-nasan tankān went-I. Jujusti fisherman; got-not-because Jujusti with rupee Beradolāvi. Rannā-Balaji lien-tinte-mar. Muddāyi-nā a-nam anin Accused-of the name Bālāji Beradolāyi. " Goldhe sweet-seller. Bālāji Beradolayi-na sun illenāvi. devi-be pān-tāyi,' gam-le kub shall-bring,' Bālāji Beradolāyi-of house went-I. beads to-redeem saying silengan nën tiyanu muddāyin kulumbayi tille. A-bowan a-wanan to I giving The-principal the-interest accused-of wife gave. garlenavi. 'A-mālu gam-le Bandan tillenāyi bitti tingu,' nēn ' The-property demanded. 'Mortgage gave-I property give,' saying I bitti-nën 'Anin bowan nēte pāntā,' gamēte. a-wanan tiyāijā; . That principal take,' said. property-my interest give-not; buy nē-te pān-le etăsan pān-te? til-le it-ten-āyi pannā gam-le buy-shall take-shall?' but why shall-go giving taking saying. dinā-silu muddāyin a-sun-an asāvi Oñji-dinā sudāapun-len-ayi. accused the-house-in good-men-Four-days days-after some. said-I. tiyyayite. Aninji, 'botanā bitti?' mar-ji-nā-mong a-bittin produced. They, · whose before the-property property?' 'Nēnāte,' gam-le apun-len-ayi. Nēn etten apun-len-ayi pochāri-leñ-ji. said-I. " Mine-is, saying said-I asked-they. 80 tid-le. kudub-jina-mong muddāyin nēn kedi all-before beat. me accused then

### FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Jujusti went to Rādhā, the wife of the accused, and pawned two gold beads for a rupee. I could not get money, and therefore I went with

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Jujusti. Jujusti is a fisherman and deals in sweets. The name of the accused is Bālāji Beradolāyi. When I came to Bālāji Beradolāyi's house to redeem the gold beads I paid the principal and the interest to the accused's wife and asked for my property. She refused to give it up unless I bought it. I replied, 'I am going to pay principal and interest in order to redeem my property. Why should I buy it?' Four days after the accused produced the property in his house in the presence of some good men. They asked whose property it was, and I said that it was mine. Immediately after I had said so the accused struck me before all the men.

[ No. 51.]

## MUNDA FAMILY.

SAVARA.

### SPECIMEN IV.

(RAMAGIRI, GANJAM.)

### A POPULAR TALE.

posi-jannaku kenken-sun-an Bo dinā bo sottā a-wā apāyi-le. school-house-in One day one lame boy his-father sent. Dele bāroki bo posi-jannaku a-dakku-le. A-posi kenken-nā-san was-not-inclined. But another read-to one boy The-boy 'uban, bate bokedikā gatāsinā.' gij-le apun-le, aman něn ' brother, with a-little-while thou said, me play.' seen-having Anin apun-le, 'ongado, ongado, nēn adasāmārte. Nen kenken-sun ille said, I am-not-disengaged. I school-house gone-having He kenken-ten-āyi.' Teten-silu a-posi-jan bo awan-tanu bate gij-le. Posi apun-le, read-shall. Thereafter the-boy one calf also saw. Boy said, gatāsinā. 'are awan-tanu, aman bate Awan-tanu apun-le, 'nēn . 0 Calf calf, thou with play.' said,  $^{\epsilon}I$ adasante, nen sangāsi agāwan gānā-gānā-san jodā-ban itte.' Teten-silu am-not-disengaged, I excellent grass eating-for river-side go.' Thereafter aman nën bate jayi, gatasinëba.' a-posi bo onti gij-le apun-le, 'ē onti, the-boy one bird seen-having said, 'O bird, thou with come, let-us-play.' me Anin apun-le, 'něn adasente, nēn-nā-sun barosabjanāsan asūyi alann He said. 'I am-not-disengaged, my-house build-to a-little straw parangu-pānu-nāsan itte.' Posi bo kinchor-ku gij-le apun-le, 'ē kinchor, aman go.' Boy one dog seen-having said, 0 dog, gatāsinā.' Kinchor apun-le, 'ongādo, ongādo, nēn nen bate adasen-te. Dog me with play.' said. "no, I am-not-disengaged, I no, Teten-silu posi tisinasan manasu a-deye. sawu-nen-na sunu dunta-ban itte.' master-my-of house watch-to go. Thereafter boy play-to mind not-became.

### FREE TRANSLATION OF THE FOREGOING.

A lame boy was one day sent to school by his father. He did not wish to read, and seeing another boy he said, 'brother, play a little while with me.' He said, 'no, no, I am not disengaged, I am going to school to read.' Then the boy saw a calf and said, 'O calf, play with me.' Said the calf, 'I have no time, I am going to the river to feed on the excellent grass.' Then the boy saw a bird and said, 'O bird, come let us play.' Answered the bird, 'I have no time. I am going to bring some straw to build my nest.' The boy saw a dog and said, 'O dog, play with me.' The dog answered, 'I have no time; I am going to guard my master's house.' Thereafter the boy did not wish to play any more.

### GADABĀ.

Gadabā is spoken by about 35,000 individuals, most of whom live outside the territory included in this Survey. The dialect is not identical in all places. It has not, however, been possible to procure trustworthy materials illustrating its various forms. I am only able to give a superficial account of the dialect as spoken in the Bastar State.

The Gadabā tribe is found everywhere in Vizagapatam and the Vizagapatam Agency, and also in the Ganjam Agency, all of which are in the Madras Presidency. Some few Gadabās have also been returned from the Bastar State and Kalahandi. They do not form the prevailing part of the population in any district. They are most numerous in the Vizagapatam Agency, where 232 in every 10,000 of the population speak Gadabā. In Vizagapatam only 72 in every 10,000 are in the same position, and in other districts the relative number of speakers is quite unimportant.

I have no information about the distribution of the Gadabās on the various Taluks of the Vizagapatam Agency. In the Bastar State they are found in the east, on the frontier towards Vizagapatam. Their occupation is hunting and agriculture.

According to information collected for the purposes of this Survey Gadabā was spoken by 6,419 individuals in the Bastar State. At the Census of 1891, 29,414 speakers were returned from the Madras Presidency. We thus arrive at the following total for the dialect:—

adras Presidency.	We	thus	arr	ive a	t the	follo	wing	tota	l for	the	diale	ect:-	
Bastar State				1.		1.		100					6,419
Madras Presidence	у							11.					29,414
										T	DTAL		35,833
The corresponding	ng fi	gures	at	the (	Cens	us of	1901	wer	e as	follo	ws:	_	
CENTRAL PROVIN	CES-												
Bastar .												729	
Kalahandi									8. 1	12.		94	
						TOTAL	CENT	BAL P	ROVING	ES		M.	823
MADRAS PRESIDE	NCY-	-											
Ganjam												1,602	
Ganjam Ag	ency											8	
Vizagapatar	-											15,015	
Vizagapatar		ency	•							٠		19,781	FE
					3	TOTAL	MADE	AS PRI	ESIDE	TOY		-71111	36,406
Andamans	and N	Vicoba	rs		not.								1

It will be seen that the number of speakers in Madras has increased. This fact is, however, due to the better methods applied at the last Census, and it is impossible to decide whether there is a real increase. The estimated number of speakers in the Bastar State is probably far above the mark. The corresponding figure at the Census of 1891 was 375.

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CARMICHAEL, D. F.,—A Manual of the District of Vizagapatam in the Presidency of Madras. Madras, 1869. Contains a Gadabā vocabulary.

Manual of the Administration of the Madras Presidency. Madras, 1885—1893. Vol. ii, pp. 203 and f. contain a Gadabā vocabulary.

The Gadabā dialect is very unsatisfactorily known. The old vocabularies are quite insufficient for giving a sketch of its grammar. Of the materials forwarded for the purposes of this Survey the best is the translation of the statement of an accused person in the Gadabā dialect of Bastar which will be printed as Specimen II below. It has been forwarded in Dēvanāgarī characters with an interlinear translation, but without any transliteration. It is not, therefore, quite certain that the text printed in the ensuing pages is correct in all details.

The text given as Specimen I below is the beginning of a version of the Parable of the Prodigal Son. It has been forwarded in Dēvanāgarī with a transliteration and translation. The transliteration does not, however, agree with the Dēvanāgarī text, and it has turned out to be so full of mistakes that it has been of no use whatever. The Dēvanāgarī text itself is apparently a clean copy of an original draft. It has been made by somebody who had not the slightest idea of the meaning, and who accordingly misread the original in most places. I have not therefore ventured to restore the text throughout. I have only reproduced the beginning of the Dēvanāgarī text as I have received it with a tentative restoration in transliteration.

A list of Standard Words and Phrases from Bastar will be found on pp. 243 and ff.
The dialect spoken in Vizagapatam is apparently quite different. It has not,
however, been possible to get sufficient materials for describing it. The Collector has
kindly forwarded an incomplete list of Standard Words and Phrases, and the beginning
of a version of the Parable. The latter was, however, too fragmentary and evidently too
full of mistakes to be of use. From the former I have inserted the equivalents in the
list of words on pp. 243 and ff. They have been added within parenthesis.

The notes on Gadabā grammar which follow are entirely based on the Bastar specimens. The materials received from Vizagapatam have only occasionally been consulted.

**Pronunciation.**—The materials are not sufficient for deciding the various questions connected with Gadabā pronunciation. Semi-consonants are perhaps used in words such as  $d\tilde{a}$ , Santālī  $d\tilde{a}k'$ , water;  $g\tilde{o}y$ , Santālī  $g\hat{a}ch'$ , die;  $g\tilde{o}g\tilde{o}$  and  $g\tilde{o}g\tilde{o}b$ , to tend, and so forth.

Vowels are often interchanged. Thus, ungam and ungom, village; apang and apong, father; sumang, suang and sumong, before, and so forth.

The n of the genitive suffix  $n\bar{u}$  has apparently been replaced by l in  $l\bar{u}y-l\bar{u}$ , whose? Note also  $\bar{o}n$ , child, as in Savara. It is not, however, possible to bring the various irregularities under fixed rules.

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Nouns.—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning 'many'; thus, lõngā āpõng, many fathers, fathers. A suffix nēn or nan occurs in forms such as sākhī-nēn, the witnesses; kumbaī-nan, women. Compare māy-nēn and māy-nēng, they. The Vizagapatam list gives forms such as ayāngu-nī, fathers; koḍamlē-nī, daughters; lē lōk-ḍukēyi, good men; māḍu krutā, many horses, horses; kussō-ḍigan, dogs, and so forth.

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as  $n\tilde{o}$ , pulai, and so forth. Thus,  $M\tilde{a}t\tilde{a}-n\tilde{o}$   $n\tilde{o}m$   $bu\tilde{o}-su\tilde{o}$ ,  $M\tilde{a}t\tilde{a}$  thou killedst;  $b\tilde{a}b\tilde{a}-pulai$   $sun\tilde{o}$ , father-to he-said.

The suffix of the genitive is  $n\bar{o}$ ,  $n\bar{u}$ , or  $n\bar{a}$ ; thus,  $\bar{a}p\bar{a}ng-n\bar{o}$ , of a father;  $kal\bar{a}r-n\bar{e}-n\bar{u}$ , of the liquor seller. Compare Savara  $n\bar{a}$ . The Vizagapatam texts have forms ending in na. In  $p\bar{\imath}l\bar{e}$   $kirt\bar{a}$ -r  $kh\bar{o}g\bar{\imath}r$ , the white horse's saddle, we have perhaps a genitive suffix r.

Other postpositions are kurung, from; bō, in, to, etc. Thus, māy-nō bōbrō māy-nō tōnān kurung tīr dugu, his brother his sister from tall is, his brother is taller than his sister; māy-nō āpōng mēyēn-kā diyēn-bō dutu, his father small house in lives.

Numerals.—The first numerals will be found in the list of words. It will be seen that Aryan loan-words are used in Bastar for the numerals seven and following. The Gadabā numerals are most closely related to those in use in Savara and Khariā.

Pronouns.—The following are the personal pronouns:—

ning, ni, I	nom, thou	māy, he.
nīng-nō, my	nom-no, thy	māy-nō, his.
nēing, we	pēn, pēn-chā, you	māy-nēn, māy-nēng, they.
	pē-nū, pai-nū, your	māyēn-nug, their.

The form  $p\bar{e}$ -nug, our, in the list of words is probably a mistake.  $P\bar{e}$ -nug is apparently identical with  $p\bar{e}$ - $n\bar{u}$ , your. A form  $l\bar{e}$ , we, seems to occur as a verbal suffix. See below.

Datives and accusatives are apparently formed by prefixing u or  $\bar{o}$ ; thus,  $\bar{o}$ - $n\bar{v}$ , to me; u- $m\bar{a}y$ , him;  $\bar{o}$ - $m\bar{a}y$ , to him;  $\bar{o}$ -mai sun $\bar{o}$ , the son said to him.

The Vizagapatam texts have quite different forms; thus, mīngu, I; mīngu-na, my; bilangu, we; bilangu-nu, our; bābin, thou; māngu, you; no, novvān, he; nōyāng, nōngu, they, etc.

Demonstrative pronouns are  $t\bar{e}$ , this;  $t\bar{o}$ , tu, and  $n\bar{a}i$ , that.

Interrogative pronouns are lai, who? lāy-lū, whose? mang, what? ā, which? āḍī, how much? and so forth. The Vizagapatam list gives mōyi, who? nayiṭa and nāyinam, what?

Indefinite pronouns are formed from the interrogatives; thus, laiki, anybody; mang-sā and māng-dig, anything.

Verbs.—The inflexion of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, sa-sadagū, attached; buk-buk, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of Kherwārī.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of pronominal suffixes. There are, however, some

traces of a state of affairs which is related to that prevailing in typical Muṇḍā languages.

Compare:—

Māy-nu āpung-laē suno, 'junēn, ātoār-kēlē (?) pē-nu sēvā nī dēmēd-nīng du-to. 'see, so-many-years your service I father-to said, ār pēl-taï-tuning. Miō pēn ō-ning udē muyē gī-mē-ō ukum Pē-nu Your command not transgress-I. And you to-me ever one goat-even young not bē-tō-pēn, nīng-nu dīsēl bu-dag sārdā dēng-dēng-tun-ō-lē. Pē-nu tē ōdu-ōn kīsbīn give-you, friends with merry Your this my make-we. 80n bu-dag pē-nu dan samõsu ērān-ēl-pīmudīdaē-ēl (?) pēn māy pulaē lē your property eaten-having as-soon-as-he-came-then you him for good kundarō-pēn. cooked-you.

The above passage which I have been able to restore with some certainty from the very corrupt original, contains the suffixed pronouns  $n\bar{i}ng$  (or  $\bar{i}ng$ ), I;  $p\bar{e}n$ , you;  $l\bar{e}$ , we, used to express the subject. Compare also  $su\bar{o}$ -ning  $b\bar{e}d\bar{o}$ , thrown-I-have;  $\bar{a}pung$   $n\bar{i}ng$   $m\bar{a}h\bar{a}par\bar{u}$ -nu hukum  $\bar{a}r$   $m\bar{a}n\bar{i}$ -t $\bar{o}ning$ , father, I God-of order not worshipped. The Vizagapatam list contains forms such as  $bil\bar{a}ngu$ -l $\bar{e}$  yi, we-we went;  $m\bar{a}ngu$ -m $\bar{o}$  yi, you-you went;  $n\bar{o}ngu$ -vu  $yiy\bar{e}$ , they went;  $m\bar{i}ng$   $mit\bar{a}n$   $sang\bar{a}yi$ -n $\bar{e}$  yi, I to-day far-I went, and so forth; where  $l\bar{e}$ ,  $m\bar{o}$ , vu, and  $n\bar{e}$ , respectively, appear to be pronominal suffixes denoting the subject.

The common suffix of the present tense is  $t\bar{o}$  or tu; thus,  $m\bar{a}ng$ - $t\bar{o}$ , I know; du-tu, is; buk-tu, beats;  $g\bar{o}$ - $g\bar{o}y$ -du-tu, I am dying. Forms such as  $s\bar{a}rd\bar{a}$   $d\bar{e}ng$ - $d\bar{e}ng$ - $d\bar{e}ng$ -tu- $\bar{o}$ - $l\bar{e}$ , that we might make merry, seem to show that the suffix was originally tun; compare Muṇḍārī tan. In  $m\bar{a}h\bar{a}par\bar{u}$ -nu hukum  $\bar{a}r$   $m\bar{a}n\bar{i}$ - $t\bar{o}ning$ , God's order not obey-I; sun- $tun\bar{i}$ , I will say, and so forth, the tense suffix is perhaps likewise tun,  $t\bar{o}n$ , and the final ing or  $\bar{i}$  must then be the old form of the personal pronoun of the first person singular. In sun- $t\bar{o}n$ - $\bar{e}n$ , they say, the final  $\bar{e}n$  is perhaps the suffix of the third person. Compare  $m\bar{a}y$ - $\bar{e}n$ -nug, their.

Another suffix of the present is ning; thus, oining, go.

The suffix ēd in dēm-ēd-nīng dutō, doing-I am, seems to correspond to Santālī et." It also takes the form ī; thus, id-ī dutu, drinking-am, I drink; ū-i dutu, he is coming.

The present is also used as a future; thus, sun-tun-ĩ, I will say; phāsĩ bē-tunēn, rope give-will, will hang. According to the list of words a suffix bē is added; thus, buk-tū-bē, I shall strike. Other future forms are pi-lam, it will come; nāi-lōṅg, I will go. I cannot analyse them.

The past is formed by adding one of the suffixes u or o, and  $\bar{\imath}$ ; thus, du = g - u, was;  $sun - \bar{o}$ , said;  $ju - \bar{o}$ , saw;  $g\bar{o}i - g - \bar{\imath}$ , died;  $\bar{o}ig - \bar{\imath}$ , went;  $\bar{o}n - \bar{\imath}$ , heard. Forms such as  $bu\bar{o}n\bar{e}n$ , killed;  $su\bar{o}n\bar{e}n$ , threw, etc., probably contain a pronominal suffix of the third person.

Compound past tenses are formed by adding the verb substantive; thus, buō-dutu, I have killed; sēbō dugu, I had killed; nīng-nu ōdu-ōn gōē-gu dugu mīyō bur-lagu; bīsugu dugu mīō bōgu, my son dead was and revived; lost was and was found.

I cannot analyse the suffixes in sobono, boughtest, and sobonom, I bought.

The common suffix of the imperative is  $n\bar{e}n$ ; thus,  $t\bar{o}l$ - $n\bar{e}n$ , bind, ju- $n\bar{e}n$ , see. Other imperatives are  $\bar{o}$ - $m\bar{a}y$   $n\bar{a}n$ - $b\bar{e}$ , to-him give;  $lud\bar{o}r\bar{i}ng$ , take;  $ind\bar{e}$ , give me;  $\bar{a}$   $d\bar{e}m\bar{o}$ , do not;  $n\bar{i}ng$   $sam\bar{o}$ -su  $s\bar{a}rd\bar{a}$   $d\bar{e}m\bar{o}$ , let us eating merry make,

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The re-duplicated and the present bases are used as verbal nouns. Thus,  $ju-j\bar{u}$ , to see;  $g\bar{o}-g\bar{o}$ , to feed;  $buk-t\bar{u}$ , to strike. A suffix g is apparently added in some cases; thus,  $m\bar{a}y$   $tu-n\bar{u}$   $p\bar{i}-p\bar{i}g-nu$   $b\bar{e}l\bar{a}$ , he there coming-of time, when he returned;  $bun-d\bar{e}g-nu$   $m\bar{e}n-d\bar{e}g-nu$   $k\bar{o}l\bar{a}r$   $\bar{o}ni$ , music-of dancing-of sound heard.

The various bases are also used as participles; thus, buk-buk, beating; gō-gōb, grazing; buō, struck, having struck. Conjunctive participles are formed by adding su; thus, āāē lē-lē kōpaṭ ēto-su ō-māy bōḍī, all good-good cloth bringing to-him give; māy mōḍgu-su māy-nu āpuṅg-lai, he having arisen his father-to (went); mai juō-su māyē dēmo, he having-seen pity made.

The negative particle is a prefixed ar or ura; compare Kherwari alo.

For further details the student is referred to the specimens which follow. The dialect spoken in Vizagapatam is apparently quite different. The materials at my disposal are not, however, sufficient for describing it.

[ No. 52.]

# MUNDA FAMILY.

GADABĂ.

## SPECIMEN I.

(STATE BASTAR.)

सुय रेमरनु ववंन उंवार वडुवंन। तुषा लुगनु मिएन षोडु शंन, वावा, लयसुनी एवावा, संसारी मय डुगु नीगं नुडुगुंना तुनू थोनी इन्डेतेवे। मै तुंग - तुंग तेरो वेड़ो। लोंगा दीन डिगु घार दुतो मिएन घोडु घीन म्युरी बोड़े, मोड मोस पर सबीएंगु मीयो, तुनो फन्दी डिगु सुडेंगू डुगू थो घायौ मायनु माल पुंलाए छडा वेडो। तेवे माये घोचा, घोते वे मायराजवी कुडु लोगुः माय गरीव डेंगु। मंतुये देसवो लयेनु डिनवोइ गिसु मुये ड़ानें नुडेंन वोमाये डुगुः तुरें मल मायेनु लोशोंगवो गोवो गोगो नुवा। घोंमाय तुनू माय गीवी सम सम डुगु घमय समो स सुलै वुसु लाखोः मय सोम सोम घाखे। तो तेवे मयचेत लंगु, तेवे मये सुनो, नीग बावाड़ी एन घाड़ी भुतौ लोघड़ार सोम सोम नुवी घोंग लई डुतु, नो कुडु गोगोय डुतू नीगं मोडगू सुनींग नुवाव घोरवो नई लोंग, भी मय सुन तुनी ए वावा माहा एक उक्त घार मानइ तोनी मीवो एनु समो पाए नींग देमो।

# MUNDA FAMILY.

GADABĀ.

## SPECIMEN I.

(STATE BASTAR.)

### TRANSLITERATION AND TRANSLATION.

ōdu-ōn mēēn Tuā-lung-nu vavamnambar ödu-ön. Muy rēmar-nu Them-among young 80% sons. One man-of were-two dugunā dugu, nīng-nu bā bā-[pu]lai ٠ē bābā. samsārī may sunō, will-be 97331 father-to .0 father, property which is, said, din-degu Tēbē tung-tung-tero bēdō. Löngā tu-nū indē.' mai ō-nī divided gave. Many days to-me share give.' Then he miyö du-tō. mēēn ōdu-ōn myurō-bō dēmosu par de s-bo ěngu, ār journeyed, and abroad together made-having became, young 8011 māl-pulāē udā-bēdō. tuno phandī-dēgusu dĕngu-dugū, ōāyau māy-nu riotous-becoming all his property wasted. there became, garib Tēbē māv ōāō, tēbē māy rāj-bō kudu logu; māy all, famine arose; he poor Then he then that country-in ői-gésu muvě Mai tuyê dēs-bō layē-nu dēn dengu. that house gone-having one He country-in somebody's became. den-bo māyē dugu. Tu rēmal māy-nu liong-bo gibi dānam-nu rich-man-of house-in he lived. That man his field-in swine gibi May gögö nuvāö. tunū māy sam-sam-dugu, a-may sam-ō-su to-tend sent. He then those swine eating-were, that eating Tēbē chēt-langu, sulai busulāō. May som-som ār bē-tō. may gives. Then · he to-senses-came, belly filled. He to-eat not bhutī-līadār som-som tēbē may suno, 'ning bābā dīēn ādī said, father's house how-many hirelings to-eat then he " my dutu, ning gō-gōy-dutū. Ning mödgűsu nubō öng-lai kudu I them-for belly-to-fill 18, I hunger dying-am. arising bābā, "ē bāb-or-bo sun-tuni, māhāparū nailong, ō-may ning-nu will-say, " 0 father, God-of father-near will-go (?), to-him my pi-nu ning dēmō. mānaïtōnī miyō samō pāp ār hukum did. I before 8111 not obeyed and you-of command 2 н 2

## MUNDA FAMILY.

GADABĀ.

## SPECIMEN II.

(BASTAR STATE.)

### STATEMENT OF AN ACCUSED PERSON.

imī rīlak dugū? Pai-nū ungam Mātā Thy village Māṭā name Gond was?

Öy, dugũ, mātā ā urā.

but now not. 1008, Mātā ā bō

uigī? Mātā now where went?

Bō urā uigī; māy göigi uigī. Anywhere not went; he died went.

Māng-sā sarang gōigī, māy-nū lāikī buō-sũo ? Any disease died, him anyone killed?

Māy-nū mang-sā sarang urā dugū. Lāikī buō-nēn, tun göigī Him-of any disease #sot was. Somebody killed. then died

uigī. went.

> U-māy laikī buō-nēn ? Him who killed?

Ning ēran māngtō?

know? I how

Sākhī-nēn sun-sun dutū ki Māṭā-nō nōm buō-suō. Ā nam-nū Witnesses saying are that Mata thou killedst. Now thee-of what san-tū dutu? saying is?

Ning urā buō; aāy kin-umāv. Ning budam Mātā budam sākhī not killed; witnesses all are-tutored. Me Mātā with with māng-dig öyönēn urā dutū. Ning māy māng-phulāy buō?

quarrel not is. I any him why killed?

Tē tangayā nam-nū diyan-dī turagu ? This thy house-from was-found? axe

turagū; 'ning-nū ṭangayā dutū; to-pulāi ning-nū diyan turagū. Öy, Yes, was-found; my axe is; therefore my house was-found.

Tē ṭaṅgayā-nu-bō iyam saḍagū dutū? This axe-on blood attached is ?

Ōy, sa-sada-gũ dutū. Ning gēmē sēbō dugū. Māy-nū Yes, attached is. I goat killed was. It-of iyam sa-sada-gū dutū. blood attached is.

Të sëndarā pai-nū diyan-dig tura-gū?

This cloth thy house-from recovered-was?

ning-nū tē sēndarā Pulis havaldar su-mang ning-nū before cloth Police havaldar my this my 'tungdel, itō ā-dē-mō. diyan suō-nēn. Ning suno, Ning-nu ' Master, house-in threw. I said. this not-do. Me-of ö-ning phāsi-bē-tū-nēn.' tomnang-nida pilam; mēp hanging-will-give.' trouble will-come; Government to-me aāy Havaldar 'nom-to Mātā-phulāī buō-dutū, lök suno, killed-hast, Havaldār 'thou Mātā-for all said, people su-tonen. To-phulai te sēndarā ning-nū(sic) di-yan suō-ning-bēdō.' cloth thy house-in thrown-I-have.' Therefore this

Nom dong Mata ili ido-dutu?

Thou and Mata liquor drunk-have?

Ning sab-dinā idī-dutū; sēlī sam-sam-dutū.

I all-days drinking-am; flesh eating-am.

Mansā kalārnē-nū bhāṭī nōm Māṭā timē-sam-sam-ēl ilī Mansā liquor-seller-of shop thou Māṭā Pola-day liquor

idō-dutū?
drunk-have?

is.

mamung Guttā-nū diyan-bō Time-sam-el ning sulai dutū; uncle Guttā-of I house-in am; Pola-day my(sic) budam Mansā kalārnē-nū bhātī ning urā uigī. Gulay pand Mātā Mansa liquor-seller-of went. All Mātā with shop I not false dutū.

Māṭā-nū sērāy nōm juō?

Māṭā-of dead-body thou sawest?

Ungam-kā gulāy jujū uigī; itōō ning jujū uigī.

Villagers all to-see went; likewise I to-see went.

Māṭā-phulāy māṅgsā pārō dutū? Māṭā-to any wound was?

miyā-mui-dan Öy, mui-rō pārā tangayā-nū māv bop-bo dugū, head-on another Yes, one wound axe-of his was, tunō mäy girē dutu. May nērī-bō mui-rō sēndarā dugō, ivam his chest-on is. His body-on cloth was, that-on blood one sa-sada-gū dutū. Ning man-sa urā māngtō. I attached is. anything not know.

### FREE TRANSLATION OF THE FOREGOING.

Did a man called Māṭā live in your village?

Yes he did, but now he is not there.

Where did Mātā go?

Nowhere. He died.

Did he die from some disease or was he killed?

He did not die from any disease. Somebody killed him.

Who killed him?

How should I know?

The witnesses all say that you have killed him. What do you say to that?

I did not kill him. The witnesses are all tutored. I had no quarrel with Māṭā. Why should I kill him?

This axe has been found in your house?

Yes, it is my axe, and therefore it was found in my house.

There is blood attached to the axe?

Yes there is. I had killed a goat and its blood is on it.

This cloth has been found in your house?

The police officer threw it into my house in my presence. I said to him, 'don't do so, master, I shall get into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Māṭā. Therefore I have thrown the cloth into your house.'

Had you and Māṭā drunk liquor?

I drink liquor and eat meat every day.

Had you and Māṭā drunk liquor in the shop of Mansā, the liquor dealer, on the Poladay?

On the Pola-day I stayed with my uncle Guṭṭā and did not go to Mansā's shop with Māṭā. It is all lies.

Did you see Mātā's body?

The whole village went to see it, and I went likewise.

Had Māṭā any wounds?

Yes, there was a wound of an axe on his head and another one on his chest. He had a single garment on his body, and it was stained with blood. I do not know anything more about it.

Re House

STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE MUNDA FAMILY.

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Thu Is A . . .

## STANDARD WORDS AND SENTENCES

English.	Santāli (Sonthal Pargamas).	Mählē (Sonthal Parganas).	Mundārī (Ranchi).
1. One	Mit'	Mit'	Mit', mot', miat', moyat' .
2. Two	Bār-ea, bār	Bār; bār-eā	Bar-iā, bār
3. Three	Ра-а, ра	Рй; рй-й	Api-ā, apī
4. Four	Pon-ea, pon	Pon; pon-ea	Upun-iā, upun (upōn) .
5. Five	Mấgắ	Mâră ; mârē-yā	Mể rễ
6. Six	Turŭi	Turūi ; turūi-yā	Turūi
7. Seven	Rãe	Eae	Eåe
8. Eight	Irậl	Īrāl	Iral(-ia), iril (-ia)
9. Nine	Ārā	Ārā	Are(-a)
10. Ten	Gä1	Găl; găl-eă	Găl(-ea)
11. Twenty	Bār-gāl, isi, mit' isi	Bār gāl; bār gāl-eā; isi;	Hisi; isi
12. Fifty	Mårë gël, bar ist gël	Ма̂га găl-ea	Bär hisi gälea
13. Hundred	Mit' sae, mara isi .	Sãe ; mīt' sãe	Mắrể hisi
14. 1	<b>1</b> ñ	Îñ	Aing, (iñ)
15. Of me 1	Īũ-rān, iñ-ak', etc	Ĩñ-ak'; iñ-rak'; iñ-rē-ak'; iñ-ich'; iñ-rēn; iñ-inich'.	Aing-ren, ain-ak', etc.
16. Mine 1	Īñ-rān, iñ-ak', etc		Aing-ren, aiñ-ak, etc.
17. We	Ā-bō, ā-bō-n (inclusive); ā- lā (exclusive).	Ā-bō-(n); ā-lä; ā-līñ; ā-lān	Ā-bū (inclusive); ā-lē (exclu-
18. Of us A		Å-bön-ak', etc.	šive). Ā-bū-rēn, ā-lē-rēn, etc.
19. Our	A-bō-rän, a-lä-rän, etc.	Å-bön-ak', etc.	Ā-bū-rên, ā-lē-rēn, etc.
20. Thou	Am	Am	Ām
21. Of thee	Ām-rān, etc.	Am-ak', etc	Ām-rēn, etc.
22. Thine , Ā	Ām-rān, etc	Åm-ak', etc.	Ām-rēn, etc.
23. You	Ā-pā	Ā-pā; ā-bēn	Ā-pē
24. Of you	A-pä-rän, etc.	A-pä-ak', etc	Ā-pē-rēn, etc.
25. Your	A-pā-rān, etc		Å-pē-rēn, etc.
T. & M.—240			W. F. C.

Birhār (Sonthal Parganas).	Dhangar (Sonthal Parganas).	Korwā (Mirzapur).
Miat', mit'	. Miat'; mit'; miñat' (one only).	Mi(t'), Miat'-țăń
Bār; bāreā	. Bār; bāreā	Bārī-ṭāń
Ра; ра-а	Pä; pä-a	Pēi-ṭāń
Pon; pon-ea	Pōn; pōn-eā	Chār
Mहेंद्र ; mहेंद्र .	Mārā; mārā-a	Pañch
Tūrūi; tūrūia	Turđí; turđi-š	Chha
Săt; eãe	Sat	Sat
Āţ; īrāl	At	Ăth
Lā; ārā	Lâ	Nau
Dâs; gắi	Dâs	Das
Bis; bār gāl; kūrī	Mit' isi; bis	Bis
Poñehās; bār kūrī dās	Bār īsī tālā ; bār īsī dās .	Pachās
Sãe	Så; mårä lai	Saio
In	In	Ing
in-ren, in-rinich', in-rich',	Îñ-rên ; iñ-ak' ; iñ-rêak' .	Inan, (ing-rak')
iñ-reak'. Īñ-lch', etc.	Ĩñ-rēn, etc	Inanan
Ā-bōn, ā-bō; ā-lē	Ā-bū; ā-lē	Ale
Ă-bō(n)-ak', etc	Ā-bū-rēn, etc	Ale-ra(k')
Ā-bō(n)-ak', etc	Ā-bū-rēn, etc	Ale-ra(k')
Ām	Ām	Am
Ām-ak', etc	Ām-rēn, etc	Am-a(k'), (am-rak')
Ām-ak', etc	Ām-rēn, etc	Am-sń-sń
Ā-pē	Ā-pē	Ape
Å-pē-ak', etc	Ā-pē-rēn, etc	Ape-ra(k')
Ā-pē-ak', etc	Ā-pē-rēn, etc	Ape-ra(k')
		T. & M.—241

Kürkü (Amraoti).	Nahāli (Nimar).	Khariā (Ranchi).
Miyã	Bidi	Moi, moiod, muḍu
Bāriā	Ira	Ubar, bar, baria
Apai	Motho	Upe
Uphūniā	Nalo	I'pon
Monoyā	Pañcho	Moloi
Turūyā	Chhāh	Tiburu
Yēyā	Săto	Gul
Ilaria	Āṭho	Tham
Ārē	Naw	Tomsing
Gel; galiā	Das	Gol
Īsā · . · . · .	Bis	Bis; ēk kori
(Ādhā-isā; pachās)	Pachās	Pachās ; dui kori das
(Mono īsā); miā sadī	Sadī	Pañch kori ; ek sai
Ing · · · · · .	Jo	Ing
Ĩyā ·	Hingē-thākū	Ing-a
Ĩyā · . · . · .	Hinge	Ing-a
Ālē (exclusive); ābung (in- clusive).	Hiôgan	Aning (inclusive); ele (ex-
Ālēyā	Hingō-thākū	Aning-a, etc.
		Aning-a, etc
		Am
		Am-a
	Nē	Am-a
Āpē (plural); āpiòg (dual)		Ampe
Āpēi		Ampa
Āpēi · · · · · · · · · · · · · · · · · · ·	Ně	Ampa
T. & M.—242	1911-12	**

# IN THE LANGUAGES OF THE MUNDA FAMILY.

Juäng (Dhenkanal).	Savara (Ganjam).	Gadabă (Bastar).	English.
Min; eka	Bo; aboi; mi	Mui-rō, (bōyi)	1. One.
Ban; dui	Bāgu; bār	Bār-jū, (bāgu)	2. Two.
Tin	Yāgi; yār	Ig-rō, (yāgi)	3. Three.
Chāri	Uñji	Uun-rō, (vunigi)	4. Four.
Pañch	Molloi	Manlēi, (manulēi)	5. Five.
Chhao	Tudrů ; turru	Tir, (turigi)	6. Six.
Sāta	Gulji	Sāt, (guligi)	7. Seven.
Átha	Tamji	Āṭb, (bāgu punza)	8. Eight,
Nao	Timji, tiřji	Nou, (bāgu punza bōyi) .	9. Nine.
Daso	Galji	Das, (galigi)	10. Ten.
Kodi	Bo kodi	Bis, (mika)	11. Twenty.
Dui kodi daso, or pachās .	Bāgu koḍi galji	Pachās, (bāgu mika galigi)	12. Fifty.
Pañch kodi, or eka saha .	Bo sua ; molloi kodi	Sou, (monoloyi mika) .	13. Hundred.
Āiā; āiñje	Ñên	Ning, (mingu)	14. I.
Āiñjā	Ñên	Nîng-nō, (bilangu-na) .	15. Of me.
Aiñja	Ñênāte	Nîng-nō, (mîṅgu-na) .	16. Mine.
Niñje	Ellen	Nēińg, (bilangu)	17. We.
Niñjā	Ellen	Pěnung, (bilangu-nu) .	18. Of us.
Niñjā	Ellenate	Pēnung	19. Our.
Āman-de, āmde	Aman; ām	Nom	20. Thou.
Āman-dā, āmdā	Aman; nam	Nom-no	21. Of thee.
Āman-ḍā, āmḍā	Amanate	Nom-no	22. Thine,
Hare, (Keonjhar apere)	Ambě	Nom, (māngu)	23. You.
Har-à	Ambenā	Nom-no	24. Of you.
Har-ā	Ambenate	Nom-no, (bāmbina)	25. Your.
,			T. & M.—243

English.	Santāli (Sonthal Parganas).	Mählē (Sonthal Parganas).	Mundārī (Banchi).
26. He	Ün-i ; āch' (self)	Ūnī ; āch'	Ãch', îni
27. Of him	Ūnī-rān, etc	Ūni-ak', etc	Āch'-rēn, etc
28. His	Uni-ran, etc	Ūni-ak', etc	Åch'-rēn, etc
29. They	Ön-kö, ä-kö, etc	Ōn-kō, ā-kō ; ūn-kin, ā-kin	Å-kō, ēn-kō, etc
30. Of them	Ön-kö-rän, etc	Ön-kö-ak', etc.	Å-kō-rēn, etc
31. Their	Ön-kō-rān, etc	Ön-kö-ak', etc	Ã-kō-rēn, etc
32. Hand	Ti	Ti	Tihi
33. Foot	Janga	Janga	Kaţā
84. Nose	ма	мй	Ма
35. Eye	MEC	Mät'	м%
36. Mouth	Mochā	Mochā	Mocha
37. Tooth	Dăță	Dăță	Daţa
38. Ear		Lutur	Lutur
	Ф <sub>р</sub>	Ūр'	Φ <sub>p</sub> ,
40. Head	Bâhák'	Bâhâk'	Bâk' (bâhâk')
	Alān		Alan
	Lach'		Laich'
	Dea		Dea, (dāyā)
	TO THE PERSON NAMED IN COLUMN TO THE	Märhät'	Mārhāt'
	Sonā		Samrom (sonā)
		Rūpā ; rūpā	
		Bābā ; āpā	Åpů
	Engat (his mother)		
	younger brother).	Daka (younger).	
51. Man	Mīsērā; ājīt (his elder sister); bākāt (his younger sister). Hār; hārāl (male)	younger).	(younger).
		Māyā; āemā; ērā	Kūri
T. & M.—244			

	Bîrhêr (Sonthal Parganas).	Dhangar (Sonthal Parganas).	Korwā (Mirzapur).
	Ūnī; āch'	Īnī; anī; āch'	Honi
	Ūnī-ak', etc	Īni-rēn, etc	Honi-y-an
	Ûnî-ak', etc	Īnī-rēn, etc	Honi-y-an
	Å-kō; ōn-kō	Ēn-kō; in-kin	Hon-ku
	Ā-kō-ak', etc	Ēn-kō-rēn, etc.	Hon-ku-re
	Å-kō-ak³, etc	Ēn-kō-rēn, etc	Hon-ku-re
	Ti	Tihi	Ti
	Kāṭā	Kaṭā	Kata
	Mã	Mũ	Ма
	Mät'	Māt'	Mẽt'
	Mochā	Mochā	Āh
	Pāṭā	Daţā	Tirin
	Lütür	Lutūr	Lutur
	Ûp'	Ūp' , .	υр'
	Bāhāk'	Bấhấk' · · · ·	Bhā
	Ālaŭ	Alan	Alang
	Lähich'	Lahich'	Puţţi
1	Dēā	Dâyā	Deă
	Löhā	Lohā	Loha
	Sonā	Sonā	Sōnā
	Rāpā	Rūpā	Chāndī
	Bōbā ; āpā	Bābā; āpā; āpū-ñ (my); āpū-m (thy); āp(ū)-tēt' (his).	Арра
	Āyā; ēṅgā	Eògà	Inga
1	Bōehā; dādā (elder); bāki (younger).	Hāgeā; bohiā; dādā (elder)	Bhāi; dāda (elder); boho (younger).
The second	Bōehā ĕrā; dīdī (elder) bākā kūrī (younger).	Didi (elder) ; bâkâ-ñ kürl (my younger).	Dāi (elder); misin (young- er).
	Hâr; hārāl	Mānwā; hấṛấ; hấṛ; hārấl	Hor · · ·
-	Ērā	Âemāe; ērā	Kori hon
1			T. & M.—245

Kürkü (Amraoti).	Nahāli (Nimar).	Khariš (Ranchi).
Dich'	Но	O-kar; ho-kar; han-kar .
Dij-ā	Hoytarê-thakun	O-kar-a
Dij-ā · · · · · · · · · · · · · · · · · · ·	Etarên	O-kar-a
Di-kū	Но	Ho-ki
Di-kūā	Hoytarë-thakun	Ho-ki-a
Di-kū-ā	Etarên	Ho-ki-a
Ti	Boko	Ti'
Nātīgā	Khuri	Kata
Ма	Choon	Romong
Mêd; met · · ·	Jiki	Mod, (Mot')
Chābū	Kāggo	Tomod, (tomot')
Tiring	Mêngē	Gone
Lutur	Chigām	Lutur
Hup	Kuguchhi	Ului
Kapar	Peng	Bokop
Läng	Lang	Lang
Iāj	Popo	Lai' (i.e. laich')
Bhauri	Bhāwdī	Kuṇḍabn (i.e. kuṇḍap') .
Löh ; lökhandö ·	Lokhando	Luang
(Sunnå)	Sonā	Sona
(Chāndī)	Chândi	Rupa
Åbā; bā; bā-te	Ãbů	Ара
		Ma-in
Dādā, dhāi (elder); bōkō (younger).	Dādā (elder), sānu (young-	Bhai
Ji-ji (elder); bōkō-ji (younger).	Bâi	Kulamdai
Koro; dotā		Lebu
Japai ·	Kol	Konseldu
T. & M.—246		

Juäng (Dhenkanal).	Savara (Ganjam).	Gadabš (Bastar).	English.
Ār	Anin	Māy, (novvān)	26. He.
Ār-ā	Aninā	Māy-nû	27. Of him.
Ār-ā	Anināte	Mây-nữ	28. His.
År-ki	Aniñji	Māy-nēn	29. They.
Ār-kā	Aniñjinā ; aniñji-ā	Māyēn-nug	30. Of them.
Ār-kā	Aniñjināte	Mayen-nug	31. Their.
Iti · · ·	Si	Titi, (siyyi)	32, Hand.
Ijin	Taljen	Susung, (pāvala)	33. Foot.
Mâtai	Mu	Mi, (muvvu)	34. Nose.
Emor · · ·	Amad, mad	Mōō (mā)	35. Eye.
Tamar	То	Sārmō, (tovō)	36. Mouth.
Gone	Ji	Ginē, (zī)	37. Tooth.
Nutur	Lu	Lintir, (luvva)	38. Ear.
Junta	σ	Ingbō, (tikkōyi)	39. Hair.
Boko	Bob	Bōk, (bhā)	40. Head.
Elang	Alā	Laāng, (lāku)	41. Tongue.
Itip	Kimpon	Sulči, (puțăni)	. 42. Belly.
Kināp .	Kindon	Giidang, (hadumni).	. 43. Back.
Lahā	Lwān	Ösön, (vummaru)	. 44. Iron.
Sunā	Rana	Són, (sunnādi)	. 45. Gold.
Rupā	Rupă	Rűp (ruppādi) .	. 46. Silver.
Bā, or ābañji	. Waŭ ; wā	Āpāng (abbānī)	. 47. Father.
Boira · · ·	. Yan; ya	Īyōṅg, (ayyānī)	. 48. Mother.
Kā, or kaka (elder); bok (younger).	Kāku (elder); ubān	Buang, (annani)	. 49. Brother.
Aiing (elder); boko-rai	h Kāki (elder); āyi (younger	Tōnān, (tonnānī) .	. 50. Sister.
	. Mandra; mar (in compound	Rēmal, (lōk)	. 51. Man.
Tirla ; juāngde	. Inselo; selo	Kumbai, (gunni) .	. 52. Woman.
		T-1-1	T. & M.—247

English.	Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muņdārī (Rauchi).
53. Wife	Brā	Ârak' hâr	Bra
54. Child	Gidrā ; hần ; hâpân	Gidrā ; hāpān	Hân
55. Son	Hần; hậpân, körā hậpân .	Kōrā hâpân	Körá hần
56. Daughter	Hâpân ērā, kūrī hâpân .	Kūrī hāpān	Kūri hầu
57. Slave	Golām	Göläm	Dāsi
58. Cultivator	Chāsā	Chāsā	Sik' hấpấ
59. Shepherd	Gupi	Gūpi	Māhrā
60. God	Thākūr ; bōngā	Thakur	Sing bonga
61. Devil	Mārān burū (the mountain spirit)	Söetän ; böngä	Bonga
62. Sun	Siñ chando	Siñ chando	Singi, (belā)
63. Moon	Ñindā chandō	Nindā chando	Chandūk'
64. Star	Ipil	Īpil	Īpil
65. Fire	Sängäl	Sängäl	Sängäl
66. Water	Dak'	Dāk'	Dāk'
67. House	Орак'	Ârak'; ōrak'	Orak'
68, Horse	Sadām	Sādâm ; ghōrā	Sādām
69. Cow	Gậi	Gãe ; phēţẵṇ (heifer) .	Gãe
70. Dog	Setā	Setā	Setā
71. Cat	Pūsi	Pāsi	Pūsi
72. Cock	Sim sặṇḍi	Sim sāṇḍī	Sandi sīm
73. Duck	Gādā	Gärä	Gäḍš
74. Ass	Gådhå	Gādhā	Gādā
75. Camel	t	Űţ	ð
	Charg	Chärä	Chara
	Chalak'; sānāk'	Chālāk'	Săn
78. Eat	Jầm	Jâm	Jâm
79. Sit	Durūp'	Durūp'; dūp'	Dūp'
T. & M.—248			

1	Bîrhûŗ	(Sonth	al Parg	anas).		Dhaogar (Sonthal Parganas).	Korwš (Mirzapur).
-	Ērā ; ōrī	ak' hi	år			Ōṛak'-hấr; ērā	Airan
	Hấpẩn ;	hân		¥		Hân	Chỗợi
	Kōrā hấ	pân				Kora han	Korā hoponi(ch')
	Kūri hâ	pần		. 10		Kūrī hần	Kori hoponi(ch')
-	Göläm	٠		*		Golām	Gulām
	Chāsā					Châsă	Khetihara
	Gûpî	•				Bāgāl	Gareri
NAME:	Böngā;	singi	böńgā			Sin böngā; Thākūr	Bhagwan
197	Mārān b	ārā ;	bōṅgă			Böńgā	Mara
	Singi bö	ógā	•		•	Bēr; sĩn bồngā	Ber
The state of	Nidā bör	gā	(*)			Nindā chaṇḍūk'	Bango
100	Îpil .					Îpil	Ipil
	Sēngēl					Săngăi	Sengel
	Dāk'					Dāk'	Da(k')
	Örak'					Ōrak'	Ora(k')
1	Sädåm	•				Sādām	Ghorā
100	Gãe					Gãe	Gai
	Setā		٠			Setā	Kuttū
100	Pűsi		•	. M		Pūsi	Pussi
10	Sīm sặng	lī	•	•		Sāṇḍī sīm	Sim
	Gäḍä	•	•				Batak
			• •			~	Gadabā
	Ũţ	•	•				Out
	Chara	5.00				Chara	Titi
			3. <b>*</b> 2			Sěnok'	
-	Jầm		•			Jâm · · · ·	Jomiārā
1	Dűrűp'					Dûp'	Durup'-mi
-					-		T. & M.—249

Kürkü (Amraoti)-	Nahālī (Nimar).	Khariā (Ranchi).
Japai	Kol	Konseldu
Sani	Lánā	Kondu'
Kon; kon-te	Lână	Beta
Kon-je	Perijo	Beti
(Bhāgyā)	Bhāgiyā	Konger
(Ūrā; kisān)	Kirsan	Silo' lebu
(Gāḍrī)	Dbankar	Mahara
Gomoëj; gomoi; gomaj	Dēwtā	Parmeswar
Bhagwan	Bhût	Dubo
Gomoi; gomoëj .	. Diya dēwtā	Вето
Tende gōmaj	. Mindî dêwta	Lerang
Ipil	. Iphil-ta	Sinkom
Singēl; tsingēl .	. Åpo	Timsong
Da	. Jopo	Da(k')
Ura	. Awar,	. Oo (i.e. ok')
Gürgi	. Máw	Ghora
Gai	. Dhōr, dhattā	Orei (i.e. orech')
Sītā ; tsītā	. Nay	. Solo
Minû	. Berkū	Bilai
Komba	. Komba	. Kokro
Badakō	. Heron	Gere
Gadri	. Gadhā	Gadha
Unto	. Unțuță	Unt
	. Poyatā	
Śēnē; bâ	. Ede	Cho-na
Jome; ji jumë	Ţē-bē,	. Nio'
Subāṇgē	. Pețe-be	Doko-na
T. & M.—250	The same of the sa	

Juang (Dhen	kanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Kutumain .	Te Ta	Dukri	Kumbai, (kāḍamāni).	53. Wife.
Irhodki		On; pasi	Ödu-ən, (bubbandi)	54. Child.
Koni, konda .		Oher on	Ōḍu-ōn, (bobbangi)	55. Son.
Kan-chilani (	(i.e. kon-	Selo on; on selo	Önő-ön, (koḍamlē)	56. Daughter.
Chākor · ·		Kambāri	Göti rēmal, (viṅgārlē) .	57. Slave.
Chasa		Băra-mar; oro-mar	Suning, (vorullēru)	58. Cultivator.
Gondā		Gōpā-mar	Dhorai, (dunnangbalur) .	59. Shepherd.
Thakur		Kituń ; sonum	Kītuŏn, (māprūḍi)	60. God.
Bhūta		Sōnum; bottoń	Sĕarāe, (gussi)	61. Devil.
Belā · ·		Uyun	Sĭi, (kiṭumbu)	62. Sun.
Lerang		Anai	Arkē, (angayita)	63. Moon.
Koñjelā		Tu-tui ; tui	Potig, (ammāru)	64. Star.
Lai		Togi; to	Suöl, (kuḍām)	65. Fire.
Dā		Dan; da	Dã, (đã)	66. Water.
Iyã .		Sun; sin	Diyen, (āsūn)	67. House.
Ghoḍā .		Kurtā; kuḍtā	Kirkān, (krutā)	. 68. Horse.
Gāi .	dig la	Tanli; tan	Kiitāng, (kuyitāngu)	69. Cow.
Solok .		Kinsor; sör	Ghusō, (kussō)	70. Dog.
Bilai .		Raměň	Girēm, (ramāngu)	. 71. Cat.
Sanke		Kansim; im	Ghusangḍāng, (tāḍāru)	
Hansa .		, Papara	10.0.7	. 73. Duck.
Gadhā .		Pekui	, Carrell Control	. 74. Ass.
Uţa ·		. Sisalayi	1 -1 - 1 - 1	. 75. Camel.
Konter .	10.5		. Lady (Bada)	. 76. Bird.
Hanade .			, 1,5,5,0,9	, 77. Go.
Jim .			. Som, (gā)	
Doko-nā .		. Gobā ; tu <b>n</b> kumā	. Lēisā, (kukuna) .	. 79. Sit.

-	English.		Santālī (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Mundārī (Ranchi).
	trogate.		Comment (Comment & Migramy).		
80. C	lome .	, .	Hijuk' , . ,	Hējok'	Hijuk'
81. B	eat		Dal . , .	Dal	Dāl ,
82. S	Stand .		Tengo	Těágō	Tingū, (tengō)
83. I	Die		Gujuk'	. Gấjâk'	Gấjāk'
84. 0	live .		. Äm	Äm	Ăm
85. F	Run .		Nir	Nīr ; dōr	Nir
86. T	Jp		Chētan sāch'	. Chētēn ; chētan	Chētān
87. N	Vear .	. 9	Sor	Hänät'; phära	Nande, (närēch')
88. I	Oown .		Latār sāch'	. Lātār	Latar ,
89. I	ar		Pharāk ; sāṅgiñ .	. Sāṅgīñ ; phārāk	Săngin
90. E	Before .		Lahā-rā	Sāmān; hānāt'; mātrān;	Ayar
91. I	Behind .		Tayâm	. Tāyấm	Тауот
92. V	Who .		Âkâe	. Âkâe	Âkâe
93. 7	What .		Okā; chēt'	. Chēt' ; okā ; chekānak' .	Chikanak'
94. 7	Why .		. Chēt'-iṣ-tā	. Chēt' khātīr ; chēt' līch' ; chēt' iatē.	Chikān māntē
95. 1	And		. År	. År . ,	Oro, at', (ar)
96. I	But		. Män-khân	. Män-khàn	Män-då, (kin-tā)
97. I	i		. —khān	. Judi	-rē
98. 7	Yes		. на	. Hã; hã	нії
99. 1	No		. Bân ,	Ban	Kā
100. A	Alas .		. Åhā, hāe	. Hãe ; hãerē	Hãe
101.	A father .		. Mit'tän apät	. Mit' apât	Āpū-tēt'
102. (	Of a father		. Mit'tän apāt-rän, etc.	. Mit' āpât-ak', etc	Āpū-tět'-rěn, etc.
103. 7	To a father	10.0	Mit'tän apät-thän		Āpū-tět' tak'
104. I	From a fathe	r .	. Mit'ṭān apāt-khân .		Āptī-tēt'-etē
105. 7	I'wo fathers		. Bār(-eā) apāt; apāt-kīn		Ånti-kin
106. 1	Fathers .		. Apāt-ko		Āpii-ka
Т.	. & M.—252				Apu-ao

Birhår (Sonthal Parganas).	Dhangar (Sonthal Parganas).	Korwā (Mirzapur).
Hijuk'	Hijûk'	Vich'-ken-a (came)
Rū	Dal	Ed-ei-mi
Těngo	Tengo	Chārā-mī
Gūjuk'	Gâjāk'	Goch'-ken-a (died)
Ăm	Em	Oai-mi
Nir	Nir	Ingiriaçã
Chētān	Chētān	Teng-re
Henāt'; phāḍ	Sōrā; nārēch'	Ţhāő
Lătăr	Lâtâr	Tosre-y-ā
Sặnglĩ	Sặṅgin	Sangiyan
Sāmān; lāhā	Sāmān	Maran-re
Tāyām	Tāyām	Tayom-te
Âkâe	Âkấe	Yāwane
Chelë	Chiknak'	Chili
Chelē mān-tē	Chekak'; chika natich' .	Chili
Ār	Ār	Aur
Män-khān	Män-khân	Taona
Judi	-khān	Mānne
Н8	H <sup>2</sup>	
Kā	Kā	Arowa, (bai)
Hãe · · · ·	Miat' ăpū-tēt'	Miat'-ţān appā
Miat' apō-t	Miat' āpū-tēt'-ak', etc.	
Miat' apo-t-ak , -reak	Miat' āpū-tēt' thin; thich'	
Miat' apō-t thich'-etē	Miat' āpū-tēt' thích' hātē;	
Barea apō-t; apō-t-kin	-khẩn; -khẩch'. Bảr ảpũ; ảpũ-kin	
Åpō-t-kō	Âpū-kō	Bonom appuyā
		т. & м.—253

Kürkü (Amraoti).	Nahäli (Nimar).	Khariā (Ranchi).
Hějě	Piya	De-na; ai-na
Kwaga	Koṭṭo-bê	Gil
Tenginë	Chipo-bē	Tongon
Gої-ё	Bēţo-bē	Goi' (i.e., goch')
Tie	Bē-bē	Ter
Saurubė	Chergo-bě	Iar
Len	Lēgē	Toblung
Měrán	Boṇḍē	Hepad
Itân	Bhitarké	Tuta
Lankā; dillī; sāngin .	Bhāgā-dhāwā	Disa
Sutu-kin	Chaini	Seng
Tāwen	Pāchhlā	Lodo
Yō	Nani	Ber
Chech'	Nanko	1
Chojikā	Biehā	Ina
Bţa; do	Do	Oro
Métin	Pin	
Dâren	Jopāţke	Hole
Hẽ; ãã; jī; woī .	на	на
Bang; he-bang; baki	Běko	Umbo
(Hāy hāy)	На	Haere
Ābā	Bidī ābā	Ара
Ābā	Bidī ābān	Apa-ga, (-a)
Åbā-ken, ābā-kē	Bidī ābā-kē	Apa-ge, (-te)
Abā-ten, ābā-tē	Bidī ābā-kā	Apa-te, (-tei)
Bāriā ābā; ābā-king .	Ir ābā-ṭā	Baria apa-jar
Ábā-kō	Ābā-ṭā	Apa-ki
T. & M.—254		

Juäng (Dhenkanal).	Savarā (Ganjam).	Gadabā (Bastar).	English.
Wade-nā	Erayi ; irayi ; jāyi	Alō, (vāyi)	. 80. Come.
Abhaje	Tiḍā	Bugtō, (lā)	81. Beat.
Tonga-nā	Tanana	Tunōu, (tināṅgu)	82. Stand.
Gojude	Kie; kiā	Göigu, (kittuḍam)	83. Die.
Dinge-de	Ti	Bēyē, (tāyi)	84. Give.
Dhapat	Duḍu-ḍuḍu ira	Dũa, (yavu)	85. Run.
Aling-ta	Lankan	Tōmnāng, (hattu)	86. Up.
Hákā	Adam	Ödőg, (ravngā)	87. Near.
Ade-ta	Jaitan	Ãlung, (hakki)	88. Down,
Lenkā	Sanayi	Sulöng, (sangāyi)	89. Far.
Aga-tā	Aman-ban	Sēisēi (ammāngu)	90. Before.
Hacha-tà · · ·	Kindon-ban	Giiḍāṅg, (lakki)	91. Behind.
Adi	Böte	Lāī, (mōyi)	92. Who.
Biri · · ·	Jite; ēte	Lai, (nayita)	93. What.
Biri-te	Étenāsan ; ētāsan	Mańg-pulai, (nâyi-duvāru)	94. Why.
Pher, aur	Bāran	Miyỗ, (bāhar)	95. And.
	-do	PERMIT	96. But.
Jiminti, or jebe .	-en-den		97. Lf.
на	O; ode	Ungten, (55)	98. Yes.
Nau	. Ayi ; ejja	Urāk, (yik)	. 99. No.
Ahā · · ·	Agāi	Āhā	100. Alas.
Muind abañji	. Wān ; wānan	Āpāṅg, (bōyi ayāṅgu)	101. A father.
Muin-ḍar bâbār .	. Wan-a	Āpāng-nō, (nēn bōyi ayāngu).	102. Of a father.
Muin-de bâbam-te .	. Wan-ba	Āpāṅg-nō	103. To a father.
Muin-de bâbam-tā .	. Wan-ba-sitle	Āpāṅg-nō ōḍōn, (metār ayāṅgu).	104. From a father.
Jodami bâbañji .	. Bāgu wān-ji	Bār āpāṅg, (bāgu ayāṅgu)	.105. Two fathers
Bâbār ki	. Wan-ji	Longa apong, (ayangu-ni)	106. Fathers.
3			T. & M.—255

7	English.	Santāli (Sonthal Parganas).	Māhlē (Sonthal Parganas).	Muṇḍārī (Ranchi).
107	Of fathers	Apāt-kō-rān, etc	Āpāt-kō-ak', etc	Āpū-kō-rēn, etc
108	. To fathers	Apāt-kō-ṭhān	Āpāt-ko than	Āpū-kō
109	From fathers	Apāt-kō-khân	Āpāt-kō-ketē	Åpā-kō-etē
110	. A daughter	Mit'tän hâpân ērā	Mit' hậpẩn érā	Kūri hần
111	Of a daughter	Mit'țăn hâpân ērā-rān, etc.	Mīt' hâpān ērā-ak', etc	Kūri-hān-rēn, etc
112	To a daughter	Mit'tän hâpân ĕrā-ṭhän .	Mit' hāpān ēra thān .	Kūrī-hān
113	From a daughter .	Mit'tän hâpân érâ-khân .	Mit' hápân ērā-ketē	Kûrî hân-etē
114.	Two daughters	Bār(-eā) hâpân êrā ; hâpân ērā-kin.	Bar hâpân ērā ; hâpân ērā- kin.	Bāriā kūrī hấn
115.	Daughters	Hâpân êră-kō	Hâpấn ērā-kō	Kūrī hān-kō
116.	Of daughters	Hâpân êrā-kō-rẵn	Hâpân ērā-kō-ak', etc	Kūrī hân-kō-rēn, etc
117.	To daughters	Hâpân ērā-kō-ṭhẵn	Hâpẩn ērā-kō-ṭhẩn	Kūrī hān-kō
118.	From daughters .	Hâpân êrâ-kō-khẩn	Hâpân êrā-kō-ketē	Kûrî hẩn-kō-etē
119.	A good man	Mittan boge hâr	Mīt'tēn bēs hār	Būgin hārā
120.	Of a good man	Mit'tan bogë har-ran, etc	Mīt'tēn bēs hār-ak', etc	Būgin hārā-rēn, etc.
121.	To a good man	Mit'tan boge hâr-than .	Mit'ten bes har thän	Būgin hārā
122.	From a good man .	Mit'tän bogë hâr-khân .		Būgin hārā-etē
123.	Two good men	Bār(-eā) bogē hār; bogē hār-kin.	Bāreā bēs hār	Būgin hārā-kin
124,	Good men	Bogë hår-kö	Bēs hār-kō	Būgin hārā-kō
125.	Of good men	Bogë hâr-kō-răn, etc	Bēs hār-kō-ak'	Būgin hấpấ-kō-rēn
			Bēs hār-kō thān	Būgin hấrấ-kō
				Būgīn hārā-kō-etē
				Būgin kūrī
	A bad boy			Et'kan körä
	Good women	Bogē māejiu-kō	4	Bügin küri-kö
	A bad girl			Et'kan küri
				Būgin
133.	Better	-khẩn bogê	-ketē bēs	-etē būgin
	T. & M.—256			

ED.	•	•	100	

Bîrbâr (Sonthal Parganas).	Dhangar (Southal Farganas).	Korwā (Mirzapur)
Āpō-t-kō-ak', etc	Āpā-kō-ak', etc	(27
Āpō-t-kō thích'	Āpā-kō thìch', etc	
Āpō-t-kō thich'-etē	Āpā-kō hātē, etc	and the state of t
Miat' hấpẩn ởrã	Miat' kūrī hân	Miat'-țăń körî hoponi(ch') .
Miat' hậpẩn ĕrä-ak', etc	Miat' kūrī hân-ak', etc	
Miat' hấpẩn ĕră thích' .	Miat' kūri hân thích', etc	
Miat' hậpân ĕrā thịch'-etē	Miat' kūrī hān hātē, etc	
Băreă hấpâu êră	Kuri hân-kin	Bāri-ṭān kōrī hoponi(ch') .
Hấpẩu ĕrā-kō	Kūri hân-kō	Bonom köri hopon-kü
Hấpân ērā-kō-ak', etc	Kūrī hân-kō-ak', etc	
Hậpẩn ở rã-kô thích' .	Kūrī hân-kō thích', etc	
Hâpân ĕrā-kō thích'-etē .	Kūrī hân-kō hātē, etc	
Miat' bōgē hār	Miat' bogë hara	Miat'-ţāń chikan köyā hon .
Miat' bōgē hār-ak', etc	Miat' bōgē hārā-ak', etc	
Miat' bōgē hār thich' .	Mīat' bôgē hārā thīch', etc.	
Miat' bogë har thich'-etë .	Mīat' bōgē hārā hātē, etc	* ··· _ 1 = h
Bāreā bōgē hār	Bōgē hārā-kin	Bāri-ţāń chikan kōrā hopon
Bōgē hấr-kō	Bogē hārā-ko	Bonom chikan hor-kū
Bōgê hấr-kō-ak', etc	Bōgē hārā-kō-ak', etc	
Bögē hār-kō-ṭhich'	Bogē hārā-ko thich', etc.	
Bögě hâr-kö thích'-etě	Bogë hârâ-ko hatë, etc	
Miat' bogë ëra	Miat' bōgē āemāe	Chikan köri hon
Miat' bäjüt-körä	Miat' kharāp körā	Mūrukh korā chỗrī
Bōgē ērā-kō	Bögö äemäe-kö	Bonom chikan köri hon
Miat' bājūt kūri	Miat' kharap küri	Mürukh köri ehőri
Bōgē; bēs; jūt		
-etë bogë	shātē bōgē	Khūb chikan

English.	-				
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Kürkü (Amraoti).	1	Nahālī (Nimar).	Khariā (Ranchi).
Ābā-kō-ā		Ābāe-ţā	Apa-ki-a
Åbå-kō-ken		Ābā-ital-kē	Apa-ki-te
Ābā-kō-ten		Ābā-ital-kū	Apa-ki-tai
Kōn-jē		Bidi pērijo	Beți
Kōn-jē-ā		Bidi pērijo-kū	Beți-a
Kōn-jē-ken	*	Bidī pērijo-kū	Beti-te
Kon-je-ten		Bidī pērijo-ţēn	Beți-tei
Kon-jē-king		Ir pērijā-ṭā	Ubar beți-jar
Kon-jê-ko	*	Pērijā-ţā	Beți-ki
Kon-je-ko-a		Pērānān	Beți-ki-a
Kön-jē-kō-ken .		Pěrătoň-ko	Beți-ki-te
Kon-jē-ko-tē		Pěráton-ko	Beți-ki-tei
Awal körö	3	Bidī awalkā mānchho .	Bes lebu
Awal körö-a . ,		Bidī awalkā mānchho .	Bes lebu-a
Awal körö-ken .		Bidī awalkā mānehho-kē .	Bes lebu-te
Awal körö-tē		Bidī awalkā mānehho-kū .	Bes lebu-tei
Awal körö-king .		Ir awalkā mānchhā	Baria bes lebu
Awal körö-kö		Awalkā mānchhā	Bes lebu-ki
Awal körö-kö-a .		Awalkā mānchhā-ēţēn .	Bes lebu-ki-a
Awal körö-kö-ken .		Awalkā mānchhā-thil-kē	Bes lebu-ki-te
Awal körö-kö-tē .		Awalkā mānchhā-thil-kū .	Bes lebu-ki-tei
Awal jāpāy		Bidī awalkā kol	Bes konsel
Bākā pohar	FI.	Bidī ējē rāņāā	Um-bes konger
Awal jāpāy-kō		Awalkā kolāţēn	Bes konsel-ki
Bākā tārē		Bidi pērijāņdā	Um-bes konsel
Awal		Awalkā	Bes , , , .
Dusaro-ten awal .		Awalkā	Oro bes

Jušág (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Bâbār-kir	Wāń-jinā	Löngā āpöng-nö	107. Of fathers.
Bâbăm-ke-te	Wān-jin-ba	Löngā āpöng-nö	108. To fathers.
Bâbām-ki-ta	Wāń-jin-ba-sitle	Löngā āpöng ödön	109. From fathers.
Muin-da kan-chelāņd .	Ön selo	Ōnō-ōn, (koḍamlē)	110. A daughter.
Muin-dar kan-chelandar .	Ön selonä	Ōnō-ōn, (nën bōyi koḍamlē)	111. Of a daughter.
Muin-de kan-cheländ-te .	Ön selon-ba		112. To a daughter.
Muin-de kan-cheländ-ta .	Ön selon-ba-sitle	Önö-ön-ödön, (metär kodamlē).	113. From a daughter.
Jodāmi kan-chelāņd	Bāgu ōn selo	Bār ōnō-ōn, (bāgu koḍamlē)	114. Two daughters.
Kan-cheländ-ki	Ōn selon-ji	Ònō-ōn, (koḍam-lē-ni) .	115. Daughters.
Kan-cheland-kir	On selon-jină	Ōnō-ōn-nō	116. Of daughters.
Kan-cheländ-ke-te	Ön selon-jin-ba	Ōnō-ōn-nō	117. To daughters.
Kan-chelâṇḍ-ki-ta	Ön selon-jin-ba-sitle	Ōnō-ōn-ōḍōn	118. From daughters.
Muinḍ ḍia loka	Bansa mandra	Lēkō rēmal, (lē lōk) .	119. A good man.
Muindar dia lokar	Bańsā maņdrānā	Lēkō rēmal-nō	120. Of a good man.
Muin-de dia loka-te	Bansā maņdrā-ba	Lēkō rēmal-nō	121. To a good man.
Muin-de dia loka-ta	Bansā maņdrān-sitle	Lēkō rēmal-nō ōḍōn .	122. From a good man.
Jodami, or ban, din, loka	Bāgu bansā maņdrā-ji	Bārjū lēkō rēmal .	123. Two good men.
Dia lokar-ki	Bańsa maņdrā-ji	Lēko rēmal, (lē lök-dukēyi)	124. Good men.
Dia lokar-kir	Bańsā maṇḍrā-jinā .	. Lēkō rēmal-nō	125. Of good men.
Dia loka-ke-te	Bańsā maṇḍrā-ji-ba .	Lēko rēmal-nō	126. To good men.
Dia loka-ki-ta	Bańsā maṇḍrā-ji-ba-sitle	Lēkō rēmal ōḍōn .	127. From good men.
Muin-dar dia juang-de	. Bańsā selo	Lēkō kumbai, (bōyi lē gunni).	128. A good woman.
Muin-dar whāde dia-jenā	. Anar rabalan; gassis		129. A bad boy.
Dia juäng-dar-ki	. Bansā selo-ji	Löngā lēko kumbai-nan (lē gunni-tēr).	130. Good women.
Muin-dar loki dia-jena	. Anar selo pasi	Yero onoon, (le guniter aradan).	131. A bad girl.
Dia · · ·	. Bańsā ; ambase .	Lēko, (lē)	132. Good.
Ati din		Longa lēko, (asar) .	133. Better.
	1		T. & M.—259

	English,	Santālī (Sonthal Parganas).	Mählē (Sonthal Parganas).	Muņdārī (Ranchi).
134. Bes	t	Játā-khân bogē ; bogē utār .	Sānām-ketē bēs	Būgin utār
135. Hi	gh	Usul	Ņhāngā; tīstīl; mārān .	Salangi, (ūsūl)
136. Hig	gher	-khẩn usůl	-ketē dhāngā	-ető salangi
137. Hig	ghest	Jātā-khān usūl	Sünâm-ketê dhāngā	Salangi utār
138. A	norse	Mit'tan sadām	Mīt'tēn (ãriā) sādām .	Sādām
139. A	mare	Mit'tän enga sadâm, sadâm enga.	Mit'tên êngā sadâm; sadâm êngā.	Bàgā sādām
140. Ho	rses	Sadām-kō	Sādām-kō	Sādām-kō
141. Ma	res	Ēngā sadām-kō	Ēngā sādām-kō	Ēogā sādām-kō
142. A 1	oull	Mit'tän dangra	Mit'ten dhakar; ürich' .	Āṇḍiā
143. A	00W	Mit'tan gại	Mit'tên gãe	Gâe
144. Bu	lls	Dangrā-kō	Dhākār-kō	Andia-ko
145. Co	wa	Gāi-kō	Gåe-kö	Gae-ko
146. A	dog	Mit'țăn setă	Mit'těn setă	Setă
147. A	bitch	Mit'tan enga seta	Mit'tën pili setā	Ēngā setā
148. Do	gs · · ·	Setā-kō	Setā-kō	Setá-ko
149. Bi	tches	Ēngā setā-kō	Pilī setā-kō	Enga setā-ko
150. A	he goat	Mit'țăn bodă	Mīt'tēn bodā	Bakrā
151. A	female goat	Mit'țăn mirâm	Mit'tên ênga märâm .	Ēngā mārām
152. Go	ats	Märām-kō	Märâm-kō ,	Märâm-kō
153. A	male deer	Mit'tăn andia jel	Mīt'tēn āriā harin	Sandi jila
154. A	female deer	Mit'tän enga jel	Mit'ten enga harin	Ēńgā jilā
155. De	er			Jilū-ko
156. I s	m .	Menā-ñ-a, henā-ñ-a,-kan- ā-ñ, etc.	Mēnēñ-ē; hānāñ-ē; ken-iñ; kān-iñ.	Mēnak'-iñ-a,-tan-a-ing, etc.
157. Th	on art	Menà-m-å	Mēnām-ā ; -kānām, etc	Mēnak'-mē-ā
158. He		Menā-e-ā	Měněyě; měnak'-a (inani- mate); -keně; -kānā (inanimate), etc.	Měnak'-i-ā
159. W		Menak'-bō(n)-ā, etc	Měnak'-běn-ā ; -kan-ā-běn ; ken-běn, etc.	Měnak'-bū-ā
160. Yo	u are	Menak'-pä-a	Mēnak'-pā-ā; -kan-ā-pā; -ken-pā, etc.	Mēnak'-pē-ā
T.	& M —260			

1	Birhsr (Sonthal Parganas).	Dhangar (Sontbal Parganas).	Korwā (Mirzapur),
-	Jâtâ etē bögē	Jåtå hätë bögë	a
1	Ūsūl	Ūsūl	Usul-a
-	-etē ūsūl	-hátē ūsūl	Khūb usūl-ā
	Jâtâ etē ūsūl	Jâtâ hate usul	•••••
1	Miat' sādām	Miat' sādām	Ghorá
	Mīat' sādām ēngā	Miat'-ēṅgā sādām	Ghori
1	Sādām-kō	Sādām-kō	Bonom ghōrā-kā
-	Sādām ēṅgā-kō	Éngā sādām-kō	Bonom ghöri-kü
-	Miat' dangra	Miat' ürich'; sär	Sã <sub>r</sub>
	Miat' gae	Miat' gãe	Gāi
	Dangrā-kō	Ūrich'-kō	Bonom sar
	Gae-kō	Gåe-kö	Bonom gåi-kū
-	Mīat' setā	Miat' setă	Kutta
	Miat' ēṅgā setā	Miat' ēṅgā setā	Koţī
	Setā-kō	Setā-kō	Bonom kuttū-kū·
	Ēngā setā-kō	Roga setā-ko	Bonom koţī-kū
1000	-Miat' bodā	Mīat' bōdā	
1000		Mīat' ēṅgā mārām	
The same of		Märâm-kō	Bonom merom-kū
		Miat' āṇḍiā hạrin	
		Miat' đôgā hạrin	
	Jelo-kō	Harin-kö	
-	Mēnāñ-a;-kān-ā-ñ	Mēnak'-iñ-ā; hēnak'-iñ-ā; -tān-iñ.	
	Měnak'-mě-ä; -kān-ä-m		Am (īdān-ā)
	Mēnāe-ā; -kān-ā-e		Honi (idān-ā)
	Mēnak'-bōn-ā; -kān-ā-bōn.	The state of the s	Ale (Idan-a)
	Měnak'-pē-ā; -kān-ā-pē	Mēnak'-pē-ā; -tān-ā-pē .	Ape (Idān-ā)

Kürkü (Amrsoti).	Nabālī (Nimar).	Khariā (Ranchi).
Sabō-ten awal	Awalka	Khub bes :
(Üñchā)	Ūchā	Jhalong
	Ūchā	Aur jhalong
	Ūchā	Khub jhalong
Gürgi	Bidī jākoţo māu	Ghora
Jāpāi gūrgi	Bidī kol māu	Ghori
Gürgi-kö	Jākoto māu-ţā	Ghora-ki
Jāpāi gūrgi-kō	Kol māu-ţā	Ghori-ki
Dobá	Bidī baddī	Săr
Gat	Bidī dhottā	Orei; gai
Dőbá-kő	Baddī-ţā	Săr-ki
Gāi-kō	Dhottā	Orei-ki
Sită	Bidī jākoto nāy	Solo
Japai sita	Bidī kol nāy	Koți solo
Sītā-kō	Jākoṭo nāy-ṭā	Solo-ki
Jāpāi sītā-kō	Kol nāy-ṭā	Koti solo-ki
Bōkrā	Bidi bakrā	Bakra merom
Siri	Bidī chhiri	Burhi merom
Bōkrā-kō	Bakrā-ṭā	Merom-ki
Darkār chītali	Jākoto haran	Selhop
Jāpāi chitali	Kol haran	Burhi selhop
Chitali	Haran-tā	Selhop-ki
Ing tijka	Jo kā	Ing Kharia-ge king (I am a Kharia).
Am tikya	Nê ka	Am Kharia-ge kem
Di tikya	Hoi tan-kē	O-kar Kharia-ge ke
Åbung taka-kō	Jo kā	Ele Kharia-ge ke-le .
Āpē tijā-ko	Ně ků	Ampe Kharia-ge ke-pe
T. & M.—262		

Jušing (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Besi dia	10000 1(17(5))	Löngā lēko, (nimmānu lē) .	134. Best.
Jalhing	Lanks	Tir, (duńku)	135. High.
Ati jālhing		Löngā tīr, (bāra dunku) .	136. Higher.
Besi jālhing		Longa tir, (niman dunku)	137. Highest.
Ghoḍā	Kurtā	Kirtāk, (krutā)	138. A horse.
Ghodi	Yān kurtā ,	Iyōnkā kirtāk, (āvun krutā).	139. A mare.
Ghodar-ki	Kurtā-ji	Longā kirtāk, (mādu krutā)	140. Horses.
Ghodir-ki	Yāń kurtā-ji	Longā iyonkā, kirtāk, (mādu āvun krutā).	141. Mares.
Muindar saṇḍha	Tanli	Bāḍī, (taṅgili)	142. A bull.
Muindar găi	Yân-tân	Kiitäng, (kuyitängu)	143. A cow.
Sandhar-ki	Tanli-ji	Löngā bāṇḍī	144. Bulls.
Gair-ki	Yān-tanli-ji	Löngā kiitāng	145. Cows.
Muindar andir solok .	Kinsor	Ghusō, (kuṣsō)	146. A dog.
Muindar taki solok	Yān kinsor; inselo kinsor	Buli ghusō, (āvun kussō)	. 147. A bitch.
Solok-đe-ki	. Kinsor-ji	Longa ghusō, (kussō-digan	148. Dogs.
Taki solok-de-ki	. Inselo kinsor-ji	Löngā bulī ghusō, (āvu kussō-digan).	149. Bitches.
Muindar bodā	. Kimme; me	Gimē, (gaņḍrā kinmē)	. 150. A he goat.
Muindar merâm .	Yāń-me	. Iyōṅgmē, (āvun kinmē)	. 151. A female goat.
Bodar-ki	. Kimme-ji	. Löngā gimē, (kinmē-ḍigan	
Muindar singāl harina	. Pargḍāp	. Harnā, (tēram ālu) .	. 153. A male deer.
Muindar māi harina .	Yān pargḍāp	. Harnī, (āvun, ālu) .	. 154. A female deer.
Harina	. Pargdāp-ji	. Löngā harnā, (âlu) .	. 155. Deer.
Åiñje āsike, or idame .	. Nen daku; dako-taï.	. Ning dutu, (mingu-nē-ku	
Ämde m-asike, or inain	. Aman daku; dako-te	. Nom dutu, (bābin-bō-ku)	
År äsike, or idame .	. Anin ḍaku; ḍako-te.	. Māy dutu, (no duku)	. 158. He is.
Neiñje n-āsike, or ne-ide	. Ellen ḍaku; ḍako-taï	. Něing dutu	. 159. We are-
Hare h-āsike, or ināin	. Ambe daku; dako-te	Pēnchā dutu	. 160. You are.
			Т. & М.—263

English.	Santālī (Southal Parganas).	Māhlē (Sontbal Pargunas).	Mundari (Ranchi).
161. They are	Menak'-kō-ā	Mēnak'-kō-ā; -kan-ā-kō;	Měnak'-kō-ā
162. I was	Tahä-kan-ä-ñ	-ken-kő, etc.  Měnáněň, měneněň;	Tāi-ken-ā-ing, (tāhān-ken-
163. Thou wast	Tahā-kan-ā-m	henânēñ ; hänenēñ.  Mēnânâm etc	ä-ñ, etc.). Täi-ken-ä-m
164. He was	Tahä-kan-ä-e		Tāi-ken-ā-e
165. We were	Tahā-kan-ā-bō, etc	Měnän-å-bon, etc.	Tāi-ken-ā-bū
166. You were	Tahā-kan-ā-pā		Tâi-ken-ă-pē
167. They were	Tahā-kan-ā-kō	Měnăn-å-kō, etc.	Täi-ken-ä-kō
168. Be	Hoyok'-mä	Tāhān-mē; hāk'-mē	Hőbá-ok'; (hoyok'-mē)
	Menak'	Tābān ; hāk'	Höbä-ok'; (hoyok').
The state of the s	Menak'	Tâhẵn-tē	
	Tahā-ka-tā	W-171	Hōbā-yan-tē, (tāhān-tē) .
	Hoyok'-gĕ-chẩ-ñ	m-1  1 21	(Tāhān-ke-tē)
		7701 1 av	(Tāhān-g-lñ)
			Ing hōbāok'-a; (tābān-ā-ñ)
	Dāl-mä		(Tāhān-kok'-ā-ñ)
The state of the s	Dal	The	Dâl-mē
TABLETS TO THE TABLET OF TABLET OF THE TABLET OF TABLET OF THE TABLET OF	Dal; dadāl	The Late	Dâl, dadâl
			Dâl-tan
			Dāl-ket'-te
		Dāl-dek'-iñ; dāl-et'-iñ, etc.	
			Ām dāl-i-ā
			Înî dâl-i-ă
		Tollers the restriction of	Ā-bū dāl-i-ā
	Skiller in the second		Å-pē dál-i-ā
185. I beat (Past Tense)		W. S. C. C. C.	Ā-kō dāl-i-ā
186. Thou beatest (Past		Del Lanco	Dāl-ked-ā-ing (dāl-ket'-āñ, etc.).
Tense).		D-11	Dāl-ked-ā-m
187. He beat (Past Tense).	Dal-Ket-a-e	Dal-kek'-ë	Dál-ked-á-e
T. & M.—264			

Birhår (Sonthal Parganas).	Dhangar (Sonthal Parganas).	Korwā (Mirzapur).
Mēnak'-kō-ā; -kān-ā-kō .	Měnak'-kō-ā; -tān-ā-kō .	Hon-kű (ĭdān-ā)
Tāhễ-kin-ā-ñ	Dâhâk'-ken-iñ ; tāhā-ken-iñ	Ing doho-tan-a
Tāhễ-kin-ā-m	Dâhâk'-ken-ā-m, etc.	Am doho-tan-ā
Tābē-kin-ā-e	Dâhâk'-ken-ē, etc	Honi doho-tan-å
Tāhễ-kin-ā-bōn	Dâhâk'-ken-ā-bū, etc	Alē doho-tan-ā
Tāhễ-kin-ā-pē	Dâhâk'-ken-ã-pē, etc	Ape doho-tan-ā , ,
Tāhē-kin-ā-kō	Dâhâk'-ken-ā-kō, etc	Hon-kū doho-tan-ā
Tāhēk'-mē ; hōyōk'-mē .	Hoyok'-mē; tāhān-mē; dāhāk'-mē.	
Tahẽk'; hōyōk'	Hoyok'; tāhān	
Tāhēk'-tē; hōyōk'-tē .	Tāhān-tē	
Tāhễ-ke-tē	Tāhān-kē-tē	
Tāhễk'-ge-chấ-ñ	Tāhēn-giñ	
Tahek-a-n	Tahān-iñ ; dāhāk'-iñ ; dāhān- iñ.	
Tāhễ-kôk'-ā-ñ	Dâhâ-kok'-in	
Rū-i-mē	Dăl-mē	Edei-mi ,
Rn	Dal	
Rū-i-tō	Dāl-tē , .	*****
Rū-ke-tē	Dāl-ke-tē	
Rū-yat-ā-ñ	Dāl-ek'-etīñ	Ing ed-e-a
Rū-yat-ā·m	Dāl-ek'-etām	Am ed-e-ā
Rū-yat-ā-e	Dâl-ek'-etē	Honi ed-e-a
Rū-yat-ā-bōu	Dāl-ek'-etā-bū	Alē ed-e-ā
Rū-yat-ā-pē	Dāl-ek'-etā-pē	Ape ed-e-a
Rū-yat-ā-kō	Dāl-ek'-etā-kō	Hon-kû ed-e-ā
Rū-yet'-ā-ñ	Dál-ket'-iñ ; đál-let'-iñ ; dál- lák'-iñ.	Ing ed-ked-e-a
Rū-yet'-ā-m	Dāl-ket'-ā-m, etc	Am ed-ked-e-ā
Rū-yet'-ā-e	Dâl-ket'-ë, etc.	Honi ed-ked-e-ä

Kürkü (Amraoti).	Nahāli (Nimar).	Khariā (Ranchi).
Dī-kō tijā-kō	Hoi îtan-kē	O-ki Kharia-ge ki-mai .
Ing tātāk-dān	Jo o	Ing au-king
Ām tātāk-dān	No o	Am au-kim
Di tätäk-dän	Ho ēthē	O-kar au-ki
Åbung tätäk-dän	Joo	Ele au-ki-le
Āpē tātāk-dān	Nē o	Ampe au-ki-pe
Dī-kō tātāk-dān	Ho ethē	Ho-ki au-ki-mai
Take		Al-e
Tākābā		Au-na
*****		
Ing takū		
(Ing dao-bā)		Ing hoi-ning
Ing täkejadären		Ing hoi-ting
Münda	Koţţo	Gil-e
Mündābā	Kotto	Gil, gil-na
Mundãe	Kotto-kādini	
Mundåe	Kottojere	
Ing mundaba	Jo koţţegā	Ing gil-ting
Ām mundābā	Në kottoga	Am gil-tem
Dī mundābā	Holtare kottoga	O-kar gil-tei
Ābung mundābā	Jo kottegā	Ele gil-ta-le
Āpē mundābā	Nê kottogů	Ampe gil-ta-pe (or gil-te-pe)
Dī-ko mundābā	Hoitarë kottoga	O-ki gil-tei-ki
(Ing kumā-kane)	Jo kōhaţī	Ing gilo' ing
(Ām kumā-kane) .		Am gilo-m
(Di kumā-kane)	Étarê köhatî .	O-kar gil-o

Juling (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Ār-ki āsike, or isidi-ke	Aniñji ḍaku ; ḍako-te	Mayneng dutu	161. They are.
Āiñje asiānā	Ñên ḍako-laï ; ḍaku-lenaï .	Ning dugu, (mingu-nê- kuru.)	162. I was.
Āman-de m-asiānā	Aman dako-le	Nom dugu, (mangu-mo-kuru.)	163. Thou wast.
Ār ssiānā	Anin dako-le ; dako-nëte .	Māy dugu	164. He was.
Neiñje n-asiānā	Ellen dako-laï	Neing dugu	165. We were.
Hare h-asiānā	Ambe dako-le	Pěnchā dugu	166. You were.
Ār-ki asiān	Aniñji dako-le-ji	Māynēng dugu	167. They were.
I-nā	Даки; dakunā	10.141	168. Be.
Ide	Pako-bān		169. To be.
Idame	Pakon ; danaku		170. Being.
Isidame	Pakule; dakon-dakule .	······································	171. Having been.
Āiñje iḍame		E (\$1510)	172. I may be.
Aiñje ide	Nën dako-taï	- This is	173. I shall be.
Āiñje nichen inā		E 121	174. I should be.
Abhaj-e	Tiḍa	Buktū	175. Beat.
Abhajam	Tiḍ-bān; tiḍ-bēn	Buktū	176. To beat.
Abhaja	Tiḍān ; taniḍan	Buk-buk	177. Beating.
Abhaja	Tiḍān tiḍ-le	Виб	178. Having beaten.
Ăiñje abha-kye	Ñēn tittaī	Ning buk-tū	179. I beat.
Āman-ḍe m-abha-kye .	Aman titte	Nom buk-tū	180. Thou beatest.
År abha-kye	Anin titte	Māy buk-tū	181. He beats.
Neiñje n-abha-kye	Ellen tittaï	Neing buk-tā	182. We beat.
Hare h-abha-kye	Ambe titte	Pēnchā buk-tū	183. You beat.
Ār-ki abha-kye-ki	Aninji titteji	Mäyneng buk-tū	184. They beat.
Āiñje abhoisor	Ñên tillaï ; tiḍ-laï, etc	Ning boo	185. I beat (Past Tense).
Āmande m-abhoisor	Aman tille	Nom boo	186. Thon beatest (Past Tense).
År abhoisor	Amin tidēte ; tid-le . ,	May boo	157. He beat (Past Tense).

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	English.	Santālī (Sonthal Parganas).	Māhlē (Sontbal Parganas).	Muṇḍārī (Raṇchi).
188. We be	eat (Past Tense).	Dâl-ket'-à-bō	Dāl-kak'-ā-bōn	Dāl-ked-ā-bū
189. You l	beat (Past Tense)	Dāl-ket'-ā-pā	Dāl-kak'-ā-pā	Dāl-ked-ā-pē
190. They	beat (Past Tense)	Dāl-ket'-ā-kō	Dāl-kak'-ā-kō	Dâl-ked-ā-kō
191. I am	beating	Dāl-et'-kạn-ā-ñ	Dål-et'-ken-in	Ing dal-tan-a-ing
192, I was	beating	Dål-et'-(kan-) tahä-kan-ä-ñ	Dâl hêniñ	Ing dal-tan tai-ken-a-ing .
193. I had	beaten	Dāl-let'-ā-ñ; dāl-akāt'-tahā- kan-ā-ñ.	Dāl-lek'-iñ; dāl-kek' hēniñ.	Ing dāl-akad-ā-ing, (dāl-tāt' tāhān-ken-āñ).
194. I may	beat	Dāl-ke-ā-ñ; dāl-ge-châ-ñ .	Dāl-kēň	Ing dal-dari-a
195. I sha	ll beat	Dāl-ā-ñ	Dal-iñ	Dăl-e-ā-ing, (dāl-āñ)
196. Thou	wilt beat	Dâl-â-m	Dāl-âm	Dāl-e-ā-m
197. He w	ill beat	Dāl-ā-e	Dāl-ē	Dāl-e-ā-e
198. We s	hall beat	Dāl-ā-bō	Dāl-ā-bōn	Dāl-e-ā-bū
199. You	will beat	Dāl-ā-pā	Dāl-ā-pā	Dāl-e-ā-pē
200. They	will beat	Dāl-ā-kō	Dāl-ā-kō	Dál-e-â-kō
201. I sho	uld beat	Dāl-ke-ā-ñ	Dăl-kēñ	(Dāl-kiñ)
202. I am	beaten	Dāl-ok'-kạn-ā-ñ	Dâl-ok'-ken-iñ; dâl-sâk'- ken-iñ.	lág dál-ok'-ā-ing
203. I was	s beaten	Dāl-ok'-kan-tahā-kan-ā-ñ .	Dāl-en-īū	Ing dal-jan-ā-ing, (dal-en-
204. I sha	ll be besten .	Dāl-ok'-ā-ñ	Dāl-ok'-īñ	Ing dal-ok'-a
205. I go		Sān-âk'-kạn-ậ-ñ	Chālāk'-ken-iñ	Ing sän-ok'-a
206. Thou	goest	Sān-âk'-kan-ā-m	Chālāk'-kān-ām	Ām sān-ok'-ā
207. He g	oes	Sän-âk'-kan-â-e	Chālāk'-ken-ē	Înî săn-ok'-a
208. We g	go	Sān-âk'-kan-ā-bō	Chālāk'-kan-ā-bon	Sän-tan-à-bū, (sänok'-tan- à-bū).
209. You :	go	Sān-âk'-kan-ā-pā	Chālāk'-kan-ā-pä	Sän-tan-ā-pē
210. They	go	Sän-åk-kan-ä-kō	Chālāk'-kan-ā-kō	Sän-tan-å-kō ,
211. I wer	it	Chalāo-en-ā-ñ	Chālā-en-iñ; -nen-iñ; -len- iñ.	Sän-ken-ā-ing, (sän-en-āñ) .
212. Thou	wentest	Chalao-en-a-m	Chālā-en-âm, etc	Sän-ken-å-m
213. He w	ent	Chalao-en-a-e	Chālā-en-ē, etc	Sän-ken-ä-e
214. We v	vent	Chalao-en-a-bō	Châlâ-en-â-bön, etc	Sän-ken-ä-bü
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Bīrhār (Sonthal Parganas).	Dhangar (Sonthal Parganas).	Korwā (Mirzapur).
Rū-yet'-ā-bön	Dāl-ket'-ā-bū, etc	Alē ed-ked-e-ā
Rū-yet'-ā-pē	Dâl-ket'-ā-pē	Ape ed-ked-e-ā
Rū-yet'-ā-kō	Dāl-ket'-ā-kō	Hon-kū ed-ked-e-ā
Rű-i-kän-ä-ñ	Dāl-et'-tān-īñ ; dadāl-tān-īñ	Ing et-mi-y-a
Rū-yat' tāhễ-kin-ā-ñ	Dal-et' tahā-ken-iñ; dal-et' dâhāk'-ken-iñ.	Ing et-su-tad-i-y-a
Rū-*kāt' tāhễ-kin-ā-ñ .	Dāl-tār-ak' dâhâk-ken-iñ .	Ing goch'-su-tad-a
Rū-kē-ā-ñ	Dâl-giñ	
Rū-y-ā-ñ	Dal-iñ	Ing ed-e-a
Rū-y-ā-m . , .	Dāl-ā-m	Am ed-e-ā . , .
Rū•y-ā-e	Dāl-ē	Honi ed-e-ā
Rū-y-ā-bōn	Dāl-ā-bū	Alē ed-e-ā
Rū-y-ā-pē	Dāl-ā-pē	Ape ed-e-ā
Rū-y-a-kō	Dāl-ā-kō	Hon-kā ed-e-ā
Rű-kê-a-ñ · · ·	Dal-kē-ñ	
Rū-k'-kān-ā-ñ; rū-ōchē-k'- kān-ā-ñ.	Dāl-ok'-ten-iñ	Ing goch'-yan-a
	Dāl-en-iñ	
Rū-k'-ā-ñ	Dāl-ok'-īñ	***
Sēn-ōk'-kān-ā-ñ	Sénok'-tiñ	Ing chalao-en-a
Sên-ōk'-kān-ā-m	Sēnok'-tām	Am chalao-en-ā
Sēn-ōk'-kān-ā-e	Sěnok'-tě	Honî chalao-en-ã
Sēn-ōk'-kān-ā-bōn	Sēnok'-tā-bū	Alē chalao-en-ā
Sēn-āk'-kān-ā-pē	Sēnok'-tā-pē	Ape chalao-en-a
Sēn-ōk'-kān-ā-kō	Sěnok'-tä-kō	Hon-kū chalao-en-ā
Sēn-en-ā-ñ; sēn-len-ā-ñ	Sēn-en-iñ; sēn-len-lñ; sēt'- en-iñ.	Ing chalao-ken-a
Sēn-en-ā-m · · ·	Sēn-en-ām	Am chalao-ken-ā
Sēn-en-ā-e	Sěn-en-ē	Honi chalao-ken-ā .
Sēn-en-ā-bön	Sēn-en-ā-bū	Alē chalao-ken-ā

THE SHALL SE	Kürkü (Amraoti).	Nahāli (Nimar).	Khariā (Banchi).
	(Ālē kumā-kane)	Jo kōhaṭi	Ele gil-o-le
	(Āpē kumā-kane)	Nő köhaţī	Ampe gil-o-pe
	(Dī-kō kumā-kane)	Etarē kōhaṭī	O-ki gil-o-ki, or gil-o-ki-mai
	Ing munda lap-ken	Jo koţţo-kādinī	Ing gil-ting
	Ing mū-mundā-dān		Ing gil-o-ing
*	Ing munda-daren	Jo kottojere	Ing gil-sikho
	Ing mundada		(Ing gil-na pal-ing) .
	Ing mundej-ba	Jo kottoken-kā	Ing gil-ing
	(Am mundej-bå)	Në kohatuken	Am gil-em
	(Di mundej-bā)	Étaré köhatuken	O-kar gil-e
	(Ālē mundej-bā)	Jo köhatuken	Ele gil-e-le
	(Āpē mundej-bā)	Nê köhaţuken	Ampe gil-e-pe . , .
	(Dī-kō mundej-bā)	Étaré köhatuken	O-ki gil-e-ki
	Ing mundyūbā	Engen koţţin	Ing gil-dom-ting
	(Ing-ken munda-kanē) .		Ing gil-dom-king
			(Ing gil-dom-na-ing)
	Ing seniba	Jo ēr-gā	Ing chol-ting
	Ām šenībā	Në ër-gå	Am chol-tam
	Di śeniba	Hoytarë ër-ga	O-kar chol-tai
-	(Ālē śenībā)	Jo ēr-gā	Ele chol-ta-le
	$(\tilde{A}$ pē śenibā)	Në ër-ga	Ampe chol-ta-pe
1	(Ā-kō śenībā)	Hoytarë ër-ga	O-ki chol-tai-ki (-mai)
	Ing sen-en dan	Jo ēdē	Ing chol-si'-king
	Äm sen-en dän	Ně êdě	Am chol-si'-kim
	Di sen-en dan	Hoytarë ëdë	O-kar chol-si'-ki
	(Ā-lē o-len)	Jo ērī	Ele chol-ki-le
t	T. & M.—270		

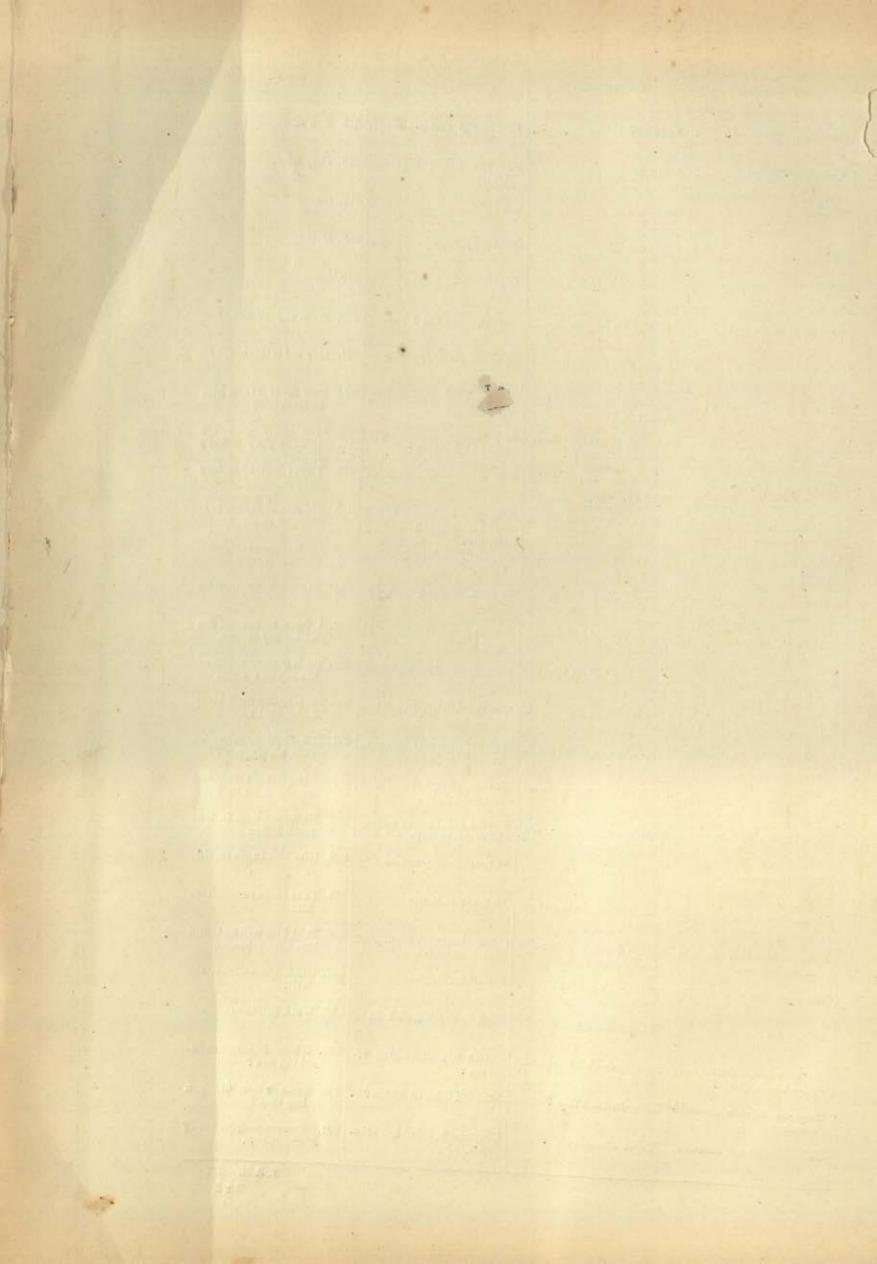
Jušėg (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
Neiñje n-abhoisor	Ellen tiḍ-laï	Neing boo	188. We beat (Past Tense).
Hare h-abhoisor	Ambe tid-le	Pēnchā böö	189. You beat (Past Tense).
Ār-ki abhoisor	Aniñji tiḍ-le-ji	Māynēng boo	190. They beat (Past Tense).
Áiñje abha-kye	Ñēn tittaī	Ning buk-dutu	191. I am beating.
Āiñje abhainānā	Nen tillaï	Ning buk-buk-dugu	192, I was beating.
Āiñje abhoisor	Nen tillai	Ning boo	193. I had beaten.
Ãiñje abhajem		Ning buk-tū-bē	194. I may beat.
Āiñje abhaj-e	Nen tittaï	Ning buk-tū-bē	195. I shall beat.
Áman-de m-abháj-i	Aman titte	Nom buk-tū-bē	196. Thou wilt beat.
Ār abhāj-i	Anin titte	Māy buk-tū-bē	197. He will beat.
Neiñje n-abhâj-i	Ellen tittaï	Něing buk-tū-bě	198. We shall beat.
Hare h-abhāj-i	Ambe titte	Pēnchā buk-tū-bē	199. You will beat.
Ār-ki abhāj-i	Aniñji titteji	Māynēng buk-tū-bē.	200. They will beat.
Āiñje nichen abhaj-e			201. I should beat.
Āiñje māḍ jim-se-ke .		Ning-nū bös	202. I am beaten.
Ãiñje mãḍ jim-ser		Ning-nā böö	203. I was beaten.
Āiñje māḍ jim		Ning-nu boo-be	204. I shall be beaten.
Āiñje hâṇḍe	Ñēn erte; itte	Ning oining, (mingu yinungru).	205, I go.
Âmande ma-hânde	Aman erte; itte	Nom cining	206. Thou goest.
Ār hāņģe	Anin erte; itte	May of	207. He goes.
Neiñje n-âṇḍe	Ellen erte ; itte	Něing činîng, (bilángu yinuněru).	208. We go.
Hare hâṇḍe	Ambe erte; itte	Pênchā činīng, (māngu yō)	209, You go.
Ār-ki hāṇḍe-ki	Aniñji erte-ji ; itte-ji	Māynēng činling, (nöyāngi öyitēyō).	210. They go.
Āiñje hân-cher .	Nen erre; ille, etc	Ning öigi	211. I went.
Åmande m-ån-cher .	Aman erre	Nom oigi	212. Thou wentest.
År hån-cher	Anin erête ; iyête	Māy čigī, (nôn vuyi) .	213. He went.
Neiñje n-ân-cher .	. Ellen erre	Nëing čigi, (bilangu-lë-yi) .	214. We went.
			T. & M.—271

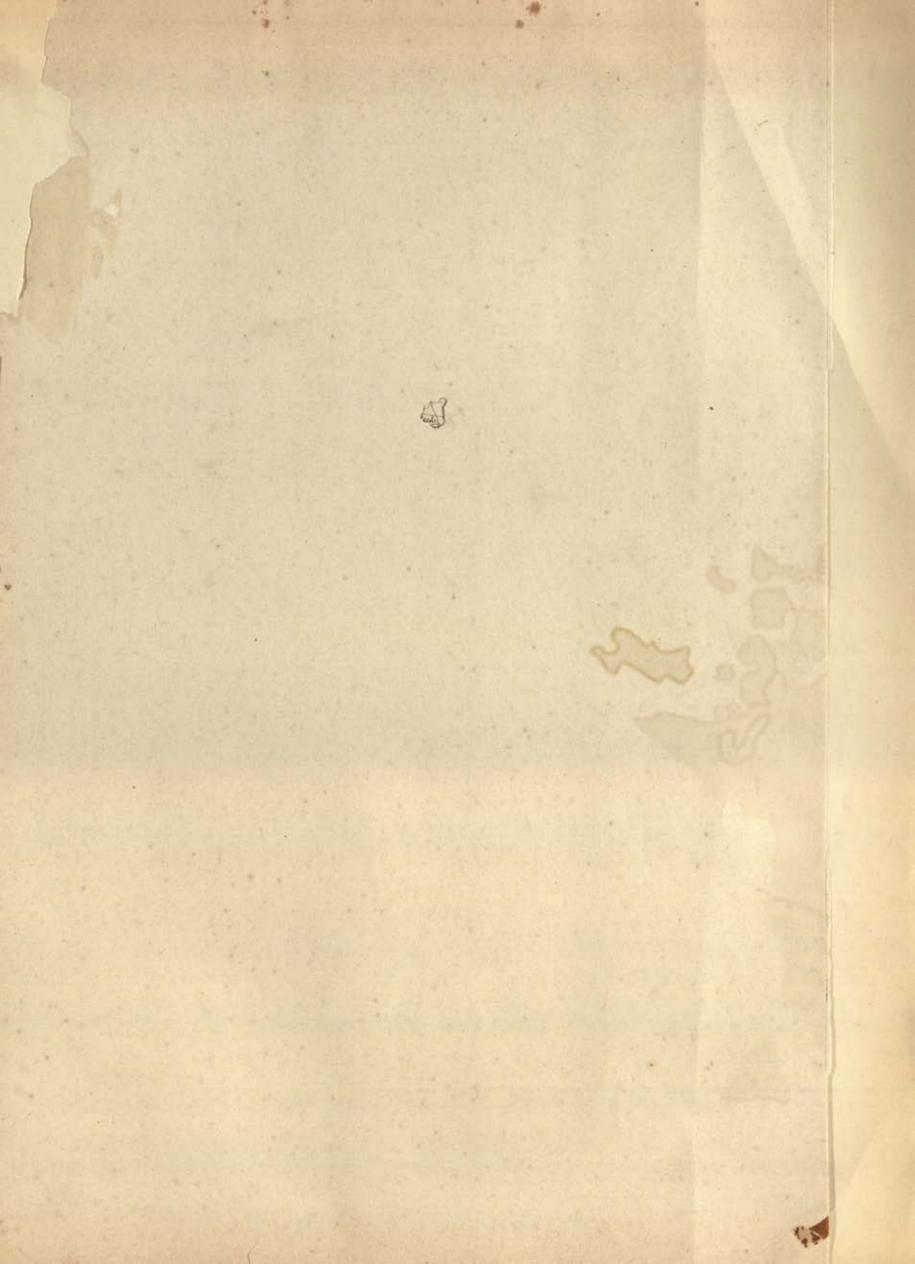
		A STATE OF THE PARTY OF THE PAR		
	Euglish.	Santāli (Sonthal Parganas).	Mählê (Southal Parganas).	Muņdārī (Ranchi).
215.	You went	Chalão-en-ã-pä	Chālā-en-ā-pā	San-ken-a-po
216.	They went	Chalão-en-ã-kô	Chālā-en-a-kō	Sän-ken-à-kō
217.	Go	Chalak'-mä; san-âk'-mä .	Chālāk'-mē	Sănok'-mē
218.	Going	Chalak'-kan	Chālāk'-tē	Sänok'-tē
219.	Gone	Chalão-akan ,	Chālā-ekēn	Sän-ken, sän-akan
220.	What is your name ? .	Nutum-dâ chelē-ām-ā? .	Ām-ak' lûtēm chēt'-ken- tâm-a ?	Āmak' chikān nūtūm ? .
221.	How old is this horse?	Nüi sadām-dā tinak' sermā- rān?	Nűi sádâm-dâ tinak' sermá- ren-ken-e ?	Chimîn sîrmâ-rên sâdâm nîk'î ?
222.	How far is it from here to Kashmir?	Nāṇḍā-khân Kāsmīr-dā tin sặngiñ ?	Nāṇḍā-ketē Kasmir-dā tīnak' sāṅgiñ-ā ?	Niâ-tê Kâshmir chimin sặṅgin-â?
223.	How many sons are there in your father's	Apū-m orak'-rā-dā tinak' hāpān menak'-pā-a?	Ām-leh' āpūm ōrak'-rē tinīch' kēnpē hāpān ?	Āpū-m-ak' ōrak'-rē chīmin- ang kōrā hān-kō mēnak'-
224.	house? I have walked a long way to-day.	Teheñ-dâ adi sangiñ-lñ dãrã-akāt'-a.	Tebeñ-da sangiñ dahar daraken-iñ.	kō-ā? Tisin isu sangin-tē-ng sau- ken-ā.
225.	The son of my uncle is married to his sister.	Göngö-ñ hápán-dá úni-rän misérä-t tulüch'-ä baplá-	Īñīch' göngö-ñ hāpān ûni mēsēt tūlūch' bāplā-ken-ē.	Kākā-iñ-ak' hān-tēt' nī mīsī-tēt'-ē dō-akad-i-a
226.	In the house is the sad- dle of the white horse.	akan-ā. Örak'-rā pōṇḍ sadām-reak' palān menak'-ā.	Ārak'-rē pāṇḍ sādām-rak' pālān mēnak'-ā.	Örak'erê pûndî sadâm-rak' gundî mênak'-a.
227.	Put the saddle upon his back.	Palân lagão-âe-mã	Ûnî dêât-rê pâlân lâdē-y-êm	Guṇḍi lāgau-âi-mē
228.	I have beaten his son with many stripes.	Ûni-rän hâpân-tắt' ạḍī dâl- ĩñ dâl-akad-ë-à.	Úni-ich' hâpân dhêr dâl dâl- kek'-ë-iñ.	Înî-rên hấn köri isû salkuṇḍ-ing dāl-akad-i-ā.
229.	He is grazing cattle on the top of the hill.	Burû chất-rã gặi-dangra- kō-a atiñ-ct'-kō-a.	Būrū chētēn-rē mēhū mārām ātiñ-et'-kō-ē.	Înî bûrû-rê ûrich'-kō-ê gûpi- jat'-kō-à.
230.	He is sitting on a horse under that tree.	Mit'tach' sadâm-ră-y-ă dăch'-akān-ā onā darē butā-ră.	Öna darê latâr-rê mit'tên sadâm-rê dach'-ekên-ê.	Ên dârû subă-re sâdâm-re- e dûb-akân-â.
231.	His brother is taller than his sister.	Uni-ran dadā-t-tāt'-dā uni- ran ajī-t-tāt'-khān bārti-y-a usul-ā.	Ünl-leh' bâhiā-dâ āch' mēsēt-ketē ûsūl-gē-y-ē.	Bāū-tēt' körā mīsī-etē-ē salangi-ā.
232.	The price of that is two rupees and a half.		Önä-rak' dām-då bār ṭhâk' tala.	Înâ-rak' gânâng bar ṭākā adli-ā.
233,	My father lives in that small house.	Apāñ-då öna huḍiñ örak'- ră-y-ä tahā-kan-ā.	Iñ apu-ñ ona kațich' orak'-re mene-y-e.	Āpū-ing en huring örak'-rē tāin-tan-a,
234.	Give this rupee to him .	Noa taka uni em-ae-mä .	Nia thắk' tini lich' ăm-ăm .	Nē ṭākā ām-ā-i-mē
235.	Take those rupees from him.	Önä-kô ṭākā ûnī-ṭhẵn-khẩn hatāo-mã.	Unī thích'-ketē noā-kō thâk' hāthōe-mē,	An ţākā înī-etē āu-mē .
236.	Beat him well and bind him with ropes.	Bäs-lekā piṭāu-ē-m ār babēr- kō-tā tāl-ā-mā.	Bēs lākā-tē dāl-ē-m ār doiro-kō-tē tāl-ē-mē.	Bës-lekā dāl-kīch'-të pāgā- të tālī-mē.
237.	Draw water from the well.	Kűi-khẩn dak' lő-rakáb-mä	Kūiā-ketē dāk' lāe-mē .	Kũã-etē dāk' tauk'-mē .
238.	Walk before me ,	Ĭñ lahā-lahā-tā chalak'-mā .	lñ-ak' mătrân-rê dăron-mē .	Aiñ-ag-ak' ayar-te sän-mê.
239.	Whose boy comes be- hind you?	Äkåe håpån am tayåm-tä hijuk'-kan-a ?	Åkåe-ich' körä äm-ak' täyäm hējok'-ken-ē ?	Âkāe-ak' hān-e ātāng-jat'- mē-a ?
240.	From whom did you bay that?	Âkắc-thần ônā-dầ-m kiriñ- ket'-à ?	Önä äkäe thän kiriñ-kåd- åk'-äm ?	Ēnā ākāe-tē-m kiriñ-lak'-ā?
241.	From a shopkeeper of the village.	Atō-rān mit'-ṭān dokāndār- ṭhān-ge.	Ātō-rēn mit'-ţēn dōkāndār ţhān.	Hâtû-rên miat' bêpâri.
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Bîrbûr (Sonthal Parganas),	Dhangar (Sonthal Parganas).	Korwā (Mirzapur).
Sēn-en-ā-pē	Sēn-en-ā-pē	Apē chalao-ken-ā
Sēn-en-ā-kō	Sén-en-a-kō	. Hon-kū chalao-ken-ā
Sēn-ōk'-mē	. Sēnok'-mē	. Chalao-mi
Sēn-ōk'-tē	Sēnok'-tē	Chalao-en
Sên-ekān; sēn-en	Sēn-akān	Sen-ken
Āmak' nűtűm-då chelew-ām ā ?	- Āmak' nūtum chikin-tān- ak'?	Ama(k') yum chill-men? .
Nűi sádâm-dâ timin din- rinich'-kān-leh'?	Ni sādām-ṭāk' chimin bāchhār-rēn hōy-en-ē?	Temin din ae ghōra ? .
Nöndő-ető Kásmír-dű timin sángiñ-á?	Năṇḍā hātê Kāsmīr chīmīn sāṅgīn-tān-ak'?	Nauri-te Kaśmir temin sangiyan ?
Ām āpō-m ōrak'-rē-dā tīmīnā hāpān mēnak'-pē- ā?	Āmak' āpūm-rēn ōrak'-rē chīmināk' mēnak'-kō-ā kōrā hān-kō ?	Am-tha-re temin hopon-kū īdān-a?
Tehen sangin hora-n sen- akan-a-n.	Tehen sangin hora sen-akan- in.	Tesing sangiyan ing sen-ter- a.
Îñ gongo-ñ-ren hâpân hānt- inich' misi ērā sângā bāplā-akān-ā-e.	Îñ-ak' göngöñ-ren hân ini- reak' bâk-tet' kûrl tulich' dûtam-akan-e.	Kakā hopon henī sudhā biāh-ked-e-ā.
Ponde sädäm-reak' gon orak'-re menak'-ä.		Ora(k')-re puņdie ghōrā-rā khōgir dohokerā.
Ûnī dēā chētān-rē gōn lādē- kā-m.		Khogir dea-t-re dohoen .
Ûni-ich' hậpân khub ru ru-kak'-de-a-ñ.	Īni-ak' hân ḍhēr dāl-iñ dāl-teyich'.	Henî chỗri khữb ed-ked-e-ā.
Būrū chētān-rē gāe mārām ātiñ-kō-kān-ā-e.	Būrū chētān-rē ūrīch' mārām ātiñ-ko-teyē.	Burů teng-re dangra-ků charao-en-a,
Hānā dārō phāḍ-rē miat' sādām-rē-y-ē dēch'-*kān-ā.	art and the second	Ghōrā deā-re rukh dubī-re durup'-ken-ā.
Uni-rinich' böehā-dā fini- inich' misī ērā-etē-y-ē ūsūl-ā.	Înī-ak' bāgeā inī-ak' bāk-tēt' kūrī hatē ūsūl- ge-y-īch'.	Heni-renai(ch') boho-tu bare-ā (sic.).
Ōnā-rēak' dām-dā bāreā ṭākā tālā.	Enā-rēn dām bār tākā tālā- tān-ak'.	Heni-rā dām arhāi rūpayā .
Îñ-inich' ápō-ñ hānā hūḍiñ ōrak'-rē-y-ē tāhēk'-kān-ā.	Īñ-ak' āpū-ñ enā huḍiñ örak'-rē dâhâk'-etē.	Itti chokojā ora(k')-re appu-i(n) doho-tan-ā.
Hāni ām-āe-mē noā ṭākā-dā	Nā ṭākā nī ēm-īm	Nā rūpayā menī oai-mī ,
Hānī thīn-etē nōā-kōn ṭākā hātāo-mē.	Nā ṭākā-kō ānī ṭhich' hatē āgū-m.	Bonom rūpayā heni sudhā tilāi-mī.
dora-ko-të tal-ey-me.	Bēs-kek' dāl-ī-m ăr bā-hēr- kō-tē tōl-ī-m.	Khūb-te edei-mī paghā-te tol-e-mī.
Kũiã atā dāk' lõe-mē	Kũã-hātē dāk' būrak's-mē .	Chũẩ-ra(k') da(k') lũi-mĩ .
Ĩñ sāmāń-rē dārān-mē .	Îñ-ak' sămăń-rē tāŗām-mē .	Ining maran-re jū ghumāu- mī.
Åkåe-ich' håpån äm täyåm- të hijük'-kän-ä-e ?	Åkåe-ak' hån hijuk'-tan-ë am-ak' dåya-te?	Am tayam-te yarne chöri viju(k')-tan-å?
Âkse-thin ona-dâ-m kiriñ- et'-a-m ?	Åkåe thin na kiriñ-ket'-a- m?	Yā-tha-re-m tilā-ter-ā P
Hātō-rinich' miat' dōkāndār țhin.	Hātō-rēn miat' dōkāndār thin.	Gaw-ren sahu-tha-re tila- ter-a.

Kürkü (Amraoti).	Nahāli (Nimar).	- Khariā (Ranchi).
(Å-pë o-len)	Ne eri	Ampe chol-ki-pe
(Dī-kō o-len)	Étaré éri	O-ki chol-ki-mai
Bâ; śenie	Bre	Cho-na
Senle	Bde	Chona-chona
Śenie	Bde	Chol-ki
Âm-ā jūmū chōch' i .	Në nan ?	Ama i filemi?
Ini gürgi-ken choto örsö-kö?	Yē jākoţo māu umar ? .	U ghora ki'te toga heke? .
In-en-të Kāśmīrān lāńkan chōch'?	Hitikun Kāśmir bhāgā- dhāwā ?	U-atei ki'te disai Kasmir?.
Ām-ā ābā urā-n choṭā kōn- kū?	Nengā ābā āwār-kē lānā āṭāibinī?	Apnom ok'-te ki'te kondu ai'-mai ?
Ing khā-lankā ej-e	Baāya jo bhāgā-dhāwā-kun pāṭī.	Musa ing dher gudjung sangot-king.
Iyā kākā kon-ţen kon-jā šālane bi-yāo-kanē.	Iń kākā pālichho biyāw ten bāi-rēn chhango jērē.	Kaka-ing-a bet-dom han- kar-a kulamdain-dom-
Pulum ghuḍgi jin urān .	Pandhar mauna khogir itë awar-kë ibirë.	bong bihai-o Osel ghora-a jin ok'-te ai'.
Ghuḍgī pāṭāliyen jīn āndāys	Étarnēnkā jār-kē khogir oki-bē.	Jin-te ghora-a kundap'-te lad'e-gor-e.
Ing dija kon-te-ken khūb kwollā-te kwā-khanē.	Étarnén palichhorén khûb lakadînî koţţi.	U-kar-a bet-dom ing khub gil-o-ing.
Āhu koho tikadī gāyku chārā-āṇḍā-ken-	Ho ittī ballā kajār-kē dhottā charāw-kēdinī.	Ho-kar biru toblung orei-ki- te gupa-te.
Di chhiyã itan ghudgi liyen subanke.	Ho ittī ādd bhītar-kē māukā jār-kī peṭejīrē.	U lebu daru hepat'-te ghora- te doko-si.
Dījā dādā dījā bāi-ṭē uchā .	Ētarēn dādā ētarēn bāirēn- kū ūñehā.	Ho-kar-a bhai-dom u-kar-a kulamdai-dom-tei maha ai'.
Dijā molā āḍāi rupiyā .	Ētarēn kimton aḍāi rupyā jēdēgā.	U-kar-a dam arhai rupaia.
Iyã ābā sānī urān thār bā .	Ēngē ābā ētarēn bāsī awār- kē ughāingā.	Apa-ing i konon ok'-te ai'.
Dī rupiyā dīje ikki .	Hì rupyā ētarēn dē-kē .	U rupaia-te ho-kar-te ter- gor-e.
Dija mëra-ten di rupiya asili.	Hoiti rupyā ētarēn unnī-bē.	Han-kar-tei i rupaia ol-e.
Dikken khūb kwākē dorāle tolkāi.	Ētarēn khūb koṭṭo-bē do ḍorā-kī bokkī-bē.	Uje bese gil-e ro keke-bong tol-e.
Dī kui-ţen ḍā kolāgē	Kui-kon jappo leiñjo-bē .	Chumda-tei dak' ding-e.
Iyā samman bâ	Ingë chhama-ki bham-bë	Ela'-tei seng chona.
Ām-ā tāu-ţen yē poyrā hejebā?	Në pächhal-kë nëni pälichhe päţ-kedini ?	Ber-a koṇḍu am-a kuṇḍap'- kuṇḍap' ḍel-tai ?
Ye mera-ten mola-te save ?	Nani-ṭhākun ko oē ? .	Ujë ber-a'-tei song-o-m?
Āhu gā-ţen beniyā mērā- ţen.	Biyakan dukandar-thaku .	Po'dag-a opsongo'-tei.
	Biyakan dukandar-thaku .	Po'dag-a opsongo'-tei.

	Juäng (Dhenkanal).	Savara (Ganjam).	Gadabā (Bastar).	English.
	Hare h-ân-cher	Ambe erre	Pēnchā čigī, (māngu-mō-yī)	215. You went.
	År-ki hån-cher-ki	Aniñji erreji	Māynēng ōigī, (nōngu-vu- yiyō).	216. They went.
	Hânade	Irā	Iyā, (yō)	217. Go.
i	Bānā	Eran; anēran	Öintág, (yinnu)	218. Going.
1	Hânate	*****	Ōigi	219. Gone.
	Āman-ḍā nām-ḍe biri ? .	Ñim-nam ēte?	Nom-nu mang imi ?	220. What is your name?
	Ghodar-te kiti barsa? .	Kani kuḍtān ḍajin minnum ḍō-le ?	Të kirtar adi din ongër ? .	221. How old is this horse?
1	Ne-tai Kaśmir kiti lańkā? .	Tenne-sitle Kasmira dajin sanai ?	Tē kurung Kāśmir-giḍī āḍī sulöng ?	222. How far is it from here to Kashmir?
	Āman-da bobamda kiti goţa kâṇḍa-ki isade?	Wān-nam-a sin-an ḍajin oner pasi-ji ḍako-ji?	Nom-nā āpōng-nu aḍrēbō ōnōōn ōḍuōn ḍutu ?	223. How many sons are there in your father's house?
	Āiñje bahuta lankā lenchede	Nana oyon nen middap sanai anjen-lai.	Ning löngā sulöng āngsugō	224. I have walked a long way to-day.
	Āiñja dādiñja kāṇḍa boka- rar-te ba-isade.	Māmana ohēr pasi anina ayin sindrunnēte.	Ning-nu kökö-nu öduön äriyö mäy-nü tönän budung.	225. The son of my uncle is married to his sister.
	Palhān alung āsike dhobla ghodā.	Palu kudtana gorabgop sin- lenan daku.	Diyên-bo pîlê kirtar khogîr dutu.	226. In the house is the sad- dle of the white horse.
	Ghodār nirāte alhingata palhān un.	Gorabgop a-kiṇḍon-ban siḍa	Kirtāng giidāng khōgīr lātēi.	227. Put the saddle upon his back.
	Åiñje är kändä-te bahut bädiä-seke.	Anina oner pasin aïndam tanidan tidlai.	Māy-nō ōdu-ōn-pulai lōṅgā nlṅg buō.	228. I have beaten his son with many stripes.
1	År habātua sikhā-re jit- jantu sara-ke.	Anin tanlin baruna bobalan ajumte.	To birang-bo bandī go-gob- dutu.	229. He is grazing cattle on the top of the hill.
	Ār simsi mula-ra ghoḍā alhingata dasye-ḍe.	Anèb jaitan anin kudtā- lankan goble daku.	Sulo pālu kirtā-bo lēing- dutu.	230. He is sitting on a horse under that tree.
	Ār boksrar-ta kākār ati jālhing.	Anina uban anina āyin-sitle lanka.	Māy-nō bōbrō māy-nō tōnān kurung tir dugu.	231. His brother is taller than his sister.
1	Ār mūlar dui ṭaṅkā āṭha anna-	Kunina janati bāgu rūpai palpal.	Māy-nō sōiṭiyō bār limbē mui sāṅg dugu.	232. The price of that is two rupees and a half.
	Āiñjā bābañji âteyā rasede.	Wān-ñēn kuni sanna sin- len daku.	Māy-nō (sic.) āpōng mēyēn- kā diyēn-bō dutu.	233. My father lives in that small house.
1	Ţańkā muin ār-te ḍiń .	Kana rūpai anin tia	Tē limbē ō-māy nān-bē .	234. Give this rapee to him.
	Ār-ata ṭankae gāāin	Anin-ba-sitle kuna rūpai taba.	To limbe ludoring	235. Take those rupees from him.
-	År-te achha-kari abhaj-e donda bathare.	Anin karranle tidan-tille luadan bāte tobāda.	Ö-mäy lönga bungnenage ibudang tölnen.	236. Beat him well and bind him with ropes.
1000	Kuā-ra dā gen	Sindan-sitle gendaba .		237. Draw water from the well.
1	Āiñje āgata hanade	Ñên samanle era		238. Walk before me.
	Āman-da kinmamata (sic.) ādi-a kāņda dende?	Botena rabal kiṇḍoń-ba-nam eraite ?	dutu?	239. Whose boy comes be- hind you?
1000	Āman-de ādi-ata me-sam- surana.	Boten-ba kuna ñi-le ? .	Nom näi li-bō-nō sōbōnō ?	240. From whom did you buy that ?
	Gāŭ-ā dokānu-a samsarana .	Gorjan komaţin-ba	Ungom-nű sahukar sobo- nam.	241. From a shopkeeper of the village.
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## DRAVIDIAN FAMILY.

## INTRODUCTION.

The Dravidian family comprises all the principal languages of Southern India. The total number of speakers is, in round numbers, about fifty-seven millions. Only a very small portion live within the territory covered by this Survey. It has, however, been found advisable to give a short sketch of the principal Dravidian languages without reference to habitat, in order to make it easier to compare and classify the North-Indian members of the family. The ensuing pages will not, therefore, only deal with such Dravidian dialects as properly fall within the scope of this Survey, but short accounts will also be given of Tamil, Malayālam, Kanarese, and Telugu, the principal Dravidian languages of the South. The minor dialects of Southern India, on the other hand, such as Kodagu, Tulu, Toda, and Kōta, will not be described.

With regard to those southern languages which have been included, it should be noted that they have not been dealt with so fully as in the case of languages properly falling within the scope of this Survey. It has been thought sufficient to give a short introduction, a skeleton grammar, a specimen and a list of Standard Words and Phrases for each of them. They have all developed literatures, written in a different dialect. In this Survey, however, the literary dialects will not be accounted for, and the short sketches will be restricted to the colloquial standard forms of Tamil, Malayāļam, Kanarese, and Telugu.

Dravida, a word which is again probably derived from an older Dramila, Damila, and is identical with the name of Tamil. Compare p. 298 below. The name Dravidian is, accordingly, identical with Tamulian, which name has formerly been used by European writers as a common designation of the languages in question. The word Dravida forms part of the denomination Āndhra-Drāvida-bhāshā, the language of the Āndhras (i.e., Telugu) and Dravidas (i.e., Tamilians) which Kumārila Bhaṭṭa (probably 7th century A.D.) employed to denote the Dravidian family. In India Dravida has been used in more than one sense. Thus the so-called five Dravidas are Telugu, Kanarese, Marāṭhī, Gujarātī, and Tamil. In Europe, on the other hand, Dravidian has long been the common denomination of the whole family of languages to which Bishop Caldwell applied it in his Comparative Grammar, and there is no reason for abandoning the name which the founder of Dravidian philology applied to this group of speeches.

The Dravidian languages occupy the whole of Southern India and the northern half of Ceylon. The northern frontier may be taken to begin at a point on the Arabian Sea about a hundred miles below Goa and to follow the western Ghats to Kolhapur. It then runs north-east in an irregular line through Hyderabad, cuts off the southern border of Berar, and continues eastwards to the Bay of Bengal. The eastern part of the frontier is not, however, anything like a continuous line. Broadly speaking, the hill country to the east of Chanda and Bhandara

is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we often find Dravidian dialects scattered like islets in the sea of Aryan tongues. Farther to the north we find Dravidian dialects spoken by small tribes in the Central Provinces and Chota Nagpur, and even up the banks of the Ganges at Rajmahal. Finally there is a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduized, and their language adopts an ever-increasing Aryan element, till it is quite superseded by Aryan speech. This process has been going on for centuries, and is still going on. At the Census of 1891 the language returns for Gōṇḍī showed a total of 1,379,580 speakers. At the same time 3,061,680 Gōṇḍs were returned. Many tribes who have formerly spoken some Dravidian dialect, now use an Aryan form of speech. In other cases the dialect still retains sufficient traces of its Dravidian origin and must be characterized as mixed. A few specimens of such semi-Dravidian languages will be found below on pp. 639 and ff.

Dravidian element in the Aryan Dravidian element in the population whose native tongue is some Aryan form of speech. Moreover, there seems to be no doubt that the Dravidians had already been settled for some time in India when the Aryans entered the country. In the course of time the Aryans spread over the whole of Northern India. They did not, however, annihilate the Dravidians, who were, besides, probably more numerous than themselves. On the contrary, they have apparently very early adopted them into their community. The Aryan population of Northern India is not, therefore, a pure race, but contains, among others, a strong Dravidian element. We have not here to do with the anthropological side of the question, and we are not concerned with the greater or lesser prevalence of the Dravidian element in the various districts of India. What must interest us in this connexion is the question whether the Dravidian element has left any traces in the speech of the Aryan Indians. We should expect this to have been the case, and Bishop Caldwell very justly remarks:—

'As the pree-Aryan tribes, who were probably more numerous than the Aryans, were not annihilated, but only reduced to a dependent position, and eventually, in most instances, incorporated in the Aryan community, it would seem almost necessarily to follow that they would modify, whilst they adopted, the language of their conquerors, and that this modification would consist, partly in the addition of new words, and partly also in the introduction of a new spirit and tendency.'

It will be necessary, in this place, to give a short account of the various facts connected with the question and we shall first turn to the vocabulary.

There are, in all Indo-Aryan languages, a considerable number of words which cannot apparently be identified in other Indo-European languages. This is especially the case in modern vernaculars, and the old opinion was that such words had, generally speaking, been borrowed from the language of the tribes which inhabited India before the Aryan invasion. The steady progress of philological studies in later years has enabled us to retrace an ever-increasing portion of such words to Sanskrit, and many scholars now hold that there have hardly been any loans at all. It has, however, been overlooked that it is not sufficient to show that a word is found in Sanskrit, or even in the Vedic dialects, in order to prove that it belonged to the original language of the Aryans. If Bishop Caldwell is right in the opinion just quoted, the foreign element must reach back into the oldest times, and it would be necessary to trace the dubious words not only in Sanskrit, but also in other

languages of the Indo-European family. That is exactly what modern philology has, in many cases, failed to do. There are e.g. a number of verbal roots in Sanskrit which do not appear to occur in other Indo-European forms of speech. The same is the case with a considerable portion of the vocabulary. We cannot here go into details, the less so because we do not as yet possess a complete etymological dictionary of Sanskrit. There is, however, every probability for the supposition that at least a considerable portion of such words and bases has been borrowed from the Dravidas. Lists of such words will be found in most of the works dealing with. Dravidian philology, e.g. in Bishop Caldwell's grammar, and in the Rev. F. Kittel's Kanarese dictionary. I shall only mention one instance. The word Siva is already in the Vedas used as an epithet of the god Rudra, and it is well known that Siva has become one of the principal deities of the Hindū pantheon. It has been asserted that this use of the word siva must be explained from the influence of a Dravidian śiva, red. Now the word rudra in the Rigveda often seems to mean 'red,' and it seems probable that the conception of the god Rudra-Siva has a tinge of Dravidian ideas. I have mentioned this word because it shows how fundamental the Dravidian influence on the Aryans can have been, not only philologically, but on the whole method of thought. For further suggestions the student is referred to the various standard works quoted under the different Dravidian languages.

It seems to be a general rule that a people which invades a foreign country, to some degree adopts the pronunciation of its new home, partly as a result of the influence of the climate, and partly also on account of the intermixture with the old inhabitants. This has also generally been supposed to have been the case in India. Thus there has been a long discussion as to whether the Aryans have adopted the cerebral letters from the Dravidas or have developed them independently. Good reasons have been adduced for both suppositions, and the question has not as yet been decided. The Indo-European languages do not seem to have possessed those letters. They had a series of dentals, which were not, however, pronounced as pure dentals by putting the tongue between the teeth, but probably as alveolars, the tongue being pressed against the root of the upper teeth. It is a well-known fact that these sounds have in India partly become dentals and partly cerebrals. The cerebrals are in most cases derived from compound letters where the old dentals were preceded by an 1. Similar changes also occur in other Indo-European languages, and it is therefore quite possible that the Indo-Aryan cerebrals have been developed quite independently. The cerebral letters, however, form an essential feature of Dravidian phonology, and it therefore seems probable that Dravidian influence has been at work and at least given strength to a tendency which can, it is true, have taken its origin among the Aryans themselves.

Another point in which the Dravidian element among the Aryans seems to have influenced Aryan pronunciation is in the use of the consonant l. Most Indo-European languages possess an l as well as an r. The use of l in Sanskrit and on the whole in Indo-Aryan languages is, however, quite different from that in other languages of the same family. L is used in many words where other languages have r, and vice versá. The old Eranian dialects did not possess an l, and its irregular use in Indo-Aryan makes it probable that we are here face to face with an alien influence. Now it seems almost certain that such an influence can only have been Dravidian. The change of r to l is, as has long ago been pointed out by Bishop Caldwell, quite common in Dravidian languages. The supposition of a Dravidian influence in this respect is, in thorough

agreement with the fact that the use of l in Indo-Aryan languages has steadily increased, from the Vedic times down to the present day.

There are some further features in Indo-Aryan phonology where it seems reasonable to think of Dravidian influence. I may mention the softening of hard consonants after vowels in the Prakrits, not only in single words, but also in compounds; the double pronunciation of the palatals in Marāṭhī; the change of ch to s and of s to h in many modern vernaculars, and so forth.

The influence, however, which the Dravidian languages seem to have exercised on Aryan inflexion are of much greater importance, and pervades the whole language.

With regard to the inflexion of nouns we may mention the use of postpositions as case suffixes, the postpositions being usually the same in the singular and the plural. This peculiarity the Indo-Aryan vernaculars share with Dravidian, but also with the other non-Aryan languages of India, and it would not therefore be safe to base any conclusion upon this fact. Still it is remarkable that the postpositions are often added not to the base but to an oblique form, just as is the case in Dravidian, where the oblique form is commonly used as a genitive. The use of a separate oblique form is, moreover, most extensive in languages such as Marāthī and Bihārī, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjective.

The use of two different forms of the objective case is distinctly Dravidian. We cannot, from an Aryan point of view, explain why a postposition should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages, on the other hand, all nouns can broadly be divided into two classes, such as denote rational beings, and such as are destitute of reason, whether animate or inanimate. The Hindī rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and Malayāļam. In Telugu, on the other hand, animals are, in this respect, treated as rational beings, but this state of affairs is probably due to Muṇḍā influence.

If we compare the Dravidian and the Indo-European verb we are at once struck by a considerable difference. The Indo-European languages have developed a richly varied system of real verbal tenses, while the Dravidians do not use ordinary tenses but employ forms which can best be described as participles or nouns of agency derived from such participles. The Dravidian verb in this respect also differs from the Tibeto-Burman one, which can most properly be described as a verbal noun.

The Dravidian participles are commonly used without any addition, as conjunctive participles, in subordinate sentences. In other cases they are used in the same way in some dialects, but usually pronominal suffixes are added in order to indicate the person of the subject. The same is, to a great extent, the case with ordinary nouns and nouns of agency, when they are used as verbs.

It is easy to see how a corresponding tendency has gradually pervaded the Indo-Aryan languages and changed their whole appearance.

In the Vedas we still find the Indo-European principle of using a varied system of verbal tenses. But already in the old Epics all this has changed. According to Prof. Whitney, the number of verbal forms in the Nala and the Bhagavadgītā is only one-tenth of that found in the Rigvēda. In classical Sanskrit almost every verbal tense was replaced by a participle, and in the modern vernaculars there are only traces of the

old tenses, and new ones have been formed from the old participles, just as is the case in the Dravidian forms of speech. The use of personal terminations in many Indo-Aryan vernaculars, and the substitution of the nominative for the case of the agent in some of them point in the same direction.

Side by side with this development we find that the conjunctive participle is used more and more in secondary sentences, another point of analogy with the Dravidian languages. In the Epics this form is used thrice as often as in the Vedas and in the later literature its use is steadily increasing.

There are two more verbal forms which look like Dravidian innovations, viz., the periphrastic future and the active perfect participle.

The periphrastic future is very sparingly used in the Brāhmaṇas and only becomes more frequent in the later Sanskrit literature. It is, as is well known, formed from the noun of agency by adding the verb substantive in the first and second persons. Now the noun of agency is a present or indefinite form and not a future. In Dravidian languages, on the other hand, the indefinite present is commonly also a future. The analogy becomes still more striking when we remember that the verb substantive is only added in the first two persons, just as nouns of agency in the Dravidian languages are used without any additions as verbs in the third person singular, while pronominal suffixes are added in the first and second persons. Forms such as kartāsmi, I shall do; kartāsi, thou wilt do; kartārah, they will do, thus directly correspond to Gōṇḍī kīātōn-ā, I do, lit. I am a doer;  $kīātōn-\bar{\imath}$ , thou doest;  $k\bar{\imath}at\bar{\imath}or$ , they do.

Forms such as Sanskrit kritavān, one who has done, are also peculiar to later Sanskrit. The suffix vat is, of course, Aryan, but it is not easily understood how an active form can be arrived at by adding the suffix to a passive participle. In the Dravidian languages, on the other hand, the past participle is active as well as passive, and a noun of agency is formed from it in all dialects. Thus from Tamil śeydu, having done, we form śeydavan, one who has done. The close agreement between kritavān and śeydavan is, of course, partly accidental. There cannot, however, be any reasonable doubt about the former having been influenced by the latter. In Sanskrit kritavān is an anomalous form without analogy in connected languages, while Tamil śeydavan is quite regular.

The order of words in modern Indo-Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles. It is, however, here also possible to think of an influence exercised by other non-Aryan languages, and I only mention the fact that both families agree also in this respect.

Enough has, however, been said to show that the Dravidian element in the Aryan population of India has not failed to leave its stamp on the language.

We do not know how long the Dravidians have been settled in India. It seems or certain that they had long lived in the country when the Aryans entered it, but we do not know whether they are to be considered as autochthones or as having, in their turn, immigrated into India from some other country. The fact that a tribe speaking a language which is clearly Dravidian is found in the extreme north-west of India has been adduced by Bishop Caldwell and others as indicating that the Dravidians, like the Aryans, must have entered India from the north-west.

Bishop Caldwell has collected a vast heap of materials to show that the Dravidian languages point in the same direction. He follows the Danish philologist Rask in classing Dravidian as a member of the so-called Scythian family, and this statement has since been repeated over and over again.

The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly Scythian family. Eranian, i.e., they belong to the Indo-European family. But nevertheless the word has been used as a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover those languages cannot, by any means, be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars, as is the Indo-European family. The points in which they agree are such features as recur in almost all languages, and they are, by no means, sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The possibility of a connexion with the Munda languages has been discussed in the introduction to that family. See above pp. 2 and ff. The attempts made to show a closer connexion with the Indo-European family have proved just as futile, and one of the latest theories, which compares the language of the Chins of Farther India with the Dravidian family, does not even appear to have attracted the notice of scholars.1

The best known Dravidian languages are Tamil, Malayalam, Kanarese, and Telugu. They have all for a long time been used as literary languages. Enumeration of languages. Their literature is, in the case of all of them, written in a language which differs more or less from every-day speech, and is usually recognized as a separate dialect. The difference between the two forms of each speech is often considerable, and it would for instance be a vain attempt to make an uneducated Tamil read and understand the literature of his native tongue. The relation between the literary and colloquial forms of the languages in question has not, however, been fully explained, and the question cannot be taken up in this place where we are only concerned with the spoken form, the more so because none of the languages in question properly fall within the scope of this Survey. We can only note the fact that the literary dialects usually represent a stage of development older than the colloquial forms. On the other hand, they are apparently based on different dialects, and older forms are often preserved in the dialects spoken at the present day. For further details the student should consult Bishop Caldwell's grammar, mentioned under authorities below.

The four Dravidian languages mentioned above will be dealt with in the ensuing pages. There are, on the other hand, some Dravidian forms of speech which have not been included in the present Survey, viz., Tulu, Kodagu, Tuda, and Kōta. I subjoin some short notes on them from Bishop Caldwell's grammar:—

'Notwithstanding its want of a literature, Tulu is one of the most highly developed languages of the Dravidian family. It looks as if it had been cultivated for its own sake, and it is well worthy of a careful

<sup>&</sup>lt;sup>1</sup> The question about the connexion which has been stated to exist between Australian and Dravidian has by no means been solved by Prof. Friedrich Müller. It is not, however, possible to take it up again in this place.

study. This language is spoken in a very limited district and by a very small number of people. The Chandragiri and Kalyanapuri rivers, in the district of Canara, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. The number of the Tulu-speaking people has been found not to exceed 300,000 [at the Census of 1901, 535,210 speakers were returned], and their country is broken in upon to such a degree by other languages that Tulu might be expected soon to disappearing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tulu means, according to Mr. Brigel, mild, meek, humble, and is to be regarded therefore as properly denoting the people, not their language.

Tulu was supposed by Mr. Ellis to be merely a dialect of Malayālam; but although Malayālam characters were, and still are, ordinarily employed by Tulu Brāhmans in writing Sanskrit, in consequence of the prevalence of Malayālam in the vicinity, the supposition that Tulu was a dialect of Malayālam can no longer be entertained. The publication of Mr. Brigel's "Tulu Grammar" [Mangalore, 1872] has thrown much new light on this peculiarly interesting language. It differs far more widely from Malayālam than Malayālam does from Tamil. It differs widely, but not so widely, from Canarese; still less so from Coorg. The dialect

from which it differs most widely is Tamil. .

Coorg is a small but interesting district, formerly an independent principality, beautifully situated amongst the ridges of the Western Ghauts, between Mysore on the east, and North Malabar and South Canara on the west. The native spelling of Coorg is usually Kodagu, properly Kudagu, from kuda, west, a meaning of the word which is usual in Ancient Tamil. . . . It is not quite clear to me yet to which of the Dravidian dialects it (the language of Coorg) is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Canarese and Tulu. Like Tulu it has the reputation of puzzling strangers by the peculiarities of its pronunciation. A grammar of the Coorg language has been published by Major Cole, Superintendent of Coorg [Bangalore, 1867] . .

Toda, properly Tuda, is the language of the Tudas or Tudavars, a primitive and peculiarly interesting tribe inhabiting the Neilgherry hills. It is now regarded as certain that the Tudas were not the original inhabitants of those hills, though it is still far from certain who the original inhabitants were . . . An interesting book has lately [London, 1873] been written by Colonel Marshall, entitled "A Phrenologist among the Todas," in which everything that is known of this people is fully described. The same book contains a valuable epitome of the grammar of their language by the Rev. Dr. Pope . . . I shall content

myself here with transcribing the concluding paragraphs . . .

"The language seems to have been originally old Canarese, and not a distinct dialect. The Tudas were probably immigrants from the Canarese country and have dwelt in the Nilagiris for about 800 years. A few Tamil forms were introduced by the Poligars. Intercourse with the Badagas has probably modernised a few of the forms, and introduced some words. Of Telugu influences I see no trace. Nor can I trace any resemblance in Tuda to Malayalam in any of the points where that dialect differs from its sisters."

The language of the Kotas, a small tribe of helot craftsmen inhabiting the Neilgherry hills may be considered as a very old and very rude dialect of the Canarese, which was carried thither by a perse-

cuted low-caste tribe at some very remote period."

It will be seen that all those minor southern dialects are more closely related to Kanarese than to any other Dravidian language.

The remaining Dravidian languages are all spoken within the districts covered by this Survey. They are Kurukh, Malto, Kui, Göndī, and Brāhūī. Some dialects such as Kölāmī and Naikī have usually been considered as forms of Göndī, but will in this Survey be separated from that form of speech.

Classification.

Classification.

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Classification.

The preserved most traces of the original form of speech from which all other Dravidian dialects are derived. Some points will be drawn attention to in the ensuing pages where this does not appear to be the case, and in many peculiarities other Dravidian languages such as Telugu have preserved older forms and represent a more ancient state of development. It would therefore be more correct to describe Tamil as a dialect like the other ones, without any special claim to antiquity. On the other hand, it seems certain that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil. We shall therefore make that form of speech the base of our classification.

Tamil and Malayāļam are two sister dialects of the same language. Old Malayāļam literature has been much influenced by Tamil, but the modern language nevertheless preserves traces of a more ancient stage of development than is the case with Tamil. In this respect the principal point is the use in Malayāļam of conjunctive participles instead of the ordinary verbal tenses. In most particulars, however, Malayāļam and Tamil so closely agree with each other that the only reason for separating them as two different languages is the fact that each has developed a literature of its own.

Kanarese is also closely related to Tamil, and the two languages form together one of the principal groups of the Dravidian family. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns respectively are essentially the same in both, and they are more consistently distinguished than in most other connected forms of speech. Both languages also agree in the principles for the formation of the oblique base, and in other particulars. It has already been remarked that Kumārila Bhaṭṭa (7th century A.D.) styled the Dravidian languages as Āndhra-Drāviḍa-bhāshā, the speech of Āndhras and Draviḍas. If this denomination denotes a difference of dialect, which is by no means certain, Kanarese and Tamil would be included in the Drāviḍa-bhāshā, as against Telugu, the Āndhra-bhāshā.

In some points, however, Kanarese differs from Tamil. Thus it has only one form of the plural of the personal pronoun of the first person, just as is the case in Göndi and Brāhūi. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns 'I' and 'thou,' in possessing a present participle and in other similar points. On the whole Kanarese has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, Tulu, Kodagu, Toda and Kōta, must be classed as lying between Tamil and Kanarese, nearer to the latter than to the former.

A similar position must be ascribed to Kurukh and Malto. Those two forms of speech are very closely related. They have no separate feminine singular, but use the neuter instead, just as is the case in Kui, Gōṇḍī, and Telugu. Their nouns have no separate oblique base, as is also the case in Brāhūī and often in Telugu. Their personal pronouns are most closely related to those used in Tamil and Kanarese, especially the old dialects of those languages. Their present tense is formed as in Kanarese, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. Kurukh and Malto must therefore be derived from the same dialect as that which became the common origin of Tamil and Kanarese.

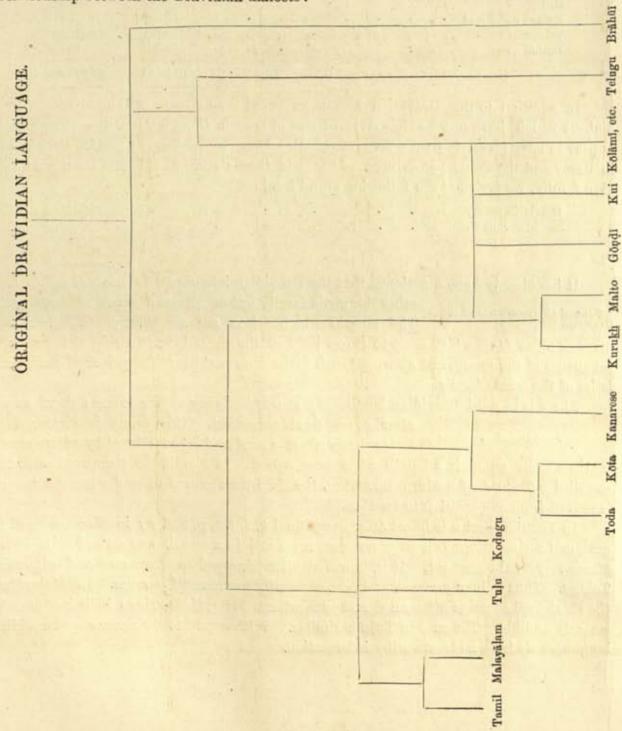
Kui and Gōṇḍī occupy a similar position, but gradually approach Telugu. They differ from other connected languages in using the neuter instead of the feminine both in the plural and in the singular. They follow the same principles as Tamil and Kanarese in the formation of the plural, and mainly agree with Kanarese in the formation of the present and past tenses. Both languages gradually merge into Telugu, and they may be described as being links between that language and Tamil-Kanarese. They are, on the whole, more closely connected with the latter forms of speech than with Telugu.

Some minor dialects such as Kölämi, Naiki, and the Bhili spoken in the Pusad Taluqa of Basim, should be classed in a similar way. They use the neuter singular as a feminine, like Telugu, Göndi, Kui, etc., but the oblique base is formed as in Tamil and Kanarese. In this respect the dialects in question also agree with Göndi. The plural suffixes agree with Kanarese dialects and Telugu; the numerals are mainly the same as

in Telugu; the personal pronouns as in Kui, while the pronoun amd, he, stands midway between Old Kanarese avam and Telugu vāḍu. The same can be said with regard to the verbal tenses and the pronominal suffixes. Those dialects will, therefore, be inserted between Gōṇḍī and Telugu.

That last-named language, in many respects, occupies an independent position and can be characterized as the only descendant of the Andhra-dialect of Old Dravidian.

The remaining Dravidian language, the Brāhūī of Baluchistan, is no more an unmixed form of speech. It has been so largely influenced from various sources that it is only in general principles and in some few but important words that its character as a Dravidian language can be recognized. It has for centuries been separated from the other Dravidian tongues, and must have branched off at a very early period, when the difference between the dialects was as yet unimportant. We must, therefore, class Brāhūī as an independent group. The diagram which follows will illustrate the mutual relationship between the Dravidian dialects:—



The number of speakers of the various Dravidian languages is exhibited in the table which follows. It is based on the reports of the Census of 1891 and on local estimates made for the purposes of this Survey. The figures returned at the Census of 1901 have been added in a second column:—

									E	timated number.	Census of 1901.	
Tamil		0.00			100					16,223,700	17,494,901	
Malayāh	am									5,425,979	6,022,131	
Kanares	0									9,710,832	10,368,515	
Tuļu		7.01		940						491,728	585,210	
Kodagu						(14)	100			37,218	39,191	
Toda				0.00						736	805	
Kōta										1,201	1,300	
Kurukh		0.00		32	(80)				18.4	503,980	609,721	
Malto				(4)	1700					12,801	60,777	
Göndi										1,322,190	1,123,974	
Kui										318,592	494,099	
Kölämi s	and l	Naikī				70.				23,295	1,505	
Telugu		24				16				19,783,901	20,697,264	
Brāhūi			2				. 20		9	165,500	48,589	1
							Тота	t		54,021,653	57,497,982	

In addition to the Dravidian languages proper, specimens will be given of two dialects which have now become Aryan forms of speech, though the tribes in question appear to have formerly used a form of Gōṇḍī. They are spoken by 2,452 individuals in Berar and the Central Provinces. If we add these figures to the total for the Dravidian family, we arrive at the following grand total:—

Dravidian family . Semi-Dravidian dialects						
				Тотл	T.	54,024,105

It has already been mentioned that the Dravidian languages do not belong to any General characteristics of the Dravidian languages.

Other linguistic family but constitute a group of their own. The remarks which follow are an attempt to collect and arrange a few facts which seem to throw light on the mutual relationship of the various languages of the group, and above all such features as constitute the principal characteristics of the whole family.

There is in most Dravidian languages a strong tendency to pronounce a short vowel after every final consonant. This sound is shorter than an ordinary short vowel and is considered by native grammarians to be equal to a fourth of a long vowel. It should be compared with the so-called off-glide of modern phonetics, the indistinct sound uttered when the tongue is moved from one position to another.

In Tamil a short u is heard after every final k,  $\delta$ , t, t, p, and r; in Kanarese and in grammatically written Telugu every word must end in a vowel, and a short u is added after every final consonant. It is, however, often dropped in Kanarese and colloquial Telugu. Thus Telugu gurramu, a horse, is usually pronounced gurram. In Malayāļam the short final sound is often an a, and in Northern Malayāļam it is so indistinct as to be scarcely audible. The case in Tuļu is similar. With regard to the remaining Dravidian languages we have no trustworthy information.

Dr. Burnell has drawn attention to the fact that this short final u does not occur in the Tamil words mentioned by Kumārila Bhaṭṭa in his Tantravārttika. There we find chōr, Tamil śōru, boiled rice; pāmp, Tamil pāmbu, snake; vair, Tamil vayiru, belly. It would be rash to infer from this fact that the pronunciation was then different from that of the present day.

The Dravidian languages possess a short as well as a long variety of the vowels e and o. The usual pronunciation of these sounds when initial is ye,  $y\tilde{e}$ ; vo,  $v\tilde{o}$ , respectively.

Harmonic sequence.—In many languages there is a distinct tendency to approach the sound of vowels in consecutive syllables to each other. This tendency sometimes affects the preceding and sometimes the following vowel. It is generally known as the law of harmonic sequence of vowels, and it was long considered as a characteristic feature of the so-called 'Scythian' languages. Thus the Finnish vowels are divided into three classes, hard, a, o and u; soft,  $\ddot{a}$ ,  $\ddot{o}$ ,  $\ddot{u}$  (the vowels in German 'Bär,' 'schön,' and 'für,' respectively); and neutral, e and i. Now a hard vowel cannot be used in the syllable following on a soft one, and vice versã. Thus we find Suoma-lainen, a Fin, but  $Ven\ddot{a}$ -läinen, a Russian.

A similar tendency has been found to exist in Telugu where short i and u in many cases are interchangeable in such a way that i is used when a neighbouring syllable contains i,  $\bar{i}$  or ei, and u in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form ki, ni, respectively, after the vowels i,  $\bar{i}$ , and ei, while ku, nu, respectively, are used after other vowels. Thus, tammuniki, to the brother; but gurramunaku, to the horse. The suffixed conjunction nni, nnu, and, changes according to similar principles. Thus,  $\bar{a}$  manishinni  $\bar{i}$  manishinni, that man and this man; miru-nnu  $m\bar{i}$  tammudu-nnu, you and your brother.

The pronominal suffixes used in the conjugation of Telugu verbs end in a short *i*, if the preceding syllable contains an *i*, *ī*, or *ei*, and in *u* in all other cases. Thus, *koṭṭinā-nu*, I struck; *unṭi-ni*, I was.

In such cases the final vowel is changed so as to approach the sound of the preceding one. In other cases the vowel of the preceding syllable is assimilated to that of the following. This takes place in such words as contain an *i* in the last, or last two syllables, the *i* being changed to *u* before the plural suffix *lu*. Thus the plural of *katti*, a knife, is *kattu-lu*, knives. This last change, however, does not take place if the *i* is found in the first syllable of a word or is followed by *di*, *li*, or *ri*. Thus, *bidda-lu*, children; *kaugili*, an embrace, plural *kaugil-lu*.

These are the principal instances of this tendency in Telugu. In other cases an i and a u are freely used in consecutive syllables. And even the dative suffix ku is, in the case of the pronoun of the second person, added after an  $\bar{\imath}$ . Thus,  $n\bar{\imath}$ -ku, to thee;  $m\bar{\imath}$ -ku, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages. In Kanarese, it is true, we find parallel forms such as māḍuttē-ne, I do; māḍide-nu, I did; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as māḍē-nu, I may do, show that there must here be another reason for the change, though I am unable to see the law regulating the matter.

It is impossible to base any conclusions as to the affiliation of the Dravidian languages on such facts. It has, in this connexion, been pointed out that the law of harmonic sequence is a peculiarity of the 'Scythian' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Scythian family, which do not possess any trace of it. This is, for instance, the case in the language of the Lapps. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umlaut,' assimilation of vowels, and so on. Compare Prakrit puhutta, Sanskrit prithaktva, separateness; Greek dialects Σίβιλλα instead of Σίβιλλα; Latin similacra and simulacra, images; Prakrit uchchhū, Sanskrit ikshu, sugar; Greek γόργυρα from γέργυρα, prison; Latin bonus, good, but bene, well, and so forth.

Nothing can, therefore, in this respect be inferred from the changes in the Dravidian vowels which have been mentioned above. We should remember that only Telugu shows clear traces of an adaptation of the vowels of consecutive syllables which can, with any probability, be compared with the harmonic sequence in Finnish and similar languages. And even in Telugu there is no consistency in the matter. It almost looks as if we have, in this case, to do with an influence from without, and such an influence could only have been exercised by the Munda languages. Compare the remarks on the vowels in Santālī on pp. 37 and ff.

The most interesting feature with regard to Dravidian consonants is the common interchange between hard and soft consonants. There is a tendency in all Dravidian languages, which in Tamil and Malayālam has become a law, that no word can begin with a soft consonant, and that every single consonant in the middle of a word or compound word must be soft. The same is the case if the consonant is preceded by a nasal. The effect of this law can best be seen in the case of borrowed words. Thus Sanskrit danta, a tooth, becomes tandam in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of those latter languages it is possible to see how the tendency is gradually gaining ground, and it also seems possible to account for it to some extent. This much is at least certain that the original Tibeto-Burman language freely used soft consonants in the beginning of words, and the rule that every consonant in the middle of a word must be soft is only found in Burmese.

With regard to the Dravidian languages it has already been remarked that only Tamil and Malayāļam are consistent in the interchange of hard and soft consonants. And the law in question does not seem to be of a very ancient date even in those languages. The word Tamil itself has early been borrowed by the Arans in the form Damila, and Kumārila Bhatta has handed down the Tamil word  $p\bar{a}mbu$ , a snake, in the form  $p\bar{a}mp$ . Both these forms point to the conclusion that the tendency to change every initial soft consonant to the corresponding hard one and only to tolerate soft single consonants in the middle of a word is a comparatively modern departure in the history of the Dravidian languages.

Most of the phonetical changes of Dravidian consonants differ in the different languages, and they do not, therefore, concern us in this connexion. I shall only mention some few features which recur in more than one language and are of importance for what follows.

The gutturals are often changed into palatals. Compare Kanarese kinna, Telugu chinna, Tamil śinna, small; Kanarese kivi, Telugu chevi, Tamil śevi, an ear; Göndī kīyā, Telugu chēya, Tamil śeya, to do; Tamil kāykku and kāychchu, boil.

The palatals are further often interchangeable with dentals. Compare Tamil eindu and añju, five; paḍittēn and vulgar paḍichchēn, I learnt. In vulgar Tamil and in Malayāļam a chch almost always corresponds to tt in High Tamil after i and ei. Compare Malayāļam chirichcha, High Tamil śiritta, that laughed.

We are not as yet able to trace the laws according to which such changes take place. It seems, however, probable that a guttural was, in most of such cases, the original sound, so that, e.g., Brāhūī kun, eat; kar-ak, do, represent a more ancient stage of development than Tamil tinnu, eat; sey, do.

G is further sometimes interchangeable with v; thus, Tamil axuvar, Telugu axuyuru, seven.

Final m sometimes interchanges with n. Thus, Tamil palam and palan, fruit; Old Kanarese avam, modern avanu, he; Tamil -um, Telugu -nnu, and; Tamil nām, Brāhūī nan, we, and so forth.

The change of n to d is especially frequent in Telugu. Compare Kanarese avanu, Telugu vādu, he; Telugu tammudu, brother, acc. tammuni and tammudi; atadu and atanu, he. Compare also Brāhūī ōde, him; Kōī ōndu, Parjī ōd, he, etc.

I shall finally only note the common change of r to l which has already been mentioned in another connexion. According to Bishop Caldwell the opposite change of l to r also occurs, but not nearly so frequently. A good instance of the common tendency is the vulgar pronunciation of the borrowed Tamil word rakshi, save, which is lakshi or latchi.

For further details Bishop Caldwell's Grammar should be consulted. Most of the illustrations of phonetic changes quoted in the preceding pages have been taken from his book, which is still our principal source for the study of Dravidian languages. The vulgar dialects of Southern India must, however, be thoroughly examined before we shall be able to judge of the history of Dravidian sounds with something approaching to certainty, and it is therefore much to be wished that a linguistic survey of Southern India should be taken in hand.

Inflexion of Nouns.—The noun is one of the most characteristic features of Dravidian languages, and it will be necessary to give a summary of the principal facts connected with it.

Gender.—Dravidian nouns are divided into two classes, which Tamil grammarians denote by the terms high-caste and casteless. The former include such nouns as denote beings endowed with reason, the latter all other nouns. This distinction is a peculiarity of the Dravidian languages, and I do not know of any parallel in other linguistic families. We shall hereafter denote the casteless nouns neuter.

The Dravidians of course knew the two natural genders, and they distinguished them by adding words meaning 'male 'and 'female' respectively. But this distinction has nothing to do with grammar.

In the case of high-caste nouns, however, gender is, at least in most languages of the family, distinguished by the addition of pronominal suffixes. Such suffixes consist of the terminations of the demonstrative pronoun, and they can be added to most high-caste nouns. In the plural there is no difference between the masculine and feminine genders. In the singular, on the other hand, there are separate suffixes for the two, at least in Tamil, Malayalam, and Kanarese, the masculine suffix being an, the feminine al. Compare

Tamil avan, he; aval, she. We know that the feminine suffix al was already in use in the 7th century, for Kumāriļa mentions āl as a strī-pratyaya, i.e. feminine suffix.

Brāhūī does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kurukh, Malto, Kui, Gōṇḍī, Kōlāmī, and Telugu, have no feminine singular but use the neuter instead. The same is the case in Kurumvārī, a dialect of Kanarese. Kui and Gōṇḍī also use the neuter gender in the plural in order to denote feminine nouns.

Bishop Caldwell compares the feminine suffix al with the termination in Telugu  $k\bar{o}dalu$ , a daughter-in-law; Kui  $ku\bar{a}li$ , a Kui woman, and further with Telugu  $\bar{a}du$ , female. Compare also Kurukh  $\bar{a}l\bar{i}$ , a woman. Traces of a feminine suffix  $\bar{a}l$  or  $\bar{a}r$  are occasionally met with in Gōṇḍī where it is used for the feminine and singular neuter in verbal forms such as  $mand\bar{a}l$ , it is (Mandla);  $k\bar{i}\bar{a}r$ , she, or it, will do. There are thus some indications that the suffix al has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as  $\bar{a}bide$  and  $\bar{a}me$ , she. Compare also okadu, one man; okate, one woman; okati, one thing. On the other hand, there are also some traces of the use of a feminine suffix corresponding to the Telugu feminine and neuter suffix adi in Tamil and Kanarese. Thus, Tamil  $vann\bar{a}n$ , a washerman;  $vann\bar{a}ti$ , a washerwoman; Kanarese okkalati, a farmer's wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-caste nouns in the plural. In the singular, on the other hand, there is a double tendency. Tamil, Malayalam, and Kanarese use a separate female form of which there appear to be some few traces in other Dravidian languages, while all other dialects substitute the neuter. The analogy from the plural seems to indicate that this latter tendency is an innovation of the languages in question, and that the feminine singular of rational nouns did not originally agree with the neuter. I may mention as a possibility that the feminine singular suffix al in Tamil and Kanarese is only a modified form of the masculine an. It will be shown under the head of Gondi that there are distinct traces in that language of a system of inflexion of nouns where rational masculine and feminine bases form their cases from an oblique base ending in n while the oblique base of neuter nouns ends in t. Though the latter form is now used in most nouns it is just probable that we have here to do with the last traces of an older state of affairs where the feminine singular, like the feminine plural, agreed with the masculine. We are not, however, as yet in a position to arrive at a final decision, and the question must be left open.

It should be noted, in this connexion, that in Kurukh the speech of women when they are talking amongst themselves differs somewhat from that of men or of men to women in the conception of gender. In the singular, neuter forms are always used to denote the feminine. In the plural, however, feminine nouns are put in the masculine plural by men and by women when talking to men. When women talk to each other they use the neuter form also in the plural.

Number.—The Dravidian languages have two numbers, the singular and the plural. In this respect they agree with the modern Indo-Aryan vernaculars, while Sanskrit, like the Munda languages, possesses a dual in addition to the singular and the plural.

Neuter nouns are not always pluralized, the singular form being, in numerous cases, used as a plural as well. The plural suffix of rational nouns is identical with the termination of the plural demonstrative pronoun denoting men and women. There is also a

plural suffix which takes different forms in the different dialects; thus, Tamil gal, colloquial ga, al, a

Case.—The various cases are formed on the agglutinative method by adding postpositions. Those postpositions are the same in the singular and in the plural. The usual case postpositions are not used as independent words and cannot stand by themselves, but are only added to other words. This is the reason for the semi-inflexional appearance of the Dravidian languages.

The postpositions are often added to the simple base which appears in the nominative. This base is, in such cases, also used as a genitive. This is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil manidan, a man; accusative manidan-ei. The nominative of such words has often been changed in the various dialects according to special phonetical laws. The oblique base or genitive, however, generally retains the old form. Thus, Telugu tammudu from \*tammunu, a brother; genitive and oblique base tammuni; Kui lāveñju, a young man; dative lāvēni-ki, etc.

Another group of nouns form the oblique base by adding an element the most characteristic component of which seems to be t. Compare Tamil maram, tree; obl. marattu: vīdu, house; oblique vīṭṭu: Kanarese maravu, a tree; locative marad-alli: Gōṇḍī chhauvā, child; ablative chhauvāt-āl: Telugu nūyi, well; dative nūti-ki, and so forth.

The genitive, which is usually identical with the oblique base, is formally an adjective, and the suffixes which are added to the nominative in order to form this case are also used to form adjectives. The consonant of such suffixes often coalesces with the initial vowel of a postposition. Compare e.g. Tamil ōḍu, Telugu tōḍa, with; Tamil inru, pronounced indru, Korvī unḍ, literary Telugu unḍi, colloquial Telugu nunchi, from, and so forth.

The accusative or case of the object is usually distinguished from the dative. In many dialects, however, the two cases are confounded. This is especially the case in Göndī and Brāhūī, but also in vulgar dialects of the other Dravidian forms of speech. This state of affairs is probably due to the influence of Aryan vernaculars.

The suffix of the accusative is, in many dialects such as Tamil and Malayāļam, seldom added to neuter nouns, but is invariably applied in the case of such nouns as denote rational beings. This is quite in accordance with the common Dravidian distinction of high-caste and neuter nouns. In Telugu, on the other hand, all nouns denoting living beings take the suffix of the accusative when used as the object of transitive verbs. The same is the case in other northern dialects. It has already been suggested above that this peculiarity may be due to the influence of the Muṇḍā languages where all nouns can be divided into two classes, those that denote animate beings and inanimate objects, respectively.

The various case suffixes in actual use in the Dravidian languages cannot be discussed in this place. It should, however, be borne in mind that they do not form cases in the same way as the suffixes in the Indo-European languages. A Dravidian case is a compound consisting of a base and a governing word, and the latter is, in most cases, probably originally an independent noun. It has, however, become customary to speak of such compounds as cases and to denominate them in the same way as in the case of Indo-

European languages, nominative, accusative, dative, and so on. It has been found convenient to follow this practice in this Survey. It should, however, always be remembered that this is not quite correct. It is, accordingly, often difficult to compare the case suffixes of the different dialects. A postposition which is commonly, used with the meaning of an ablative in one language, can e.g. be used to form an instrumental in another, and so forth. Moreover, the number of cases can be increased to any extent. The Dravidian grammarians have drawn up their tables of declension in imitation of Sanskrit grammar, and we shall hereafter follow this practice, which is, however, only a matter of convention. The actual Dravidian noun consists of a base, which is used without any case suffix as a nominative, and an oblique base, which is used as an adjectival genitive, and to which modifying postpositions are added in order to indicate the various relations of the noun to the surrounding words.

Adjectives.—The Dravidian adjectives are not capable of inflexion. It has already been pointed out that the genitive of ordinary nouns is in reality an adjective, and the difference between nouns and adjectives is of no great importance. Both classes of words are often also used in the function of verbs, and many adjectives can, therefore, be considered as relative participles. Adjectives frequently have the same form as the past relative participles of ordinary verbs. Such are, for instance, the Tamil &iriya, small; periya, great; uyarnda, high; tāṇnda, low. A similar state of affairs is common in many Tibeto-Burman languages, but it would be rash to infer a connexion between the two families from this fact. In this connexion I may mention that adjective suffixes such as ni and ti in Telugu agree with genitive suffixes in the same languages, just as the adjective in Tibetan is put into the genitive case when it precedes the qualified noun.

Numerals.—The first numerals will be found in the lists of words on pp. 648 and ff.
The higher numerals are formed according to the decimal system.

The original forms of the various numerals cannot be fixed with certainty, though much useful material has been collected by Bishop Caldwell in his Comparative Grammar.

The numeral for 'nine' is formed from the numeral 'ten' by prefixing 'one' and inserting an m between both. Thus, Tamil ombadu, Kanarese ombhattu, Kōta ormpatu, Telugu tommidi, and so on. The Kōta form is clearer than the rest. The usual form for 'one' is oru, and that for 'ten' patu, padu, etc. Telugu tommidi is apparently derived from to-m-padi and presents a different form for the numeral 'one,' with an initial t. We cannot decide whether this form is more original than that occurring in other languages.

In Telugu 'eight' is emmidi or enimidi. Bishop Caldwell thinks that the original form is eni. It is, however, also possible that emmidi is formed in the same way as tommidi and literally means 'two from ten.' The neuter form for the numeral 'two' is end in Kurukh and is in Malto, and the parallelism between the two first numerals might point to the conclusion that this form is more original than the common rendu. Compare the Tamil adjective oru, one; iru, two; with the neuter nouns onru, i.e. ondru or ondu, one; rendu, two. Rendu is here perhaps derived from an older endu under the influence of the form iru.

If the Telugu *emmidi* is in reality formed in the same way as *tommidi*, nine, it seems probable that forms such as Tamil *ettu*, Kanarese *entu*, Tulu *enmā*, eight, have been abbreviated from similar forms, so that the numerals 'eight' and 'nine' have originally been compound forms meaning 'two from ten,' one from ten,' respectively.

It will be mentioned under the head of Malto that that dialect uses generic prefixes with numerals in order to indicate the qualified noun. A similar principle is common in Tibeto-Burman languages. There are no traces of it in other Dravidian forms of speech, and it therefore seems to be an innovation in Malto.

The numerals are partly used as adjectives and partly as nouns. The numeral nouns are treated as ordinary nouns, and are, accordingly, sometimes neuter and sometimes accompanied by the terminations of rational nouns.

**Pronouns.**—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kurukh  $\tilde{e}n$ , I;  $\tilde{e}m$ , we;  $n\tilde{i}n$ , thou;  $n\tilde{i}m$ , you;  $t\tilde{a}n$ , self;  $t\tilde{a}m$ , selves. There is a singular form ending in n and a plural form ending in m. The final n of the singular can apparently be dropped. Thus we find  $\tilde{e}$  and  $\tilde{e}nu$  in old Telugu. Bishop Caldwell suggests that it may be identical with the final n of avan, he, which is used as a masculine suffix in Tamil and most other Dravidian languages. There is no distinction of gender in the first two persons of the personal pronouns. If Bishop Caldwell's explanation of the final n is correct, it would add some probability to the theory suggested above that the feminine singular may originally have been identical with the masculine.

The final m of the plural forms is apparently a plural suffix. We find it used as such in the conjugation of verbs in High Tamil. In the case of the second person it is often replaced by r, the common plural suffix of rational nouns. Thus, Tamil  $n\bar{\imath}r$  in addition to  $n\bar{\imath}n\bar{\jmath}qal$ , you; Tulu  $\bar{\imath}r$ ; Kui  $\bar{\imath}ru$ ; Telugu  $m\bar{\imath}ru$ , old  $\bar{\imath}ru$ , you. Similarly we also find  $t\bar{\imath}ru$  instead of  $t\bar{\imath}mu$ , selves.

The personal pronouns, and still more the reflexive tan, tam, very often occur in the beginning of words denoting relationship. Compare Tamil tandei, Kanarese tande, Telugu tandri, father; High Tamil endei, namdei, our father; undei, nundei, your father. Kurukh and High Tamil use all the personal pronouns in this way, in the other dialects the usage is almost exclusively restricted to the reflexive pronoun. We may, in this respect, compare a principle prevailing in many languages, for instance in the Munda and Tibeto-Burman families. Nouns denoting relationship are there seldom used alone, but a possessive pronoun is usually prefixed or suffixed. In other words, the idea of 'father,' 'mother,' and so forth, is not conceived in the abstract, but put into relation to somebody else.'

The personal pronoun of the first person has in most Dravidian languages a double form, one including, and another excluding, the person addressed. Compare the table which follows:—

Thou		Tamil.	Malayalam.	Kurukh.	Kui.	Teiugu.	
We,	exclusive	nāngaļ	nannal	ēm	āmu	ēmu, mēmu	
We,	inclusive	yām, nām	nām	nām	āju	manamu	

It will be seen that the exclusive form in Kurukh, Kui, and Telugu is essentially identical with the inclusive form in Tamil and Malayalam. It seems necessary to infer

<sup>&#</sup>x27;It is of importance that the pronouns are, in Dravidian languages, prefixed and not suffixed, as is the case in Munda According to Pater W. Schmidt such languages as prefix a suffixless genitive use suffixes in the formation of words, and vice versa. The Dravidian languages are accordingly originally suffix languages, another reason for separating them from prefix languages such as Indo-Chinese.

that the original Dravidian language had not developed a double plural of this pronoun. The probability of such a supposition is strengthened by the fact that Kanarese, Gōṇḍi and Brāhūi only possess one form for 'we.' The use of a double plural can accordingly be due to a tendency which has been adopted from a different family, and if that be the case, we can only think of the Muṇḍā languages where there is a similar set of dual and plural forms of the personal pronoun of the first person. Compare Santālī aliñ, we two; alä, we, when the person addressed is excluded, but alañ, thou and I; abon, we (including the party addressed).

The demonstrative and interrogative pronouns are sometimes adjectives and sometimes nouns substantive. In the former case the shortest forms of the bases are used without any inflexion; in the latter, suffixes indicating gender, number and case are added. These same suffixes are also added to nouns and adjectives in order to form nouns of agency and other compound nouns. Thus, Tamil avan, he, that man; aval, she, that woman; adu, it, that; nallav-an, a good man; nall-aval, a good woman; nall-adu, a good thing. Compare also the remarks under the head of Verbs, below.

There is one base for the nearer and one for the remoter demonstrative. The shortest forms of them are usually i, this; a, that; as in many other languages. These bases and the corresponding interrogative base (usually e) are inflected in the same way in most Dravidian forms of speech.

There is no relative pronoun. Relative participles are used instead, as is also the case in other non-Aryan languages of India, and indeed in most languages. In Gōṇḍī, it is true, we often find the interrogative pronoun used as a relative. This state of affairs is, however, due to Aryan influence, and relative participles are used as well. Gōṇḍī has been reduced to writing by foreigners, and the use of the interrogative pronoun as a relative does not appear to be so common in the spoken form of the language as might be inferred from grammars and translations of the Gospels.

In the case of all these pronouns the plural is used as an honorific form in the singular. In some dialects the old singular masculine of demonstrative pronouns is no more used but always replaced by the honorific plural. This is usually the case in colloquial Tamil and always in Gōṇḍī.

**Verbs.**—Many bases are both nouns and verbs. Thus, Tamil  $k\bar{o}n$ , a king;  $k\bar{o}n$ -en, I am a king. Nouns of agency are very commonly used as verbs. They are then inflected in person and number by means of pronominal suffixes, especially in Telugu, Gondi, and other dialects. In Tamil this is only the case in the literary form of the language.

Such nouns of agency are freely formed from the various relative participles, and in this way tenses can be made up. Thus from the Telugu verb koṭṭa, to strike, are formed the relative participles koṭṭut-unna, who strikes; koṭṭina, who struck; koṭṭē, who would strike, who usually strikes. Nouns of agency can be formed from all these participles. Nouns of agency are partly formed by adding the full demonstrative pronoun, and partly by adding its terminations. Thus, Tamil vill-an and vill-avan, a bowman. The demonstrative pronoun 'he,' 'that,' in Telugu is vāḍu. From the participles mentioned above we can form nouns of agency such as koṭṭutunna-vāḍu, one who strikes; koṭṭina-vāḍu, one who struck; koṭṭē-vāḍu, one who usually strikes. Such forms can be used as verbs, and the person of the subject is then distinguished by adding pronominal suffixes. Thus, nēnu āyana inṭ-lō lekka vrāsē-vāḍa-nu, I his house-in accounts writer-am, I am an accountant in his house; mēmu vanṭa chēsē-vāra-mu, we cookery doers-are, we are cooks.

A form such as kottinavādu, one who struck, is essentially identical with kottinādu, a struck. Compare Tamil villan and villavan, a bowman. The same is the case with all verbal tenses in Telugu, and the verb in that language, and indeed in almost all Dravidian forms of speech, can be characterized as an inflected noun of agency. The Dravidian verb in this respect distinctly differs from the real Indo-European verb, which simply denotes the action done by the subject, and from the Tibeto-Burman verb which can be described as a noun of action without any reference to subject or object, both of which must be indicated by means of other words. The Dravidian verb is half adjective and half noun, denoting as it does the subject as the doer of the action in question. In this connexion it should also be noted that transitive and intransitive verbs are treated in the same way. There can be no question of using any such thing as the case of the agent in order to denote the subject of transitive verbs when the verb is in reality a noun of agency.

It has been mentioned above that pronominal suffixes are added in order to indicate the person of the subject. These suffixes are usually the shortest form of the personal pronouns. The full pronouns have, in the course of time, assumed different forms in the various members of the Dravidian family. The pronominal suffixes have often changed in the same way. Compare Tamil avan adeigiran, he gets; Kanarese avanu mādidanu, he did; Kui ēanju pāgitenju, he struck; Gondī or kītor, he did; Telugu vādu kottinādu, he struck. It will be seen how in such cases the common pronoun 'he,' 'that man,' has assumed different forms in all Dravidian languages, and how the termination of the third person singular of the verb agrees with it. The pronominal suffix can, in this way, be reduced so as to become almost unrecognizable. Compare Telugu nīvu chēsinā-vu, thou didst. Here nīvu, thou, is a later form developed from an old ni or i. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to vu in order to effect harmony in sound with the full pronoun though vu has nothing to do with the original form of the pronoun. In some cases, on the other hand, the pronominal suffix has become a mere suffix of inflexion, and it has been possible to change the full pronoun without necessitating a similar change in the suffix. A good instance is furnished by Gondi, where 'I' is nannā and 'thou' immā, while the corresponding suffixes have the older forms  $\tilde{a}$  ( $\tilde{a}n$ ) and i (in), respectively.

The pronominal suffixes are not, however, necessary for the conjugation of Dravidian verbs, and they are very often dropped in common speech. In Malayalam they are never used, but the tenses are replaced by participles without any distinction of person and number. Such participles are also in other dialects used as conjunctive participles. In Göndi we occasionally also find them employed in the same way as in Malayalam. In High Tamil we find a similar state of affairs. Here forms such as seydu, having done, can be used for all the persons of the past tense singular. In the plural an m is added; thus, seydum, we, you, or they, did.

Such participles probably represent the oldest stage of development of the Dravidian verb, and they have long been recognized as the bases of the so-called tenses, i.e., the compound nouns or nouns of agency used as such. Their number is not great, but it can be increased by using similar nouns formed from other participles. In this way Göndi has attained an apparent richness of conjugational forms which has puzzled the grammarians who have written about it.

Three tenses are commonly distinguished, an indefinite tense which is used as a present and often also as a future, a past tense, and a future.

The indefinite present is formed from a participle which usually contains a suffix d or t. Thus, Kanarese  $m\bar{a}d$ - $utt\bar{a}$ -ne, he does; Kurukh es-d-an, I break; Kui inu gi-d-i, thou doest; Gōṇḍ̄i  $nann\bar{a}$   $k\bar{i}\bar{a}$ -t- $\bar{o}$ n- $\bar{a}$ , I do; Telugu  $n\bar{e}nu$  kottu-t- $unn\bar{a}nu$ , I strike;  $n\bar{e}nu$  kottu-d-unu, I would strike. In literary Telugu ch is substituted for the t of this tense; thus,  $ch\bar{e}yuchunn\bar{a}nu$ , I do. Now ch often seems to be derived from an older k. It seems therefore probable that such forms must be compared with Malayāļam adikkunnu, he beats and so on. The whole tense is apparently formed by adding the verb substantive to a present participle. Compare Tamil  $nadakkir\bar{e}n$ , I walk, and kiri, I am, in the Kaikād̄i of Berar.

The past tense is formed from the conjunctive participle. The usual suffixes of that form are either an i or else a suffix which occurs in various forms. Tamil has ndu or ttu, vulgarly pronounced chchu; Kanarese has du; Kurukh k; Kui t; Göndi t; Telugu t; Brāhūi k. It seems to be most in accordance with Dravidian phonetical laws to derive all those forms from a ku-suffix. Its actual form in the original Dravidian language cannot, however, be ascertained.

The future is formed in various ways. The most common suffix seems to contain a v or  $\tilde{o}$ .

The Dravidian verb further forms verbal nouns, verbal and relative participles, an imperative, and so on.

On the other hand, there is no passive voice. In Göndi, it is true, some forms occur which look like an imitation of the passive in Indo-Aryan vernaculars, and Kurukh seems to have developed a regular passive. But on the whole the Dravidian languages are destitute of a passive voice.

There remains one peculiarity of the Dravidian verb which must be mentioned in this connexion, viz., the negative conjugation. It is usually restricted to one tense, verbal nouns with a negative particle being used when a different tense is to be indicated. In Malayāļam, Tulu, Kui and some other dialects the negative verb has developed more than one tense, and in most languages we find a varied system of negative participles and verbal nouns. The principle of the formation of negative tenses is apparently the addition of ordinary personal suffixes to a negative base. The details will be found separately under the various dialects.

It is hoped that the preceding remarks have drawn attention to the principal characteristics of the Dravidian languages. The details will be found under the various languages and in the works mentioned under authorities. Bishop Caldwell's comparative grammar is the standard work on Dravidian philology. It has been consulted, and largely drawn upon throughout the preceding inquiry, and it should be studied by everyone who aims at a deeper knowledge of the Dravidian family or of the various languages belonging to it.

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## TAMIL.

Tamil is spoken by about 17 millions of people. In the territory included within the operations of the Linguistic Survey it is only spoken, as a foreign language, by settlers from the south. We cannot, therefore, here deal with it in the same way as in the case of the languages of Northern India. Tamil is, on the other hand, so important a language that it has been found necessary to give a rapid sketch of it, without aiming at completeness or fullness of detail.

The name of the language should properly be written Tamir. The consonant r being often interchangeable with !, the word is often pro-Name of the Language. nounced Tamil in the Tamil country. In the old Pali of the Mahavamso the Tamils are called Damila. The same form is also used in the Canon of the Svētāmbara Jains. The forms Davila and Davida in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of m to v. The oldest texts have Damila. Damila and Davida were Sanskritized to Dramila, Dramida, and Dravida, respectively. Varahamihira (sixth century A.D.) probably used the form Dramida, though the printed editions of his Brihatsamhitā read Dravida. According to Professor Kern some manuscripts read Dramida, and this form must evidently be adopted, considering the fact that Dravida is the usual form in Sanskrit which would not be likely to be changed to the less known Dramida. Tārānātha, in his history of Buddhism in India, mentions the Dramilas, and his sources must, therefore, have exhibited that form. 'Dramila' also occurs in old Malayalam versions of the Puranas, and in inscriptions, such as the pillar inscription of King Mangaleśa, from Mahākūṭa near Bādāmī (597-608). Classical authors know the word under forms such as Damirice, Dimirica, and perhaps Λυμιρίκη (Ptolemy). Dramida was again borrowed by Tamil under the form Tiramida.

The form Tamul is due to the French missionaries and should be disregarded.

No plausible explanation of the word has as yet been given. Bishop Caldwell thinks Dravida to be the original form. This is not, however, probable, Damila being the form the word assumes in the oldest Aryan literature. Adelung compared Tamil with the name of the river Tāmraparnī. The native Tamil scholars state that Tamil means 'sweetness' or 'fragrance.' If Tamir is the original form of the word, it would perhaps be allowable to consider ir as a suffix and compare the base tam with the reflexive pronoun. Compare the German name Schwaben, lit. 'own country.'

The language is also known under other names. The Telugus and Kanarese call it Aravam, the Kanarese also Tigalar or Tigular. The old Portuguese, who did not distinguish between Tamil and Malayalam, called both the Malabar language, and Tamil was long known under that name in Europe.

I may add that various parts of the Tamil country were known to the Aryan Indians at an early period under names such as Pāṇḍya, Chōḍa or Chōla, Chēra, and so forth.

Tamil is spoken all over the south-eastern part of the Indian Peninsula and the northern half of Ceylon. On the peninsula its eastern frontier is the Bay of Bengal and towards the west it extends to the Western Ghats. It is the prevailing language south and east of a line drawn from the sea a few miles north of Madras through Chingleput and North Arcot, leaving the smaller, northern half of that latter district to Telugu. The line thence runs through

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the north-western corner of Salem, where Tamil meets with Kanarese, to the Nilgiri and the Western Ghats, and thence southwards, leaving Malabar, Cochin, and the greatest part of Travaneore to Malayālam. Tamil is spoken in the last mentioned state on the western side of the Ghats, from Cape Comorin to the neighbourhood of Trivandrum.

Tamil is bounded to the north by Telugu, to the west by Kanarese and Malayalam, Linguistic Boundaries. and to the south and east by the sea.

Tamil settlers have, in early times, brought the language to Ceylon; they are found everywhere in the Dekhan, and form the majority of the so-called Klings in Further India and the Malay Archipelago. We find them as coolies in Mauritius and the West Indies, and so on. 'In short,' says Bishop Caldwell, 'wherever money is to be made, wherever a more apathetic or a more aristocratic people is waiting to be pushed aside, thither swarm the Tamilians, the Greek or Scotch of the East, the least superstitious and the most enterprising and persevering race of Hindus.

Malayalam was in old times considered as a form of Tamil. It is, however, now universally admitted to be a distinct language, and it will, therefore, be separately dealt with. Tamil itself is, by no means, uniform over the whole area where it is spoken as a vernacular. We are here only concerned with the colloquial language, the so-called Kodun-Damir and can therefore only mention the fact that the classical language of Tamil literature, the so-called Sen-Damir, differs widely from the modern form of speech.

There are many distinct provincial dialects of Tamil. We do not, however, know much about them. Three dialects only were distinguished at the Census of 1891, Yerukala or Korava, spoken by a wandering tribe; Irula, a caste dialect in the Nilgiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilgiris and the Moyar River. Yerukala or Korava is also spoken in the Bombay Presidency, and a short account of that dialect will therefore be found below on pp. 318 and ff. Two other dialects spoken by vagrant Gipsy tribes, the so-called Kaikādī, and Burgandī will be added.

According to the returns of the Censuses of 1891 and 1901, the number of speakers of Tamil in those districts where it is spoken as a vernacular

Madura .		3.	1,157,689 2,081,102	12	4		2,118,667 1,219,782 2,258,359	Name of Street
Tinnevelly . Travancore . Cochin .			1,627,915 448,322 44,777				1,779,125 492,273 54,171	1
Cochin Pudukkottai .	•	:	The second of th					
Total Madras Ceylon	Presid	lency	7.	1	4,760,2 950,8	-		15,905,919 951,740

The figures from Ceylon are those given for the Tamil race in the island at the Censuses of 1891 and 1901.

Outside the territory where Tamil is spoken as a vernacular the number of speakers returned were as follows:—

Madras Presidency—			
C-t-	Census, 1891.	Census, 1901.	
Ganjam	701	1,372	
Vizagapatam	1,479	2,303	
Godavari	1,525	4,046	
Kistna	2,695	3,741	
Nellore	26,984	38,430	
Cuddapah	6,262	4,939	
Kurnool	2,074	1,350	
Bellary	11,792	11,747	
Anantapur	2,411	4,716	
Malabar	106,399	109,893	
South Canara	1,150	1,096	
Ganjam Agency	3	3	
Vizagapatam Agency .	14	58	
Godavari Agency . ,	164	147	
Banganapalle	17	18	
Sandur	24	49	
	1		
Total Madras		163,694	183,908
Ajmer-Merwara		***	29
Andamans and Nicobars .			851
Assam			2,497
Beluchistan			49
Bengal Presidency		***	2,274
Berar			459
Bombay Presidency			9,909
Burma		71,401	99,576
Central Provinces		4,250	6,277
Coorg		19,048	5,189
North-West Frontier			589
Punjab			145
United Provinces			766
Baroda		···	85
Central India	new Control of Control		1,130
Hyderabad		29,266	27,514
Kashmir		*** :	392
Mysore		159,392	226,472
Rajputana			61
		***	01
	TOTAL .	447,051	200 100
	LUIAL .	777,001	568,172
	CONTRACTOR OF TO	the season of th	_
The figures for the minor Ta	mil dialects a	re as follows:—	
		Census, 1891.	Census, 1901.
Korava		55,116	52,626
Irula		1,614	932
Kasuva		010	241
Kaikādī		8,289	14,598
Burgandi		265	673
	160.41	Total . 65,600	69,070
Charles		TOTAL . 65,600	03,070
		The second secon	

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By adding the figures given above we arrive at the following estimate of the number of speakers of Tamil in India and in Ceylon:—

Tamil spoken at home by Tamil spoken abroad by		1	:			15,711,049 447,051	16,857,659 568,172
Tamil dialects .	•					65,600	69,070
				To	TAL	16,223,700	17,494,901

Of these totals, 950,844 and 951,740, respectively, were enumerated in Ceylon. The number of speakers of Tamil in the Indian peninsula were, therefore, 15,272,856 in 1891 and 16,543,161 in 1901.

Tamil was the first Dravidian language to develop a literature of its own. It would be out of place here to give an account of Tamil literature. Literature. Suffice it to note that native tradition refers the commencement of literary activity in the Tamil country to Agastya, the mythical apostle of the Dekhan. The oldest Tamil grammar, the so-called Tolkappiyam, is ascribed to one of his pupils. Its age has not as yet been finally settled. It includes quotations from older authors and contains several poetical excerpts which show that Tamil had already a literary history of its own. The beginning of Tamil literature proper seems to be due to the labours of the Jains. It is relatively independent of Sanskrit, and has attained to a high degree of perfection, especially in the numerous ethical apothegms. The Kural of Tiruvalluvar, i.e., the sacred Valluvan or Pariya priest, which teaches the Samkhya Philosophy in 1330 poetical aphorisms, is considered as one of the gems of Tamil literature. The author is said to have been a Pariah, and he cannot, according to Bishop Caldwell, be placed later than the 10th century. His sister, called Auveiyar, 'the venerable matron,' is one of the most highly admired Tamil poets.

Another great ethical poem, the Nāladiyār, is perhaps still older.

We shall further mention the romantic epics Chintāmaṇi, by an unknown Jaina poet; the Rāmāyaṇa by Kambar; the old dictionary Divākaram; the classical Tamil grammar or Nannūl of Pavaṇanti, and so forth.

For further information the student is referred to the authorities mentioned below.

The art of printing was introduced into India by the Goa Jesuits about the middle of the 16th century. A seminary and church dedicated to St. Thomas seem to have been built by the Jesuits at Ambalacatta, now a small village inland from Cranganore, and a few miles to the north of Angamali.

'Sanskrit, Tamil, Malayāļam, and Syriac were studied by the Portuguese Jesuits residing there with great success, and several important works were printed, of which, however, we have only the names left us, as recorded by F. de Souza and others, and still later by Fr. Paulinus. The last tells us that—"Anno 1679 in oppido Ambalacātta in lignum incisi alii characteres Tamulici per Ignatium Aichamoni indigenam Malabarensem, iisque in lucem prodiit opus inscriptum: Vocabulario Tamuelco com a significação Portugueza composto pello P. Antem de Proença da Comp de Jesu, Miss: de Maduré." The first Malabar-Tamil types had been cut by a lay brother of the Jesuits, Joannes Gonsalves, at Cochin, in 1577. Ambalacātta was destroyed by order of Tipu, when his army invaded Cochin and Travancore.'

According to Bishop Caldwell, 'the title of the book printed in 1577 was the Doctrina Christiana which was followed the next year by a book entitled the Flos

<sup>&</sup>lt;sup>1</sup> The remarks on the art of printing in India have been taken from a paper contributed by the late Dr. Burnell to Trübner's Record for the 31st October, 1872, as quoted by Bishop Caldwell,—A Comparative Grammar of the Dravidian Languages. 2nd Edition. London, 1875, Grammar pp. 14 and ff.

Sanctorum.' This statement was originally made by Fr. Paulinus. The Doctrina Christiana is probably identical with the work mentioned below as printed in 1579.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

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### A .- EARLY REFERENCES.

The earliest reference to the Tamil language seems to be the mention of the Andhra-Drāviḍa-bhāshā, i.e., the language of the Telugu and Tamil countries, by Kumārila Bhaṭṭa (seventh or eighth century A.D.). A short Tamil grammar appeared as early as 1672, in Philippus Balde's Beschryvinghe van Malabar en Coromandel. The Lord's Prayer is here given as a specimen. The first Tamil books had already been printed in 1577 or 1579. See above. The First Tamil dictionary, by Father Antem de Proenza, Cochin, 1679, has already been mentioned. A new Tamil grammar, by Baltasar da Costa, appeared in 1680. The Danish missionaries at Tranquebar printed grammars, by Ziegenbalg, in 1716; by C. J. Beschi, in 1728 and 1739; by C. Th. Walther, in 1739, etc. A Tamil grammar by J. Ch. Fabricius and J. Chr. Breithaupt, English missionaries of Madras, was issued in a second edition in 1789.

Dictionaries were published in 1679 (see above) and in 1776 and 1786. A Dictionarium Tamulicum by Bartholomæus Ziegenbalg, of the year 1712, was perhaps only a manuscript.

The New Testament was translated into Tamil by B. Ziegenbalg and Johann Ernst Gründler and printed at Tranquebar 1714, and reprinted in 1722. The whole Bible, translated by Ziegenbalg and Benjamin Schulze, appeared at Tranquebar, 1723. Other works were printed in Ceylon, thus Sestien Predication overgeset in de Tamulsche Taal door Philippus de Vriest, Colombo, 1747. The publications of the Danish mission at Tranquebar are more fully enumerated in the reports of the mission, Vol. V, p. 1524. A similar bibliography of works printed in Ceylon is found on p. 230 of the second volume of C. P. Thunberg, Travels in Europe, Africa and Asia, made between the years 1770 and 1779, printed in 1799.

In comparison with this literary activity in India and Ceylon the scraps of information about Tamil with which scholars in Europe worked were of small importance. Tamil versions of the Lord's Prayer were published by Chamberlayne in 1715 and by Hervas in 1787. An account of the old literature dealing with Tamil is given by Adelung in his *Mithridates*, Berlin, 1806.

The Serampore missionaries issued a new translation of the New Testament in 1812. The whole Bible appeared, Jaffna, 1822.

For further references, see Col. Yule's Hobson-Jobson, sub voce Malabar, and the list of authorities printed below.

Most of the works mentioned above have been included in the list which follows. It only registers a part of the voluminous literature about Tamil. No attempt has been made to make it complete.

### B .- GENERAL.

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Christiano Wanakkam. Cochin, 1579. (Probably the same as the foregoing.)

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ib. 1715. A new edition was printed 1722. The translators were B. Ziegenbalg and Joh. Ernst Gründler.

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The oldest Tamil inscriptions are written in an alphabet which differs from that in use at the present day. We are here only concerned with the latter, which consists of the following signs:—

### VOWELS.

$$\mathcal{A}$$
  $a$ ,  $\mathcal{B}$   $\bar{a}$ ,  $\mathcal{D}$   $i$ ,  $\mathcal{L}$  or  $\pi$   $\bar{i}$ ,  $\mathcal{L}$   $u$ ,  $\bar{u}$ ,  $\bar{u$ 

### CONSONANTS.

The Tamil alphabet is also used for writing Sanskrit. Separate signs for the Sanskrit sounds wanting in true Tamil are then added and this, fuller, alphabet is known as Grantha. Some of the additional signs are commonly used in ordinary Tamil, in words borrowed from foreign languages. They are,—

The forms of the vowels given above are those used as initials. As in other connected alphabets the vowels have each also a secondary form, used when it is preceded by a consonant. The various forms of the vowels in such positions are exhibited in the table which follows. The short a must, as usual, be pronounced after a consonant when it is not combined with any other vowel.

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	a	ka	s cha	G. ña	1 10	Eti see	s ta	т па	n ba	to ma	w ya	P. 4.	es la	pa re	10 g	la	2.0	na
	4	В	+	6	1	8	机	16	ב	9	3	4	8	9	3	119	8	100

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If a consonant is not followed by any vowel, a dot is added at the top of it. Thus, walk@Cs is veikkiren, I put.

The letter  $\pi$  ra is usually written  $\pi$  when no ambiguity can arise, the latter sign being the secondary form of the long  $\tilde{a}$ .

The numerals are denoted as follows:-

Initial e and  $\bar{e}$  are pronounced as ye,  $y\bar{e}$ , respectively. In the same way initial i and  $\bar{i}$  are sometimes pronounced as yi and  $y\bar{i}$  respectively.

The diphthong ei is pronounced as ei when it occurs in the first syllable of a word. In other cases it has the sound of e with a slight tinge of i added.

Au is often pronounced and written avu.

It will be seen that the Tamil alphabet has no separate signs for soft mute consonants. The hard mutes are, however, regularly softened in certain positions, and they are then usually transliterated as soft consonants.

K, t, t, and p are always hard at the beginning of words, and when they are doubled or immediately followed by another consonant. They are, on the other hand, pronounced as g, d, d (commonly pronounced as th in English 'that') and b, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after t and r, while the soft pronunciation prevails in combination with nasals. Thus, vetkam, bashfulness; but  $ang\bar{e}$ , there;  $tingir\bar{e}n$ , I am eating.

The pronunciation of the palatal mute varies in the different parts of the country. When single, it is sometimes pronounced as  $\delta$  and sometimes as  $\delta$ . When doubled, or preceded by t or r, it is pronounced as a palatal ch. After  $\tilde{n}$  it is usually pronounced as a soft palatal j. Thus,  $pa\delta u$ , a cow; ichchei, a wish;  $s\bar{a}tchi$ , a witness; muyarchi, an effort;  $a\tilde{n}ju$ , reverence.

Initial mutes are sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, guru, a teacher; janam, people; devan, god; bayam, fear.

There are no aspirates. A soft aspiration is, however, often locally combined with the soft pronunciation.

Single consonants are often doubled.

A final consonant of a monosyllabic word containing a short vowel is doubled before a suffix beginning with a vowel. Thus, kal, a stone; kall-il, in a stone.

An initial k, k, t or p is, in some cases, doubled after a word ending in a vowel.

1. After a(nda), that; i(nda), this; e(nda), which? Thus, appadi, in that way; ippadi, in this way; eppadi, in which way?

- 2. In compound words, when the first part of the compound is governed by the second. Thus, koṭṭa-ppaḍu, to be beaten; pakkattu-chchuvar, a side-walk.
  - 3. After the adverbial suffixes ay and aga.
  - 4. After a dative or accusative.
  - 5. After an infinitive ending in a.

L and n are semi-cerebrals, like English l and n.

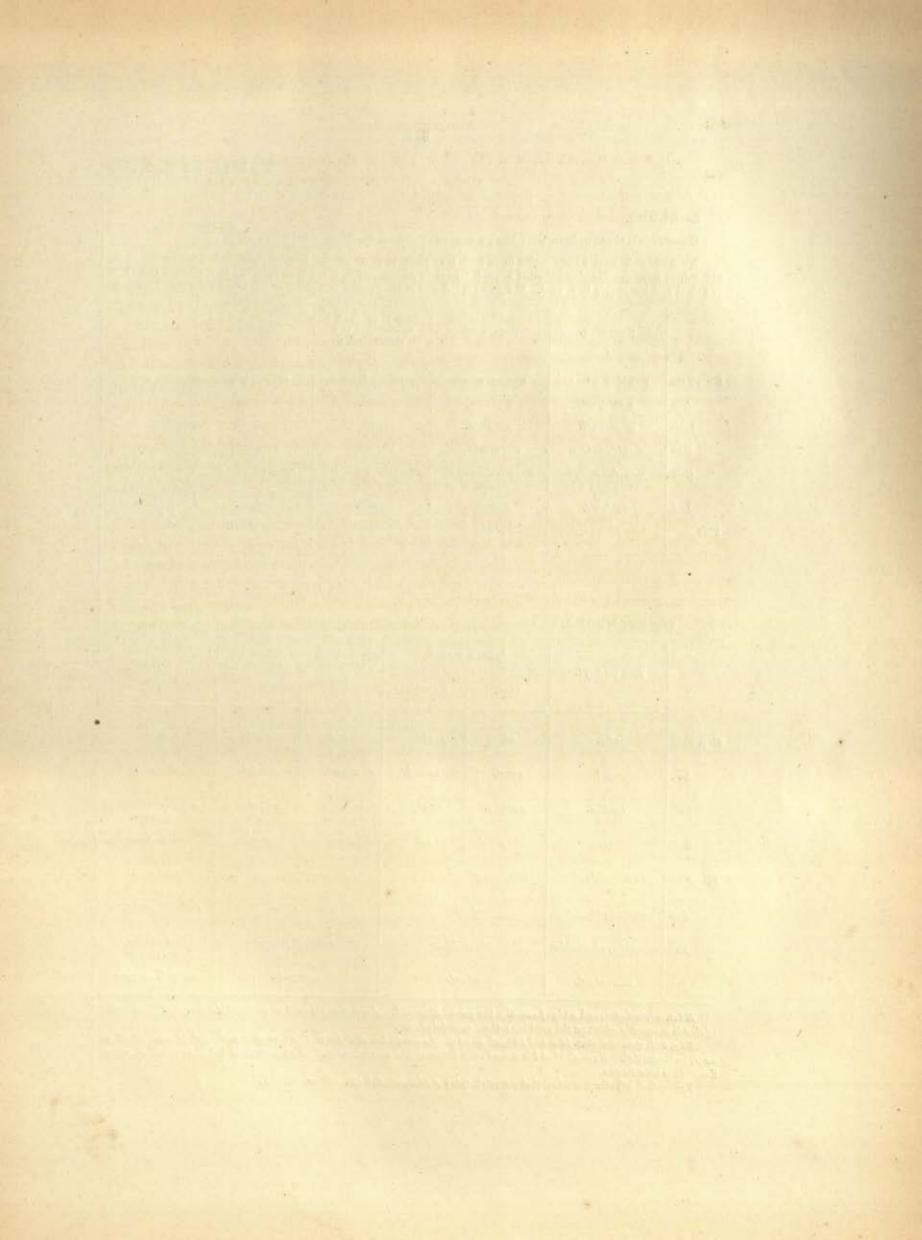
The cerebral r is vulgarly pronounced as a y. It has often been transliterated as zh in old books and is so pronounced in Pondicherry, Karikal, and Tanjore. The tongue is curled back to the position it has in pronouncing t but does not touch the palate.

The letter r is a palatal r sound. It is theoretically rougher than r, but practically little difference is made between both sounds. Double rr is pronounced as English tt. An r immediately followed by another consonant is pronunced t or r; thus, adarku, thereto, is pronounced adatku or adarku. The combination nr is pronounced ndr; thus, enru, pronounced endru, having said.

L and r cannot be pronounced as initials, but must always be preceded by an i, or, in case the following vowel is u,  $\tilde{u}$ , o, or  $\tilde{o}$ , by an u. Thus, irandu, two;  $ur\tilde{u}bam$ , form.

Final n and l become r, and final n and l become t when the following word begins with k,  $\ell$ , or p.

Most of the preceding notes have been taken from Mr. Arden's grammar, mentioned under authorities above. When they are borne in mind it is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the version of the Parable of the Prodigal Son which is printed on pp. 312 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1889. A list of Standard Words and Phrases, hailing from Poona, will be found on pp. 648 and ff.



#### I.-NOUNS.

Gender.-Men and gods are masculine; wemen and goddesses feminine; other nouns neuter.

Number.—Masculine bases ending in as form their plural in ar or argal. Respectful denominations ending in ar add mar or margal. The plural of other nouns is formed by adding gal, or, if the noun ends in a long vowel or consists of two short syllables ending in u, kkal. The plural is inflected as the singular, case suffixes being added directly to ar, al, etc.

	Bases in an-	Bases in am.	Bases in du, ru, not consisting of two short syllables.	Other bases.	
Sing. Nom.	manidan, a man.	maram, a tree.	vidu, a house.	nadu, middle.	
Acc.	manidanei.	marattei.	vittei.	naduvei.	
Instr.	mayidayal.	marattāl.	viţţāl.	naquvāl.	
Dat.	manidanukku.	marattukku.	viţţukku.	naduvukku.	
Gen.	mayidayudeiya (mayidayiy.)	marattiy(-udeiya).	viffig(-udeiya).	naduvis (-udeiya).	The particle is may be inserted before case suffixes.
Loc.	magidagil.	marattil.	viţţil.	naduvil.	In the vocative an
Plur.	manidur(-gal).	marangaļ.	vidugal.	nadukkal.	base.

### II.-PRONOUNS.

	Washing T	SECOND	PERSON.	THIRD PERSON.				
	First person, I.	Thou.	Honorifie.	He.	She.	It.		
Sing. Nom.	nāy.	nī.	nīr.	avay.	avaļ.	adu.		
Acc.	ennei.	uppei.	uppei. ummei. avapei		avaļei.	ad(as)ei.		
Dat.	eyakku.	uyakku.	umakku.	avayukku.	avaļukku.	adarku, adirku, adukku.		
Gen.	ep.	try.	um.	avan.	avaļ.	adas, adis.		
Plur. Nom.	nām, nāṅgaļ	กเก๋า	raļ.	avar(	gaļ).	avei(gal).		
Acc.	nammei, engalei.	winge	ılei.	avar(s	yaf)ei.	aveigaļei, avarrei.		
Dat.	namakku, engalukku.	ungal	ukku.	avar(ga	Į)ukku.	aveigaļukku, avarrukku.		
Gen.	nam, engal.	nàg	aļ.	avar(	aveigal, avarrin.			

Nām, we, includes, and nāngaļ excludes the person addressed. Avar, they, is used as an honorific singular. The suffix adeiya is commonly added in the genitive; thus, ensudeiya, my.

Tan, self, gen. tan, plur. tam and tangal, as man. As awan, he, also ivan, this; evan, who? Ar or yar, who? as awar, he (honorific). Ennam, what? is a nour, and inflected like maram, a tree. Enna, what, is both a noun and an adjective. It is indeclinable.

Pronominal adjectives a(nda), that; i(nda), this; e(nda), which? etc., are indeclinable.

### GRAMMAR.

#### III .- VERRS Suffixes of principal parts. Personal terminations Present. Past. Future. 1 3 masc. 3 fem. 3 n. giru ndu, ipu vu, bu. Sing. āy, ir ān al adu. kkiru ttu

The final u of the tense suffixes is dropped before the personal terminations; thus, adeiv-ān, I shall get. Inu with adu becomes inadu, iyadu, or irru. The third person neut. future is formed by adding um to bases which form the future in vu and kkum to such as add ppu; thus, adeiyum, it will get. An s is inserted before the r of the suffix of the present in the third person plural neuter.

Plur.

Östs.

irgal

ār, ārgaļ

ana.

#### A .- Regular Verbs .-

Padi, learn ; ōdu, run.

Infinitive, padikka, oda.

Verbal Nouns, padikkal, padittal, padikkei; ödal, ödudal, ödugei. Negative, padiyāmei, ödāmei.

ppu-

Relative participles.-Present, padikkira, ödugira. Past, paditta, ödisa (ödiya). Future, padikkum, ödum. Negative, padiyāda, ödāda.

Conjunctive participle, padittu, ödi. Negative, padiyāmal, ödāmal.

Present tense, padikkirën, ödugirën. Negative, padikkirad-illei, ödugirad-illei.

Past tense, padittēn, ödinēn. Negative, padittal-illei, ödudal-illei.

Future, padippēs, öduvēs. Negative, padikka-māţţēs, öda-māţţēs.

Imperative, padi, padiyum (honorific), padiyungal (plural); ödu, ödum, ödungal. Negative, padiyade, etc.

Negative tense, padiyēs, ödēs; 3rd pers. neut. padiyā, ödā, singular also padiyādu, ödādu.

#### B.-Irregular Verbs.-

Several verbs take a contracted form in the past. Bases ending in n and l add nfu, and those ending in l and s add nru in the past. Thus, ungires, I eat; untes, I ate; engires, I say; enges, I said.

Other contracted forms are iffen, I gave, pres. idugiren; patten, I suffered; pres. padugiren; urren, I existed, pres. urugires; nakkes, I laughed, pres. nagugires; sonnes, I said, pres. sollugires, etc.

Several common	verbs are	irregular.	Thus,-
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Infinitive.	Conj. part.	Present.	Past.	Future.	Imperative.
aga, become	ãy	ā(gu)girēu	ā(gi)ņēņ	ā(gu) vēs	ā.
iya, give	indu	īgirēs	indēu	ívěs	7.
tara, give	tandu	tarugirēn	tandên	taruvēs	tā(rum).
põga, go	pōy	pōgirēn	ровов	pō(gu)vēs	pō(m).
vara, come	vandu	varugirēs	vandēn	varuvēņ	vā (rum)
śāga, die	Settu	tāgirēs	settēn.	šā(gu)vēņ	sā(vum).

#### C.-Auxiliaries.-

Vēndum, it is wanted; negative vēndām; kūdum, it is possible, it is proper; negative kūdādu; tagum, it is fit; negative tagadu ; attum, let, are added to the infinitive. Thus, ni angā poga-vēndām, you should not go there ; avan varattum, let him come. Am, negative adu is added to the verbal noun ending in al and denotes permission. Thus, ni pogal-am, you may go. A kind of conditional mood is formed by adding al to the past relative participle or il to the infinitive. Thus, padittal, if you learn; seyyil, if you do. Illei is 'does not exist'; alla is the negative copula or verb substantive.

Passive voice-Formed by adding the verb padu, suffer, to the infinitive; thus, adikka-ppadugiren, I am beaten. Reflexive Verbs-Formed by adding kol, take, to the conjunctive participle. Thus, parttu-kkolla, to look out for oneself, to beware.

Causatives-Formed by adding ikkigu, past ittu, future ippu to the future base and conjugating throughout; thus, šeyvikkiršu, I cause to do. From padu, suffer, is formed paduttugiršu, past paduttinšu; from odu, run, čtju, and so

Particles.—Ē adds emphasis; ā denotes a question; ō a doubt, a contrast, or indefiniteness; um, completeness, etc. Um added to the conjunctive participle means 'although '. Thus, irund-um, although he is.

## DRAVIDIAN FAMILY.

### TAMIL.

ஒரு மேறுஷ்றுக்கு இரண்டு குமாரர் இருக்தார்கள்.—அவர்களில் இளேயவன் தகப்பணே கோக்கி, தகப்பனே, ஆஸ்கியில் எனக்கு வரும் பங்கை எனக்குத்தாவேண்டும் என்றுன். அந்தப்படி அவன் அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான். — சிலகாளேக்குப்-பின்பு, இளேய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு, தூரதேசத்துக்குப்புறப்பட்டுப்-போய், அங்கே துன்மார்க்கமாய் ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான்.— எல்லாவற்றையும் அவன் செலவழித்தபின்பு, அந்த தேசத்திலே கொடிய பஞ்சமுண்டா-யிற்று. அப்பொழுது அவன் குறைவுபடத்தொடங்கி, அந்ததேசத்துக் குடிகளில் ஒருவ-னிடத்தில் போய் ஒட்டிக்கொண்டான். அக்கக்குடியானவன் அவனேத்தன் வயல்களில் பன்-றிகளே மேய்க்கும்படி அனுப்பேனுன்.—அப்பொழுது பன்றிகள் தின்கிற தவிட்டினுலே தன் வயிற்றை கிரப்ப ஆசையாயிருக்கான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லே. அவ-னுக்குப் புத்தி தெளிக்தபோது, அவன், என் தகப்பனடைய கூலிக்காரர் எத்தனேயோபே-ருக்குப்பூறத்தியான சாப்பாடு இருக்கிறது, நானே பசியினுல் சாகிறேன்.—கான் எழுக்து, என் தகப்பனிடத்திற்குப்போய், தகப்பனே, பரத்துக்கு விரோதமாகவும் உமக்கு முன்பாக-வும் பாவஞ்செய்தேன்,—இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு கான் பாத்தொனல்ல, உம்முடைய கூகிக்காரரில் ஒருவகை என்னே வைத்துக்கொள்ளும் என்பேன் என்ற சொல்வி, எழுக்து புறப்பட்டு, தன் தகப்பனிடத்தில் வக்தான். அவன் தூரத்தில் வரும்போதே, அவனுடையதகப்பன் அவனேக்கண்டு, மனதுருகி, ஒடி, அவன் கழுத்தைக்-கட்டிக்கொண்டு, அவனே முத்தஞ்செய்தான்.—குமாரன் தகப்பனே கோக்கி, தகப்பனே, பரத்-துக்கு வீரோதமாகவும், உமக்கு முன்பாகவும் பாவஞ்செய்தேன், இனிமேல் உம்முடைய குமாசன் என்று சொல்லப்படுவதற்கு நான் பாத்திரன் அல்ல என்று சொன்னன்.—அப்பொ-ழுது தகப்பன் தன் ஊழியக்காசரை கோக்கி, கீங்கள் உயர்க்த வஸ்திரத்தைக்கொண்டுவக்கு, இவனுக்கு உடுத்தி, இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதரட்சைகளேயும் போ-டுங்கள். காம் புசுத்து, சக்தோஷமாயிருப்போம். என் குமாரகைய இவன் மரித்தான், திரும்பவும் உயிர்த்தான் ; காணுமற்போனை, திரும்பவும் காணப்பட்டான் என்றுன். அப்-படியே அவர்கள் சக்தோஷப்படத்தொடங்கினர்கள்.

அவனுடைய மூத்தகுமாரன் வயலிலிருக்கான். அவன் திரும்பி வீட்டுக்குச்சம்பமாய் வருகிறபோது, கேதவாத்தியத்தையும் கடனக்களிப்பையும் கேட்டு ஊழியக்காரரில் ஒருவண் அழைத்து, இதென்ன என்ற விசாரித்தான்.—அதற்கு அவன், உம்முடைய சகோதான் வக்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய தகப்பனிடத்தில் வக்து சேர்க்தபடியிூலே அவருக்காக விருக்துபண்ணினர் என்றுன்.—அப்பொழுது அவன் கோபமடைக்கு, உள்ளேபோக மனதில்லாதிருக்தான். தகப்பனே வெளியேவக்து, அவணே வருக்தியழைத்தான்.—அவன் தகப்பனுக்குப் பேரதியுத்தாமாக, இதோ, இத்தணவருஷகாலமாய் கான் உமக்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பண்யை மீறுதிருக்கும், என் சிகேகிதசோடே கான் சக்தோஷமாயிருக்கும்படி கீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையாவது கொடுக்கவில்லே. வேகிகளிடத்தில் உம்முடைய ஆண்தியை அழித்துப்போட்ட உம்முடைய குமாரணைய இவன் வக்கவுடனே இவனுக்காக விருக்துபண்ணினீரே என்றுன்.—
அதற்குத் தகப்பன், மகனே, கீ எப்போதும் என்னு நருக்கிறும், எனக்குள்ளதெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதானுகிய இவனே மரித்தான், திரும்பவும் உயிர்த்தான்; காணுமற்போனுன், திரும்பவும் காணப்பட்டான். ஆனபடியூனை, காம் சக்கோஷப்பட்டு மகிழ்ச்சியாயிருக்கவேண்டும் என்று சொன்னை என்றுர்.

# DRAVIDIAN FAMILY.

## TAMIL.

## TRANSLITERATION AND TRANSLATION.

Oru manushanukku irandu kumarar One man-to two sons	irundārgaļ. Avargaļil iļeiyavan were. Them-in younger-the
tagappanei nökki, 'tagappan-é, ästiy the-father addressing, 'father-O, proper	yil enakku varum pangei ty-in me-to coming share
enakku-ttara-vēṇḍum,' enrān. Andappaḍi me-to-to-give-is-wanted,' said. Accordingly	he them-to-his property-
ppangiṭṭu-kkoduttān. Śila nāleikku-ppinbu having-divided-gave. Few days-after	iļeiya magaņ ellāvarreiyum younger son all
śērttu-kkoṇḍu dūra dēśattuk having-gathered distant country-to-k	kku-ppurappaṭṭu-ppōy aṅgē
dunmārkkam-āy jīvanam-panni evil-way-having-become life-having-made	tan āstiyei arittu-ppottān.
Ellävarreiyum avan selavaritta pinbu a  All he spending after	anda dēśattilē kodiya pañjam
uṇḍāyirru. Apporudu avan kureivu arose. Then he want to-su	pada-ttodangi anda désattu-
kkudigalil oruvan-idattil põy inhabitants-among one-with having-gone	otti-kkondan. Anda-kkudiyanavan
avanei-ttan vayalgaļ-il; panrigaļei mēyl him-his fields-in pigs t	kkumbadi anuppinan. Apporudu
panrigal tingira tavittināl-ē tan vayiri pigs eating husk-with-even his bell	rei nirappa äśei-yāy-irundān,
oruvan-um adei avanukku-kkodukkavillei.  one-even that him-to-gave-not.	Avanukku-pputti telinda-põdu <i>Him-to-sense clear-become-time-at</i>
avan, 'en tagappanudeiya külikkārar he, 'my father's servants	ettaneiyo pērukku-ppūrtti-yāna how-many men-to-full
śāppādu irukkiradu, nān-ō food is, I-on-the-other-hand	pasiyināl sāgirēn. Nān
erundu, en tagappan-idattirku-ppōy, having-arisen, my father-to-having-gone,	
āgavum umakku munb-agavum pāvañ also you-to before-also sin-	-jeydēn; iņimēl ummudeiya
kumāran enru śolla-ppaduvadarku son having-said to-be-called	nān pāttiran-alla; ummudeiya  I fit-man-am-not; your 2 s 2

külikkäraril oruvan-aga ennei veittu-kkollum," enbēn,' enru one-to-become servants-among me keep-for-yourself," will-say,' having-said erundu śolli, pura-ppattu, tagappan-idattil tan vandān. having-uttered, having-arisen having-started, his father-to came. Avan dūrattil varum pode avanudeiya tagappan avanei-kkandu manad-He distance-at coming when his father him-seeing heartkaruttei-kkatti-kkondu urugi õdi avan avanei muttañ-jeydan. Kumaran melting running his neck-embracing him kiss-made. The-son tagappanei nōkki, 'tagappanē, parattukku virodam-agavum, umakku the-father addressing, father-O, heaven-to against-also, you-to munb-agavum pāvañ-jeydēn; inimēl ummudeiya kumāran enru before-also hereafter sin-I-did; your 80% having-said śolla-ppaduvadarku nan pāttiran-alla,' enru śonnan. Apporudu tagappan to-be-called I fit-man-am-not, saying said. Then the-father tan űrivakkárarei nōkki, 'ningal vastirattei-kkonduvandu uvarnda his servants addressing, 'you robe-having-brought costly ivanukku udutti, ivan keikku modirattei-yum kālgalukkuhim-to having-dressed, hand-to his ring-also legs-toppādaratcheigaļei-yum podungaļ. Nām puśittu, śandōsham-āy iruppom. put. Wehaving-eaten, merry-having-become shall-be. En kumāran-āgiya ivan marittān, tirumbavum uvirttan; kāṇāmar-pōṇān, My son-being this died, again became-alive; lost-went, tirumbavum kāṇa-ppattān, enran. Appadiye avargal śandosha-ppadawas-found,' again said. So they merry-to-bettodanginargal. began.

Avanudeiya mūtta kumāran vayalil irundan. Avan tirumbi vittukku-Hiselder field-in 80% was. He again house-tovarugira-podu chchamipam-av gīta-vāttiyattei-yum nadana-kkalippei-yum near-having-become coming-time-at music-also dancing-merriment-also oruvanei kēttu, üriyakkāraril areittu, 'id-enna?' enru viśārittān. servants-among 'this-what?' hearing, one calling, say ing asked. Adarku 'ummudeiya śagodaran avan, vandār, avar marubadiyum That-to 'your brother he, came, he again ummudeiya tagappan-idattil śugattudane vandu śernda-padiyinale your father-to safe. having-come reached-because panninar,' avarukk-āga virundu enran. Apporudu avan kopam adeindu him-for feast he-made. he-said. Then he anger having-got manadillad-irundan. ullē poga Tagappan-ō veliyē vandu avanei to-go mind-without-was. The-father-but out having-come him tagappanukku-ppiradiy-uttaram-aga, varundiy-areittan. Avan 'idō. having-entreated-invited. He the-father-to-reply-as, ·lo,

ittanei varusha-kālam-āy nān umakku uriyan-jeydu, orukkāl-um so-many years-time-being I you-to service-did, one-time-even ummudeiya karpaneiyei mīrād-irundum, en śinēgitar-ōdē nān command not-transgressing-being-though, your friends-with my I śandoshamay irukkumbadi nīr orukkāl-um enakku oru āṭṭukkuṭṭiyeiy-āvadu merry to-be you one-time-even me-to one kid-even kodukkav-illei. Vēśigal-idattil ummudeiya āstiyei arittu-ppōtta ummudeiya gave-not. Harlots-with your property having-wasted your kumāraņ-āgiya ivan vandav-udanē ivanukk-āga virundu panninīr-ē,' son-being this coming-immediately him-for feast made,' enrān. Adarku tagappan, 'magan-ē, nī eppodum enn-od-irukkirāy, said. That-to the father, ' son-O, thou always me-with-art, enakk-ullad-ellam unnudeiyad-ay-irukkiradu. Un śagodaran-agiya ivan-ō me-to-being-all thine-having-become-is. Thy brother-being this-but marittan, tirumbavum uyirttan; kāņāmar-ponān, tirumbavum kāṇa-ppattān. died, again came-alive; lost-went, again was-found. Āṇa-padiyiṇāl-ē nām śandosha-ppattu magirchchiy-āy-irukka-vēndum-ē,' So we merry-being glad-having-become-to-be-is-wanted,' enru śonnan enrar. saying spoke said.

## KORAVA OR YERUKALA.

The Koravas or Yerukalas are a wandering tribe of basket and mat-makers, pigbreeders, etc. They are found all over the Madras Presidency, and in several districts of the Bombay Presidency.

They call themselves Kora, Kurru, Korava, Koracha, and Kuluvaru in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been returned as Korchari and Korvi from Belgaum, as Korvāru from Bijapur, and as Korvi from Kolhapur and the Southern Marāṭhā Jaghirs.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Kodagas of Coorg and the Kurukhs of the Bengal Presidency.

Local estimates of the number of speakers in the Bombay Presidency have been made for the purposes of this Survey. The other figures which follow have been taken from the reports of the Censuses of 1891 and 1901:—

							Cens	as of 1891.	Ce	nsus of 19
Bombay Presidency				14				13,041		2,490
Belgaum .							9,500		407	18
Bijapur .						100	3,231		225	
Dharwar .				Se (7)	,		***		18	
Kanara .		W							39	
Satara Agency						945			1	
Kolhapur					16		250		413	
Southern Mara	thā	Jaghirs				**	60		1,387	
Hyderabad .								***	7,000	6,92
Madras Presidency						100	-	37,815		40,600
Ganjam .				1941			371	3.7	360	20,00
Vizagapatam				-			1,118		1,464	
Godavari .		- 1	0.0	-		20	1,430		1,532	
Kistna .					1		9,900		12,629	
Nellore .				100			3,229		3,602	
Cuddapah		14			100		5,989		5,598	
Kurnool .				255		- 01	4,428		5,280	
Bellary .							4,551		4,543	
Anantapur				200			2,240			
Madras .									2,240 269	
Chingleput							422			
North Arcot	•		*				1,869		117	
Salem .			*				735		1,378	
Coimbatore				1					218	
South Arcot		•					183		16	
							715		878	
Tanjore .							48		14	
Trichinopoly							90		41	
Madura .							77		18	
Malabar .						1.	7		8	
Vizagapatam A		icy					***		32	
Godavari Agen	cy						134		80	
Pudukkottai							61			
Banganapalle							218		274	
Sandur .							***		15	
loorg								75		18
fysore						-		4,185		2,591
**************************************	M			100				2,100		2,001
				Tor			45	55,116		52,626

Of the 9,500 speakers returned for the purposes of this Survey from Belgaum, 1,000 have been stated to speak Körcharī, and 8,500 Körvī. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

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Korava has sometimes been considered as a separate language. This is not, however, the case, though it is not derived from the colloquial Tamil of the present day. There are also several points in which the dialect differs from Tamil and agrees with other Dravidian languages. The whole structure is, however, almost the same as in Tamil, as will be seen from the materials printed below.

Specimens have been forwarded from Belgaum, the Jamkhandi State, and Bijapur. They all represent the same form of speech, with slight local variations, which closely agrees with the dialect described by Messrs. Macdonald and Cain. See Authorities, above. Consistency cannot, of course, be expected in the dialect of a tribe which wander over such a wide area and associate with people talking so many different languages. It would be out of place to give a full account of the dialect and its various forms. We can only draw attention to a few facts which may prove to be of interest for the history of the dialect.

Pronunciation.—Short final vowels are not distinctly sounded, and are often interchanged. Thus, topanke, topanki, topanka, and topank, to the father.

Final ! is usually dropped. Thus, aga, they; but aga!-u!!i, among them.

Initial h is often dropped. Thus,  $\delta gi$  and  $h\delta gi$ , having gone. The h in this word corresponds to p in Tamil. Kanarese has h.

Nouns.—The suffixes of the plural are ar(u), mar(u), ga(lu), and iga. Thus, manasaru, men;  $t\bar{o}p$ -mār, fathers;  $\bar{a}vugalu$ , fathers;  $\bar{a}v\bar{a}nga$ , cows;  $m\bar{a}d\bar{a}nga$ , bulls. The suffix nga is derived from ngal, and must be compared with Gondi ng.

The usual case suffixes are,-

Dative, ke, ka, k (compare Kanarese ki).

Ablative, inde, und, indri, inde (compare Kanarese inda, Tamil inru, pronounced indru).

Locative, ulli, olli, ol (compare Kanarese alli).

The dative is also used as an accusative. This latter case takes the suffixes e, an, and ni. The genitive is identical with the oblique base.

Examples of the various cases are, ambaļa mavunna kodibugudā, she gave birth to a male child; maun-ka, to the son; tōp-inde, from a father; Dēvara, God's; berastanāta, of the greatness; ārānyat-uļļi, in the forest.

It will be seen that the case suffixes mainly agree with Kanarese. The plural, on the other hand, and the oblique form more closely agree with Tamil.

Numerals.—The numerals are given in the list of words. They are, broadly speaking, the same as in vulgar Tamil. 'One' is oru, neuter ond. Instead of oru we also find ort as in Kurukh.

Rand, two, corresponds to Malayālam randu, Tamil irandu. Forms such as arasu, king, however, show that Korava has the same difficulty in pronouncing an initial r as Tamil. The masculine and feminine form of rand is rander.

Añja, five, corresponds to Malayalam and vulgar Tamil añju.

Pronouns.—The following are the personal pronouns,—

nā, nānu, I	nī, nīnu, thou	avũ, ãvu, he; ava(l), she.
nan, me	nin, thee	avan, him; avalana, her.
nanaka, to me	ninaka, to thee	avanka, to him; avala-ka, to her.
nan, nang, my	nina, thy	avan, his; avala, her.
nāga, we	nīga, you	avga, āga, they.
nangaļa, our	ningala, your	avgaļa, āgaļa, their.

There is only one form of the plural of the first person, just as is also the case in Kanarese. The oblique cases of the first person singular are also more closely related to Kanarese than to Tamil.  $N\tilde{a}ga$ , we;  $n\tilde{\imath}ga$ , you, on the other hand, must be compared with Tamil  $n\tilde{a}ngal$ , we;  $n\tilde{\imath}ngal$ , you; Coorgī nanga, we;  $n\tilde{\imath}nga$ , you.

Verbs.—The present tense is formed as in Tamil. Compare adikëri, I strike; hōgārē, I go. The suffix kēr, gār, is here clearly identical with Tamil kkira, gira. Forms such as adikire, I shall strike, still more closely agree with Tamil.

The past tense is formed by adding the suffixes sa and na, or, in most cases, in the same way as in Tamil. Thus,  $adas\bar{a}$ , thou struckest;  $h\bar{o}n\bar{u}$ , he went;  $kudat\bar{u}$ , he gave. The s-suffix must be compared with the suffix si, chi in Goṇḍī;  $\acute{s}i$  in Telugu. Similar forms are also used in vulgar Tamil.

The personal terminations are,-

	Singul	ar.			Plural.		
1.	$\tilde{e}$ , $i$			1.	ō.		*
2.	ā			2.	$\bar{a}(ga)$ .		
3.	ū,	fem. ā,	neut. du, chu.			neut.	mū, mō.

Thus, sāgārē, I die; śēndirā, thou hast made; igarū, he is; igadu, it is; varādu, it comes; kūḍatā, she gave; iñchamū, they (neuter) were; vañchu, it came, etc.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son and the second a popular tale in the so-called Körchari dialect of Belgaum. The third is the beginning of another version of the Parable in the so-called Korvi of the same district. Then follows a popular tale in the so-called Korvi of the Jamkhandi State, and, lastly, the deposition of a witness in the so-called Korvāru of Bijapur.

A list of Standard Words and Phrases in the so-called Korvi of Belgaum will be found below on pp. 646 and ff.

[No. 2.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KÖRCHARĪ) DIALECT.

### SPECIMEN I.

(DISTRICT BELGAUM.)

Edő-ör manasan-ka rander aml-gunteng inchamū. Avgal-tole A-certain two male-children man-to were. Them-among younger gövälyű tan töpan-ka sonnű, 'yāvā, nin jingol-inde nan-ka varra father-to his said, father, your property-in-from me-to coming nan-ka tā.' avgal-tole pang Topu jingī pańchi-kudatu. tan share me-to give.' Father them-among having-divided-gave. his property mau tan pang San akkondu dūr dēs-ka ōgi lāvu Younger 80% his share having-taken a-far country-to having-gone many nal āgikillā, addantulle avũ lāvu kharts śēndu tan days had-not-been, meanwhile muchhe expenditure having-done his allā kadtotu. Avũ hināg śēnd parsālē ā destole property all squandered. He 80 having-done after that country-in ber kharv bugad avan-ka pyādastan vanch. Avũ ā a-mighty famine having-fallen him-to poverty He came. that dēsa-nt manasa-n daute pani-mene nindrū. Ā manasũ avan-ka country-of man-of work-on That near remained. man him-to matvāvi měspikkirku tan kolli-ki amśyötű. Angē lāvu pestkāsi swine to-feed his field-to sent. There much hungry-being tingir-antā pottu suddā matvāyi tindru varag mettādsi-kondū. Ānākē swine eaten-that husks even having-eaten belly was-filling. avan-ka ētar-daut-indē yandū śigakillā. · Inage ravatn dinang him-to anybody-near-from anything-even was-obtained-not. Thus a-few days osmo, parag vāti neppāgi tan manas-ulli sonnū, 'nan passed, his former state memory-becoming his mind-in said. "my topan-kitak ikkirāvē eddanō pani-mandi-kī varag metti vechch father-near living how-many work-people-to belly having-filled more sigañch. Ivate nan patņē sagarē. Nan eddu nan food is-obtained. Here I hunger-with am-dying. I having-arisen my topan-daute ōgi sonnē. "topā, nān topan dēvar pāp pāp having-gone will-say, "father, I father-near God-of sinfather-of sin.

Nan-ka mauvand sondark bag-illā. nin Nan kati-kondirē. Me to-be-called worthy-am-not. I 80n-a8 have-got-tied-to-myself. your nin-dauti vechchako."' Hinag sonni or pani-manasan dins śēndu having-said having-made of-you-near keep." So work-man-of like topu dürunde tan topan-daute varrappor eddu ang-inde distance-from having-arisen his father-near coming-while father there-from kalebugadu ōdikit-ōgi pātu vandu dayā avan-ka running-having-gone having-embraced pity having-come having-seen him-to dēvar 'topa, nān sonnū. tan āvan-ka kudatū. Appor mau muddu I God-of the-son his father-to said, father, Then a-kiss nin mauvand akki-mana.' It-ke tapp-śende. Nan ni nin munne munne son-as call-do-not.' This-to sin-did. Me you your before tan paņi-mandi-ki soņņū, 'nal-nal baṭṭeṅgā akkoṇḍ-vandu nan maun-ka having-brought my son-to clothes · best work-men-to said. father his mugasarka śēgō. odgo, kālulle sarpangā ōdgō, battulle müdar odgo. put, to-eat prepare, feet-in shoes put-on, finger-in a-ring put, nan mau śattindū, Yantk-andake, ī āgun. santōs näg undu we having-eaten happy let-us-become. Why-if-said, 80% was-dead, this my tirgā jīv-tōṭī igarū; tapsikondu-ōgindū, ippor śikkirū.' Î vātī having-heard now is-found.' This news lost-gone-was, is; alive again allaru santos ānāgā. happy became. all

Avũ · ūd-dautku vandappor indū. mau kollöle Ipporu avan her He house-near coming-when field-in elder was. 8012 Now his pani-mandy-ulle kat-kund-vandū. Avũ ā kundritā avan-ka pada-pādratā He work-men-in to-be-heard-came. that dancing singing him-to andu katū. At-ke avũ sonnū. nadadid ?' ' yand agasi, ortan-ka one-to having-called, 'what is-going-on?' saying inquired. That-to he said, muttinnēt-"andu naltantlē vandu vandirū; "avũ tembi safe-and-sound having-come has-reached-"saying "he is-come; brother śendirū.' Ita kata ber mau yarsm-āgi ber sor topu having-heard elder son angry-becoming thy father a-big feast has-made.' This topu bēlikē vandu, 'ullaka vā.' ullaka ōg-illā. Atk-osarē avan out having-come, 'in come,' father went-not. For-that-reason his in At-ke avû tan topan-ke sonnû, 'nān sonni-kondū, avan-ka lāvu andu entreated. That-to he his father-to said. "I him-to much saying pani śēndu epporū nin vātu odik-illā. nin vātkāl dankā ittan service having-done ever thy word broke-not. till thy so-many years śairk-osarē agasi-kondu ber sõr Ānākēnū nān nan geņērn having-gathered-together feast a-big my friends to-make-for I Anakē myāk-kutti suddā kudat-illā. basivēr oru nan-ku epporů mī goat-young gavest-not. But harlots-of even me-to ever a thou

mulagyōţ-antā ī nin mau nin jingī-allā sangati bugad that-has-devoured this thy son company-in having-fallen thy property-all ūd-ka vand sariginē nī avank-osare sor · śendira.' Topu maun-ku a-feast hast-made.' Father son-to him-for house-to coming as-soon-as thou nindē. Nan-dauți ikkird-allā 'nī eppōrū nan-dauți ikkyārā. sonnū, My-near what-is-all thine-alone. art. said. thou always of-me-near tapasikondu-onāvū, sikknū, Satt tembi, tirgā jīv-tōţē igarū; nin lost-went, is-found, saying Dead your brother, again alive āgardu sarige igadū.' nāg santōs we happy becoming proper is.'

[ No. 3.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KÖRCHARĪ) DIALECT.

## SPECIMEN II.

(DISTRICT BELGAUM.)

### A POPULAR STORY.

Purandar-gad sondrada ūru uttar andu oru dēstulli igadu. Purandargad called village north one country-in Ĩ ūrtulli rand-nur vāţkāl park oru penambran syāvkārastan years. This village-in two-hundred ago one Brāhman banking Avũ lāvu kañjistan-inde indū. ravatnānā dan-dharm śend-gondu charitable-acts He in-the-least having-carried-on very miserly kañjistan udipikkirku-osarē śaiyyāk-illā. Avan Krishnä miserliness to-cause-to-abandon-in-order performed-not. HisKrishna peņāmbra-na sõng akkondu ã syavkar-dauti-ke pyād banker-near Brāhman-of disguise having-taken that poor udyātle vandu ödigirk attindu. Avũ dinā varandū. to-beg began. ·He daily in-the-morning having-come was-coming. ' udyāl vā, nān imān Syavkar angandū, paņī-mēnē igarē.' used-to-say, ' to-morrow to-day The-banker come, business-on am. vātkāl ā peņāmbrā ûd-ka Inagēnē oru vandu ōgandū. that Brāhman house-to In-this-way one year having-come went. danaj-gondu lāvu ūtolli ikkird At-mēnē syāvkār tan khotti being-vexed his the-banker much house-in existing That-on false dinā ā penambran munne sorju, 'ittolē duddu-duggāņi oru that Brāhman-of before having-poured, 'this-in day copper-coins one parikkondu ō, bēkānādu ondu and sonnū. Atkosarē end wanted-being having-picked saying whatever one go, said. That-for katt penāmbrā mātendu uttuttu ōgi partat crafty Brāhman having-refused having-left having-gone backyard that khulsi dautke vandu, 'nan ā syāvkār väslinde mauntad banker wife-of 'my door-from that near having-come, son-of tā,' śaiyyārē, vandānā dān and katū; muñji āva am-performing, charity asked; thread-ceremony some give, 80

illā.' 'Nin sonnā, 'nān yandū műkollátá pangēru, nan ' Your possession-in anything is-not.' nose-in-from said. woman. my varādu,' ā peņāmbrā lāvu sonni nat tā, dharm andu Brāhman having-said that much give, saying pearl-ring merit comes, syavkar 'nan maņāgu lāvu upadr śēndū. Atkosarē āva. · my husband a-great banker being-though Therefore she, trouble did. Yandānākū chintilla. nananaků dān dān-dharm śaiyyarnallā. performer-not. Whatever-being-though care-is-not, as-for-myself charity charity ā tilaja-gondu avũ tan-ka sonnikond-mate śaiyyārē, andu entreated-according-to that having-thought-to-herself her-to perform, kudtotā. Avũ appore atně műkollyátá penāmbran-ka forthwith He that nose-in-from ring gave-away. Brāhman-to her syāvkār-dauti ī nattu vandu adē akkondu this nose-ring security the-same banker-near having-taken having-come 'nan khulsītādu,' Apporu, 'duddu tā, and sonnū. vechch-kondu, wife's,' asked. Then, 'my having-deposited, 'money give, 80 andu identification was-made-out. saying

## FREE TRANSLATION OF THE FOREGOING.

There is a village called Purandargad in the North country. About two-hundred years ago, there lived in this village a very miserly Brahman who followed the profession of a money-lender. He performed no charitable acts whatever. With a view to cure him of this vice, Krishna appeared before the rich man for alms in the disguise of a poor Brahman. When the Brahman put in his appearance every morning, the rich man excused himself saying, 'come to-morrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brahman for one full year, poured out, one day, before him all the counterfeit coins he had in his house and asked him to pick one out of them. Thereupon the cunning Brahman refused to accept the offer, and having made his way through the back door to the rich man's wife said, 'I intend performing the sacred thread ceremony of my son and beg of you to favour me with whatever little you can.' At this, she replied, 'I am a woman, nothing is in my possession.' 'Give me your nose-ring; this will bring you merit,' said the Brahman pertinaciously. 'Though my husband is a great banker,' said she to herself, 'he never gives alms. I should not, however, mind it. As for myself, I am bent upon giving alms.' So she offered her nosering to the Brahman as desired. He, forthwith, came with it to the banker, offered it and asked him to lend money on the security of the ring, when the banker recognized it as his wife's property.

[No. 4.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĪ) DIALECT.

## SPECIMEN III.

(DISTRICT BELGAUM.)

Ortu-ortu manusuna-ka rander āml-makk indāga. Agal-ulli Them-among younger A-certain man-to two male-children were. tang-avunk 'āvā mina jinjigivulli mauvu andū. nan-ka varra his-father-to father said, your property-in me-to coming pang nan-ka kudu.' Āvu agal-ulli tana jinjigi panchya-kudatū. share me-to give.' Father divided-gave. them-among his property lāva Sana mauvu tana pang akund dūr nāt-ka hōgi nāl Younger 80% his share taking far country-to going many day Ãva hināga āgall. addantulle ava dund-ulli tana pang phaga-śēdū. had-not-been, meanwhile he luxury-in his share wasted. 80 å balk nāthai ber kharva bugada ãvank having-made after that country-in mighty famine having-fallen him-to Ava badatana vänchha. ā dēsulļi ortu manusūn jyāti tsākarī came. He that poverty country-in one man-of service nindrū. Ī manusū avana pandrī mēsark tana kolli-ke hachchyottū. Anji stood. This man him swine to-feed his field-to sent. kaļavaļsne paņdri tingar-hantāta pott suda tindra varaga metātsbeing-hungry being-troubled swine that-can-eat husk also eating stomach waskundů. Anáka avank yarind yāndū śigallā. Hinaga thode nal hosa, filling. But him-to anyone-from anything was-not-found. So a-few days passed, tana park văti nippāgi ava tana manas-ulli andu, 'nang his former state remembering he his mind-in said, 'my father-of jyāti ikkir eddan tsākari-mand-ki varaga hech-agar-addan anna metti how-many living filling servants-to belly so-as-to-exceed food śikkarāda. Ānāka iñji nā sāgāri. Na edda nang pesta avan is-found. Buthere being-hungry die. I rising my father-of "āvā, jyāti hōgi ande, nā devar pāpa topan pāpa kāti-kundē. near going will-say, "father, I God-of sin father-of sin have-got-tied-to-myself. Nā nina mauvu ortū al-manusūna and anisingark āgarkill. Nana I your a8 to-be-called . am-not-fit. Me 80% servant-of

hināga tang-avan echakō." Ãva anjyunde edda jyāţi varvāga, keep." He rising his-father-of near when-coming, like thence kaļākaļā ands ōda-hōgi kagat-pudasa āvu dürunde ãvan pāta, pity feeling running-going embracing father distance-from him seeing, mudda-adt-kundū. kiss-gave. a see (two constants) avenue

Avi sensos (8)

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĪ) DIALECT.

## SPECIMEN IV.

(JAMKHANDI STATE.)

kūliśimāra indāga. añja-āļa indū. Avanaka Hināga vartu arasu were. Him-to five-persons wives So one king 20as. ٠ī suku arasu vara-vartini tirigi agalaka katū. botū, Agal-ulli asked, 'this called, and them happiness king Them-in one-one Agal-ulli fi suku ungārā?' nālēru, dayād-inda yāra nī 'this eatest?' Them-in four. happiness mercy-with thou whose añja-āla-ulli ungārā(sic),' Paragondu arasu andāga. davād-inda ninna said. Afterwards. king five-persons-in enjoy,' thy mercy-with tirigi katū, ٠ī suku nĩ yāra avala sannāvala bōtū 'this happiness thou whose and her asked. the-youngest called 'Dēvara ī kūdatā. tandīda-antā dayad-inda ungārā ?' Avu uttara ' God enjoyest?' She answer gave, given-so this mercy-with suku Atra-kāranad-inda ĩ nā suku ninaka vandīda. ninna That-reason-for this happiness I happiness thee-to came. thy Î davād-inda ungāri.' vāti davād-inda tirigi Dēvara katu mercy-from enjoy.' This word mercy-from and God's having-heard Paragondu vada-mēni dāgīni arasanaka śittu vanchū. avala tirigi Afterwards her body-on ornaments anger came. and king-to parasa-kundu, avala-ka kováki vanda pagana padiki kūdutū tirigi her-to clothes having-taken-off, one old cloth gave and berāda ārānyat-ulli vanda gūdiśi katti avalana echchū. Appaga avalu forest-in one cottage building her kept. Then great she Paragondu radajita indā. aval-ë angē ambala mavunna Afterwards. pregnant was. she-indeed there male child ī vāti lāvu kadi-bugudā. Arasu katu santōsa uttū tirigi bare. King this news hearing much satisfaction and bōtū utoli echchū. 'Ivu muñchi andanaga Devara avalana dayadcalled house-in kept. 'She before said-as God's her mercyī suku khare.' inda hināga andu berastanāta tana hyāmēśi happiness certainly,' from 80 saying his greatness-of pride Dēvarāda berastana hogalarka battanu. uttu God's greatness to-praise began. leaving

## FREE TRANSLATION OF THE FOREGOING.

There lived a king who had five wives. He called them one by one and asked them through whose favour it was that they enjoyed their happiness. The first four answered that they enjoyed the happiness through his favour. Afterwards he called his fifth and youngest wife and asked her the same question. She replied that as God had given that much glory and happiness to him, and, as she enjoyed the happiness on his account, it was both through the favour of God and his favour also that she enjoyed the happiness. The king hearing these words was very angry. Afterwards he took off the ornaments and the clothes from her body and, giving her an old piece of cloth, sent her away to a dreary forest. There he built a cottage and left her there. She was then pregnant and afterwards gave birth to a male child. The king was very much delighted to hear the news. The king afterwards sent for her and brought her back to the palace. The king afterwards admitted the greatness of God and gave up the pride of his greatness and began to praise the greatness of God.

[ No. 6.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĀRU) DIALECT.

## SPECIMEN V.

(DISTRICT BIJAPUR.)

### DEPOSITION OF A WITNESS.

rand mūd dina jāttiri Sindigi ägi mādat-oli Hona two three days fair having-become Sindagi Past month-in yerida-mēne Rāō-sāb rand tāsa podu śegāt-oli ānda-mēne rising-after time Rāō-Sahib hours morning-in two becoming-after kulkarni ĩva appaga indē. Mādūrāya kachehērit-oli nā māmaladār the-Kulkarni this Mādūrāya then office-in I was. Mamlatdär Saranya ukkānd-indu. Āropi ortan-ka kachcheri bailaka nondani Saranya The-accused one-to outside sitting-was. office registration 'nannu-dasanda nondani kāgida Mādūrāvanaka, vanda. bōta-kondu registration 'me-for deed came. Mādūrāya-to, having-called Mādūrāya tiragi nā bōtā. Appaga Saranya anda variraka vā, Then Mādūrāya called. and I Saranya to-write come,' saying Sirśād Sidalingappana ūtaka hōnō. Nāgala vanda. kachchēri vottu Sirśād Sidalingappa-of house-to went. having-left Wecame. office nikkira tiragi Ippaga kōtina munnē āropi avana nā ikyārē. Avati before standing accused and him live. Now court I There vandā. Mādūrāyana ukkandu. randēru kūda jēvati ortanu kūda came. Mādūrāya with near he-sat. two one with Mādūrāyanaka yār śondu vara-siranga dast varadu. Mādūrāya who wrote. Mādūrāya-to telling to-write-caused I Mādūrāya deed Saranya āda-mēne āropi ĩva katilla. Tode poda vakarē becoming-after accused Saranya heard-not. Little time this area attungaraka māyiti ūţa sarvē-nambara uttu honu. in-order-to-bring information house having-left Survey-number went. pātilla. Aropi hönu āropinaka nā yeppagū A-mene tusu The-accused having-gone That-after the-accused I ever saw-not. little yālyatoli varttanu vandu. Mādūrāyanaka, 'kāgida varimāņa, kotti kāgida Mādūrāya-to, ' deed came. write-not, false time-in some-one deed sondu. igadu,' anda said. saying is,'

### FREE TRANSLATION OF THE FOREGOING.

Two or three days after the Sindagi fair last month I was in the office of the Mamlatdar about two hours after rising time in the morning. The Kulkarni Mādūrāya was then sitting outside the registration office. The accused Saranya then came after having been out to call somebody. Saranya said to Mādūrāya, 'come and write a registration deed for me.' Mādūrāya and I then left the office and came with him to the house of Sirśād Sidalingappa, where I live. One or two men had come there together with the accused now standing in court. He sat near Mādūrāya who wrote the deed. I did not hear who told him what to write. Short time afterwards the accused Saranya went from the house in order to ascertain the survey number of the area. Since then I have not seen the accused again. Shortly after he had gone away some one came and said to Mādūrāya, 'don't write out this document, it is a forgery.'

### IRULA AND KASUVA.

These dialects are both spoken outside the territory included in the Linguistic Survey, and they cannot, therefore, be dealt with in this place. Irula vocabularies have been published by Hodgson, Miscellaneous Essays, Vol. ii, London, 1880, pp. 105 and ff., and in the Manual of the Administration of the Madras Presidency, Vol. ii, pp. 193 and ff. The affiliation of Kasuva is doubtful.

At the Census of 1891, Kasuva was spoken by 316 persons in the Nilgiri Hills. In 1901 only 241 speakers were returned. The figures for Irula were as follows:—

							Census, 1891.	Census, 1901
							32	***
							1	7
					10		_ 100	***
3+3				(*)			( TEMP	106
	1140	. 811		(2)			1,196	819
					TOTAL		1,614	932
								Census, 1891.  32  1  8  8   377   1,196

### KAIKĀDĪ.

The Kaikādīs are a vagrant tribe of mat-makers. They are found in the Bombay Presidency, Berar, and the Central Provinces. Their number has been estimated for the purposes of this Survey as shown in the table which follows, and which also registers the figures returned at the last Census of 1891:—

						5	Estimat	ed number.	Census of 1901.
Bombay Presidency	y						100	7,365	1,484
Ahmednagar							. 700		477
Khandesh									42
Nasik .									4
Poona .							. 2,300		438
Satara .							. 450		235
Sholapur							.3,000		224
Belgaum							. 200		
Kolaba							. 100		
Akalkot									43
Satara Agency	7						. 415		21
Southern Maratha Jaghirs							. 200		
Berar			1		· V			879	10,732
Haiderabad						200			2,380
Central Provinces	(Nim	ar)						45	2
Central 1 10 1 mons			40						
					TOTAL			8,289	14.598
								The state of the s	

Kaikādī in most respects agrees with vulgar Tamil and will therefore be dealt with as a dialect of that form of speech. Like other Tamil dialects, it in several points agrees with Kanarese, and it must therefore be derived from an older form when Tamil and Kanarese had not as yet been differentiated so much as is the case at the present day.

The dialect is not exactly the same in all districts. It is purest in Sholapur, from where the greatest number of speakers has been returned. In the Satara Agency and in Ahmednagar the number of speakers is less, and the influence of the speech of the bulk of the population is strongly felt. In Berar the state of affairs is similar. Thus we find forms such as gāvās musallā, he said to his father; mulukāt, in the country, in Akola; hōnās, thou wentest, in Buldana, etc. On the whole, however, the local variations are comparatively small, and are almost always due to corruption through the influence of other forms of speech. It is therefore sufficient to print the specimens received from Sholapur as illustrations of the dialect. The beginning of a version of the Parable of the Prodigal Son received from the Melkapur Taluka, District Buldana, will be added in order to show that the dialect of Berar is essentially identical. The beginning of a similar version received from Ellichpur will finally be reproduced. It in many respects forms the link connecting Kaikādī with the so-called Burgaṇdī. A list of Standard Words and Phrases, received from Sholapur, will be found on pp. 646 and ff. below,

**Pronunciation.**—Long and short vowels are very commonly interchanged; thus, vandu,  $v\bar{a}ndu$ ,  $vand\bar{u}$ , and  $v\bar{a}nd\bar{u}$ , he came. O and  $\bar{u}$  are apparently interchangeable; thus,  $app\bar{o}$  and  $app\bar{u}$ , then.

The palatals are, at least in Sholapur, pronounced as in Telugu, i.e., as ts, dz, respectively, if they are not followed by i, e, or y.

An h often corresponds to a p in ordinary Tamil. Thus,  $h\bar{o}$ , and in Ahmednagar even  $\bar{o}$ , go. In Kolaba, however, we find  $p\bar{o}$ . The change of p to h is common in Kanarese.

Final l is dropped as in Korava and vulgar Tamil. Thus,  $g\bar{o}g\bar{a}$ , sons, but  $g\bar{o}glak$ , to the sons.

Nouns.—The genders are sometimes confounded. In Ellichpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are  $g\bar{a}$  and  $\bar{a}ng$ ; thus,  $g\bar{o}u$ , a son;  $g\bar{o}$ - $g\bar{a}$ , the sons;  $g\bar{o}$ -gl-ak, to the sons: khudri, a horse;  $khudry\bar{a}ng$ , horses.

Forms such as urtyā, women, from urtī, woman, are Marāṭhī.

Case suffixes are added to the base of neuter nouns. Thus, ut-ali, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, man-t-uli, in the mind, in the specimens received from Aundh.

The dative is commonly also used as an accusative. It usually takes the suffix k or ku; thus,  $g\bar{a}un$ -k, to the father. We sometimes also find an accusative suffix l in words such as khudril, the horses; pyendril, swine.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Göndi. Thus, ninnāu māng, thy son; khudryād khōgir, the horse's saddle. In Kolaba we also meet with forms such as ayyan-aṭa ūṭle, in the father's house. Compare the Tamil suffix udeiya.

The suffix of the locative is ali, uli, or oli. In Kolaba and Ellichpur we find ale used instead. Thus, ut-ali, in the house; kāl-uli, on the feet.

The case suffixes will, on the whole, be found to agree pretty well with Korava.

Adjectives.—Adjectives are sometimes inflected. Thus, nalla urāpāy, a good man; nallayā urāyā, good men; nallād urtī, a good woman; nallayā urtyā, good women.

Numerals.—The numerals are given in the list of words. They are the same as in Korava and vulgar Tamil.

Pronouns.—The personal pronouns have almost the same forms as in Korava. The usual forms are as follows:—

nān, nā, I.
nān-k, me, to me.
nān, nannād, my.
nāṅg, we.
nāṅglāda, our.

nīn, nī, thou.
nīn-k, to thee.
nin, ninnāu, ninnād, thy.
nīṅg, you.
niṅglād, your.

āu, he; ād, ata, it. āun-k, him; atka, it. āun, his; ātan, its. āung, neuter ayā they. āungļād, their.

The form  $n\bar{a}ng$  seems to be the exclusive plural, corresponding to Tamil  $n\bar{a}ngal$ . When the person addressed is included the plural of the first person is  $n\bar{a}mb$ , dative  $n\bar{a}m$ -burk (corresponding to Tamil  $n\bar{a}m$ ), in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare  $nall\bar{a}d\ urt\bar{\imath}$ , a good woman. There are, however, no instances of a feminine pronoun in the specimens, and the verbal suffix of the third person singular feminine is  $\bar{a}$ , which corresponds to Tamil al.

The interrogative pronouns are  $y\bar{a}u$ , who?  $mid\bar{a}$ , what? We sometimes also find the neuter form  $\bar{e}du$  instead of  $y\bar{a}u$ , who? The genitive of  $y\bar{a}u$  is yattan, whose?  $Y\bar{a}u$  is occasionally also used as a relative pronoun.

Verbs .- The personal terminations are as follows :-

	Sing.	Ph	ur.
1.	ē, ī, i.	1.	ō, ū.
2.	ā.	2.	āng.
3 m.	ō, ū, u.	3 m. &	f. ang.
3f.	ā.	3 n.	gā.
3 n	da(du): $tsa$ $(tsu)$ .		

Thus, indī, I was; 2 indā; 3 m. indu; 3 f. indā; 3 n. intsa; plur. 1 indū; 2 indāng; 3 m. and f. indāng; 3 n. intsgā. A neuter plural indāni, were, is recorded from Ramdrug. Compare Tamil.

The present tense of the verb substantive is igarī, I am; igada, it is; igadgā, they (neuter subject) are. In Berar we find kiri, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix  $\bar{a}k$   $(g\bar{a}k)$  or  $\bar{a}r$ . Thus,  $idd\bar{a}k\bar{\imath}$ , I strike;  $var\bar{a}k$ , it comes;  $h\bar{o}g\bar{a}k\bar{\imath}$  (Kolaba  $p\bar{o}g\bar{a}r\bar{e}$ ), I go;  $niky\bar{a}k\bar{a}$ , thou art; Ramdrug  $s\bar{a}g\bar{a}ri$ , I die; Kolaba  $son\bar{a}r\bar{e}$ , I say;  $\acute{s}ey\bar{a}r\bar{o}$ , he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare svandu, he said; nindu, he lived; hōnu, he went; hatnu, he began; pātu, he saw; kuḍatō, he gave. Forms such as śendutu, he has done; yakpisutu, he spent, are compounds. Compare Tamil urrēn, pronounced uttēn, I was. Forms such as bhēṭitsnō, he met; vāutsa, it came; tingāntsgā, (the pigs) ate, should be compared with vulgar Tamil forms such as paḍichchān, he learned; paḍichchadu, it learnt (corresponding to standard paḍittān, paḍittadu, respectively); āchohu and āchchudu instead of āyirru, it became, it was. Āsa, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil āchchu.

The form hatnā instead of hatnāng, they began, is probably due to the influence of Marāthī.

In Ellichpur we find forms such as  $p\bar{e}sus$ , he said; gudtusu, he gave;  $h\bar{o}su$ , he went. They appear to contain the suffix  $\underline{t}sa$  or  $\underline{t}su$  of the third person neuter. Similar forms also occur in Burgandī.

The future apparently corresponds to the Tamil present. Thus, ikarī, I shall be; edkirī, I shall arise; idrī, I shall strike; hōgrī, I shall go,

For further details the specimens which follow should be consulted. The two first ones have been received from Sholapur. They are a version of the Parable of the Prodigal Son and a short popular tale. It will be seen that they represent a form of speech which very closely agrees with Tamil and especially with Korava.

The third specimen is the beginning of a version of the Parable forwarded from the Melkapur Taluka of District Buldana. It represents the same form of speech, but is much more influenced by Aryan languages. It may be taken as a representative of the dialect as spoken in Berar. The fourth specimen, the beginning of a version of the Parable from Ellichpur, is of a similar kind. In some details it agrees with the so-called Burgandi, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 646 and ff. It has been forwarded from Sholapur.

## DRAVIDIAN FAMILY.

TAMIL.

KAIKĀDĪ DIALECT.

## SPECIMEN I.

(DISTRICT SHOLAPUR.)

gögā intsgā. Ā randun-ul-au chittyāu Vanda mansan-k randa One man-to two sons were. Those two-among-being the-younger tā. Āu nān-k ' gāvā, nannād pang tān gaun-k svandu. father, share give.' He his father-to said. my me-to tandu. Munni samsārād pang hōti ātan-chillī gāu tān having-put Then that-according father his property-of share gave. śendundi tān adni samsārūnā gölä ānik thodvā divas-uli sannāu together having-made his all property few days-in the-younger ūr-k hōnu, änik angē tān samsār udalpanā thūr par there his country-to went, and property extravagance far other vātōla-sendutu. Yappū adni samsar yakpisutu adni appū śendi When all had-spent wasted-made. property having-made all then bhyārrādh kārrū bhuntsa. Ā vakat-ka ā ūruli āun-k fell. great That country-in famine time-at him-to that Pharg ā ūruļi bhuntsa. lahāu kamī duddåd vanda that fell. Then country-in great scarcity money-of one mansan-kitta au naukari nindu. āun-k kvālloli Au phyendril mēichirk him field-in service stayed. Heswine man-near he to-feed etta tarpal tingantsga ātan Phyendrya suddā hāchitū. bhver husk were-eating Swine which those even sent. great thindi āu tān vārga metādsundikiyō, pan attu santoshasuli suddā having-eaten he his belly would-have-filled, but that joy-in even Āu suddi-mini vandū, kudtillā. yappū ēdu appo āu tān him-to gave-not. He when sense-on came, then he anyone padaruli svandu, 'nan gaun lahāu manasgal-kitta manuli thindi mind-in said, 'my father's service-in many men-near having-eaten Nā iddun igada. parantu phatni ulida anna sāgātiri. Nā is. I but starving am-dying. remaining so-much food I hōgi nan gaunk svalrī. "āvā. edkirē ānik na nā ninnād I having-gone my father-to will-say, "father, and I will-arise thy Itan-śivāy ninnāu māng śendiri. devarad pap svandi ātungrik This-from God's sin have-done. thy 80n having-said to-take and

chalkē illā. Atundusk nan-k nin tsākrīgadyān chalkē tsäkri worthy not. Therefore me thy servants like keep." service Hinang svandi yatstsu phārg tān gāun nerk vāndū. Au thur then his father towards Thus having-said arose came. He far pātu, ānik māyā ikkvā āun gāu āun-k vandi aun him and pity having-come his father saw, being him towards āun khagat-k bhundi mukā ātundu. hōgi Mang having-run having-gone his neck-to having-fallen kiss took. The-son svandu, 'āvā, nā dēvarād va ninglād gunhā śendiri, ānik ātan-munni father, I God-of and you-of sin have-done, and henceforth ninnāu māng svandi åtungrik yagyi illā.' Tar āun gau tan to-take worthy not. having-said But thy his father his tsäkrigadvan svandu, 'nālla kvāki ātiyā āun vādbuļi hodgo, āun kāili cloth bring his servants-to said, 'good body-in put. his hand-on kāluļi kālād mudur hōti āun hōdgō. Ānik nadāngō, nāmb putting his foot-on shoes put. And ring we go, ānand śaīvāngō. Iu nan mang sattindu, thindi undi pan having-eaten having-drunk joy let-make. This my son had-died, kāljindu, pan phärgundä dvärkunu.' thirgi jīva vāntsa; āu Hanā had-been-lost, again life came; he but again is-found.' So āung ānand śairark hatnā. svandi having-said they joy. to-make began.

māng kvālluli Inta āun bhyer indu. Āu henā-henā ũt-kitta his Now elder 80n field-in was. He as house-near pādrād várark hatnu, hanā-hanā va ädråd āun svaikvē värrark singing dancing his to-come began, 80 and ear-to to-come hatstsa. Au tsäkri-gadyank bōtundi vāndi. 'ida vanda having-called He one servant-to having-come, this. began. midad ?' svandi Āu āunk ki. ketō. svandū 'ningala having-said 'your what?' asked. He him-to said that, tyembi vāndirō. Āu khuśal vāndi gaunk bhētitsno, having-come father-to younger-brother has-come. He safe was-met, āu yārsk-vāndū ānik ātun-dusk āu khuśālī śendū.' Āta svaikēti he feast made.' having-heard he anger-came therefore That and hōgāmi-ānō. Atun-dusk valaki vandū ānik ulak āun gāu āun inside not-go-would. Therefore his father outside came and his śendu. Pharg āu 'pargo, vinanti tān gavank svandu, nā lahāu I many entreaty made. Then 'see, he his father-to said, vatkālā nin tsākrī śayāke, ān nā yandrū ninna vāti vadsillā. Hinā word broke-not. years thy service do, and I thy So ever indi nānk sobtyān barābar majā śayirk yandrū āt-kuṭṭi suddā tandillā. even gavest-not. being me-to friends with feast to-make ever kid 2 X

Pan yau ninnad adni jingani randikaluli yakpitsno, au nin mang thy all property harlotry-in squandered, that thy son But who barābar, nī āunk khuśālī śendā.' Appōg āu āunk vāndi having-come immediately, thou him-to feast madest.' Then he him-to 'govanē, nī iļbhar nān kiṭṭa nikyākā. Itun-dusk nān svandū, said, 'son-O, thou always me near livest. This-for my kittād adni ninnād igada. Iu nin tyembi sattindu, āunk near-being all thine is. This thy younger-brother had-died, him-to jīva vāntsa; āu kāļjindu, āu dvārkunu. Ātan-dusk nān majā life came; he had-been-lost, he is-found. Therefore I feast śayiyu nāmburk khuśāl āgavā, ada yagyi igada.' should-make us to joy should-become, that proper is.'

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turbe of the Later

[No. 8.]

## DRAVIDIAN FAMILY.

- TAMIL.

KAIKAPI DIALECT.

## SPECIMEN II.

(DISTRICT SHOLAPUR.)

### A POPULAR TALE.

Palasgav svandi vanda ūr intsa. Angē vanda banda Palasgav having-said one village was. There one bandy-man Aunk indu. randa gogā intsgā. Vartan pēra Khandērāo, āniki inivartan One-of name Khanderão, Him-to two were. was. sons. and kitta randa Yasavantrão. nāllayā pēra. Aun khudryāng intsgā. Vanda Yasavantrão. Him near two good name horses were. One Khandērāo, khudri pēra āniki inivanda khudri Yasavantrão. pēra Khanderão, other horse-of name and horse-of name Yasavantrão. Ā śatta-barka kuliśi banda āun talaghar-uli khudryāng dhvānkśi wife carrier dead-after his cellar-in That horses concealing ā khudryāng āun kankë hōti illā. Gogā etstsutā, bhērkā their horses sight-to kept, those putting Boys not. big āna-barka gām-ka tolangāmī āung talaghar ughdisnāng, appō ā becoming-on mother-to telling-not they cellar opened, then those khudril āung pātāng Aung svandang, 'nang khudri-mini khvānkvāko.' horses They · we they saw. said, horses-on let-ride.' Gam sollākā-mān, mitka-midā? 'manasgā pātāng maje ninglak Mother allowed-not, why ?-what? you "men saw then khudril iddi pitstsung-rang.' Gögā ada kettsagā illā. Aung having-beaten horses that will-take-away. heeded not. Boys They atan-mini kvānsāng hönäng. A nāllavā va tāngaśi ūrk them-on rode and went. Those sister's village-to good khudryang āun metstsun man-uli khārta pātu; appō āun vāntsa. horses their brother-in-law then mind-in desire came. 8010; his vātitsa ki, 'ivanka khudryāng lābhis-kudkānālā.' Aunk Phārg āu Him-to it-appeared that, 'these-to to-get-is-not-suitable.' Then horses ā gogalak sarāi śendu. Phārg āu rājā kudpāţi gung liquor having-caused-to-drink drunk Then he rājā those boys made. āniki nerk hōnu svandu. 'āunk iddi khudryāng pitstsundi went and said, horses having-taken near 'them having-beaten 2 x 2

Appō tāngśi aungalak hōngu.' Aun tängśiki ada tolang-untsa. sister-to that known-became. Then the-sister - them go.' Their 'bhungrang,' indi ātundi randyark khudri-mini khvānpisnā, khārg placed, 'will-fall,' thinking rope having-taken horse-on both Ā ayā dhāvitsa khudryāng mökļā usutang, tān Those loose were-let, they running tight bound. horses running jīva phākpitsgā. ürk itan-chilli vantsga, göglad life saved. this-according village-to came, boys-of

### FREE TRANSLATION OF THE FOREGOING.

There was a village called Palasgav. There a bandy-carrier lived. He had two sons, one named Khanderāo, and the other called Yaśvantrāo. He also possessed two good horses, likewise called Khanderāo and Yaśvantrāo. When he died his wife kept the horses in the cellar and did not let the boys see them. When the boys had grown up they went and opened the cellar without telling their mother. They then saw the horses and wanted to ride on them. The mother did not allow them to, 'because,' said she, 'if you are seen, the people will kill you and carry off the horses.' The boys did not heed her but rode off to their sister's. When their brother-in-law saw those good horses, he coveted them and thought, 'I cannot leave those horses to them.' So he got the boys to take liquor and get drunk, and then he went to the Rājā and said, 'kill them and take the horses.' Their sister learned about this design. She put them on the horses and tied them up with ropes lest they should fall. The horses then were let loose and ran straight home. In this way they saved the boys' life.

the Andrews the Street

[10] .ch[]

YOURSE MAJONASIO

[No. 9.]

# DRAVIDIAN FAMILY.

TAMIL.

KAIKĀDĪ DIALECT.

# SPECIMEN III.

(DISTRICT BULDANA.)

Chittava kī, randa gogā. sandu 'nānna Vanda mansanka tevo 80118. The-younger said One man-to that, 'my bangā nān-ku tā.' Gāvu randyar-ku panguta kudatu. Chittavu both-to dividing gave. give.' The-father The-younger me-to share samsāra goļā sindu děśan-meni yalkithenu. Angi adnu tanna property together made country-on all his went. There hōgī adnu kalaj-gondu. Adnu kalaj-gondu ā kārava nātoli wasted. All wasted all that country-in famine having-gone pidasu. bhuntsu. Pharag adachan āgā pharag hōgī tsākarī difficulty after having-gone service fell. Then becoming joined. Kvalloli phendrī kākar yathutu. Field-in pigs to-tend sent.

[ No. 10.]

# DRAVIDIAN FAMILY.

TAMIL.

KAIKĀDĪ DIALECT.

# SPECIMEN IV.

(DISTRICT ELLICHPUR.)

Vand manso-ku rand bandga nindintsu. Ātul-sē chityad band One man-to two 80118 were. Them-in-from the-younger son pēsus, 'gā, nantā jindagānī-tā jaü jindagānī nān-ku tā.' Phārgu said, 'father, mine property-of which property me-to give.' Then āttu sampadā gudatusu. Phārgu jarās dinungā pāntī chityād band he property dividing gave. Then few days the-younger 80n hadduni jindagānī vand jāgī jamāvandsu, thur nātku hösu. all property one place collected, far country-to went. hānik angē tandu jindagānī yakshisutesu. Phārgu ādu sadar and there his property wasted. Then he all kharchī-āi hōsu ā dēsale bhārī khār bhunsu. having-spent-having-become went that country-in heavy famine fell. Annamui ātku bhārī adtsan bhunsu. Apa ādu ã dēsale Therefore him-to. great difficulty fell. Then he that country-in vanda manso-gitta nindusu. Ātku ādu phendī mhēsāku tandu kollule man-near stayed. Him he swine . to-feed his field-in thörtusu. Ара phendi . sālţā tinnu ata-mhene vargā methādsisu, jaü sent. Then swine. which husks eat that-on belly was-filling, inā nānku (sic) tavangusu; hākin innā śeńji-illa gudtusla. Phargu him-to 80 it-appeared; and anything did-not gave-not. he sud-mene vansu pēsus, 'nā gāvā ingē ennā tondor-ga ballā kiru said, 'my father with came how-many servants many are hākin nān attī vārgukē sākkē. Nan etsī nā gāvō něrě to-eat and hunger-with die. I having-arisen my father near högré hākin ātku pēsusu, "ē gāvā, ābhāy sāmnē hākin nind will-go and him-to say, "0 father, heaven against and thee sāmnē pāpā śeñjī. Nindu band illā ipar maphak. Nindu against sin I-did. Thy 80n not henceforth worthy. Thy tondo-paryane ei.", servant-like keep."

### BURGANDI.

This is the dialect of another vagrant tribe. It has been returned for the purposes of this Survey from Nimar and from the Central India Agency. The following are the revised figures:—

0	***					1	Estimated number.	Census of 1901.
Central Provinces,	Nimar						. 10	21
Central India .		100					. 255	652
					To	TAL	. 265	673
							17251210	-10

Burgandi is closely connected with Kaikādi. It is apparently dying out, and the specimens received from the districts are very unsatisfactory. A version of the Parable and a short popular tale have been forwarded from Bagli in the Indore Agency and will be reproduced below. A list of Standard Words and Phrases was received from the same district, but it was too corrupt to be printed. A short specimen was also received from Nimar, but did not contain any new forms. The Burgandis of Nimar assert that they have immigrated from Khandesh. They also call themselves Kulrangs or Kargands.

The short remarks on Burgandi grammar which follow are based on the materials mentioned above, and are given with every reserve.

Nouns.—There are no traces of different genders in the specimens. The natural gender is distinguished by adding  $\tilde{a}d$ , male, and phat, female. Thus, vaṇḍ  $\tilde{a}d$  nāy, a dog; vaṇḍ phat nāy, a bitch. But the plural and the cases are always formed in the same way. The suffix of the plural is  $\dot{n}g$ ; compare Kaikādī. Thus,  $\bar{u}r\bar{a}p\bar{o}$ , a man;  $\bar{u}r\bar{a}ng$ , men: ghwant, a son; ghwantang, sons; nāy, a dog; nāyang, dogs.

The usual case suffixes are, dative and accusative k; ablative  $k\bar{e}$  and kun; genitive  $\bar{e}$ ,  $n\bar{e}$ , and no suffix; locative  $k\bar{o}$  and  $k\bar{e}$ . Thus,  $g\bar{a}vak$ , to the father;  $\bar{u}r\bar{a}p\bar{o}-k\bar{e}$ , from a man;  $u\bar{t}kun$ , from the house;  $nin\bar{e}$   $g\bar{a}v$   $u\bar{t}-k\bar{o}$ , in thy father's house;  $nan\bar{e}$   $k\bar{a}k\bar{a}n\bar{e}$   $m\bar{o}n\bar{g}$ , my uncle's son;  $\bar{u}r-k\bar{o}$ , in the country;  $u\bar{t}-k\bar{e}$ , in the house.

We occasionally also find accusatives such as ghwant-ang, the son.

Numerals.—The numerals are the same as in Kaikadi. 'Nine' is, however, ommad, and 'twenty' ird. Higher numbers are reckoned in scores. Thus, rand ird pat, two times twenty and ten, fifty; anj ird, five times twenty, hundred.

Pronouns.—The following are the personal pronouns :-

nā, I.	nī, thou.	ad, he.
nanak, to me.	ninak, to thee.	attak, to him.
nanē, my.	ninē, thy.	atnē, his.
nang, we.	ning, you.	añj, they.
nangal, nanglā, our.	ninglē, your.	asangē, their.

Other pronouns are tingal, to him;  $j\bar{o}$ , who?  $yatn\bar{e}$ , whose?  $m\bar{i}$ , what? Compare Kaikādī.

It will be seen that the form ad, he, is the neuter form, corresponding to Tamil adu, that.

Verbs.—The list of words gives the following forms of the present tense of the verbs substantive—

Sing. 1. sirē	THE PERMIS	Plur. 1. sirū.
2. sirā	A REPORT OF A	2. sirū. and same 2. sirū.
3. sir		3. sirū,

S is in this verb interchangeable with ch. Thus we also find chir, he is; chirū, they are. Such forms correspond to kirē, I am, and so forth, in some forms of Kaikādī. The personal terminations of the singular are also the same as in that form of speech. In the plural there is apparently only one form for all three persons. In the case of finite verbs, however, the list of words gives pōinō, we went; but pōināng, you, or they, went.

The past tense of the verb substantive is given as nīdis in all persons and numbers. The first specimen, however, contains the plural form nīdisu, they were.

The present tense of finite verbs is formed much as in Kaikādī. Thus,  $nik\bar{a}k\bar{e}$ , I live;  $s\bar{a}g\bar{a}k\bar{e}$ , I die;  $p\bar{o}g\bar{a}k\bar{e}$ , I go;  $ting\bar{a}k\bar{o}$  let us eat;  $siy\bar{a}k\bar{o}$ , let us do;  $ting\bar{a}k\bar{u}$ , they eat. The list of words gives  $adky\bar{a}$ , instead of  $adky\bar{a}k$ , he strikes. Similarly we also find  $nikk\bar{a}$  instead of  $nik\bar{a}k\bar{a}$ , thou livest. The plural ends in  $\bar{o}$  or  $\bar{u}$  in all persons; thus,  $p\bar{o}g\bar{a}k\bar{o}$ , we, you, or they, go. The list of words also gives  $adky\bar{a}k\bar{a}n\bar{g}$ , you strike.

Forms such as ning salānē ad siyānē, you say that I-do, I obey your order, are perhaps imperfects. Compare nā pēlā aḍkiyōnē, I was beating, in the List. I have not ventured to correct the original translation.

The past tense is usually formed by means of one of the suffixes s (or ch) and n. Thus,  $ads\bar{e}$ , I struck;  $ads\bar{a}$ , thou struckest; adich, he struck;  $adch\bar{u}$ , we, you, or they, struck:  $p\bar{o}in\bar{e}$ , I went;  $p\bar{o}in\bar{a}$ , thou wentest;  $p\bar{o}s$ , he went;  $p\bar{o}in\bar{o}$ , we event;  $p\bar{o}in\bar{a}ng$ , you, or they, went.

Such forms are very common. Thus, señjē, I did; sējā, thou didst; āknā, thou madest; señjō, we did; tingāsū, they ate; nikāsū, they lived.

The third person singular always ends in s or ch. Thus, thorach, he sent; pātas, he saw; hōras, he ran; ēnpiskus, he wasted; vānch, he came. Is or us (ōs) is sometimes added. Thus, mandisōs and mandich, he began; pēsis or pēsus, he said; sējus, he did.

There are several other forms which apparently contain a suffix yō. Thus, vāṅgyōt, I drove; vāṅgus and vāṅgyōtus, he drove; ēleyōs, he went; āgeyōs, it happened. Forms such as ēlyō nīdis, he had gone, lit. gone he-was, seem to point to the conclusion that this yō is the suffix of a past participle passive. It is therefore probably borrowed from Rājasthānī.

A perfect is vānchir, he has come. It is formed from the conjunctive participle vānch by adding ir, another form of sir, he is.

The future is apparently formed as in Kaikādī. Thus, adikrā, thou wilt strike; āgarē, I shall be; āgar and āgyōgar, he will be. Mētārisungā, I shall fill, is, in its termination, apparently a Rājasthānī form. Other forms are khālākē, I shall go; sarlē, I shall say; koḍturē, I shall give; pōrākē, I shall throw. I cannot analyse them with certainty.

The pegative particle is a prefixed  $l\bar{a}$ , corresponding to the suffixed  $ill\bar{a}$  in Kaikādī. Thus,  $l\bar{a}$   $p\bar{o}s$ , he did not go;  $l\bar{a}$ - $dakk\bar{a}$ , he did not get. The use of a prefixed  $l\bar{a}$  is probably due to Aryan influence. I cannot analyse  $l\bar{a}rv\bar{a}$   $t\bar{o}sai$ , you did not at any timegive.

For further details the student is referred to the specimens which follow. I have corrected them as best I could, but they are still far from being satisfactory. They seem to show that Burgandi is originally a form of Kaikadi. It has, however, undergone so many changes that it must be considered as a separate dialect,

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[ No. II.]

## DRAVIDIAN FAMILY.

TAMIL.

BURGANDI DIALECT.

## SPECIMEN I.

(INDORE AGENCY.)

ghwantang nīdisū. Vand ūrāpö rand Sir ghwant gāva One man(-of) two were. 80118 Younger 80% father (-to) pēsis, 'nanglā pang-bangār tandur.' Pharag gāv ghwantak bangar-pang give.' " our share-wealth Then father son-to wealth-share bhargā hadnū bangār potātas. Thorā nāl aratku ghwant after all wealth having-collected younger Few days 80% ūr ēleyos, ānjā thwar thūn põinā nīdis, khōtā-khālas bangar there going stayed, bad-company far foreign country went, ā pyattaney ēnpiskus. Adankō ūr āgeyōs. Ā ghwant That-in that country squandered. grain-scarcity occurred. That nā kup lā-dakkā hinā. ting tokar āgeyos. Ā ūrkō vand bread and salt not-got so it-happened. That country-in to-eat Ā bhar ūrāpō nīdis at-mātke pōs. bhar ūrāpō pendring mēpigal-kē big him-to he-went. That big man swine grazing-for ā ghwant kwālung-kō thorach. Tingal ādulā kurkāsū. Adnēkō tingal 80n fields-in Him-to nobody that sent. gave. That-in him-to 'tane chapar jo āgevēs, pendring tingāsu nanē man varg na mind occurred, 'corn husks which swine ate my belly I also mětarisunga.' Bhare āsad atnē mankō hinā sėjus, 'tō iñjē will-fill. Then sense-coming his mind-in thus did, " now here I phěsků sagākē; īdan nanē gāv utkē ūrāng hargū tingākū. hunger-with die; so-many my father's house-in men much eat. khālākē hinā Nā bi gav-matke sarlē. "gāv-ē, davar utkē I also father-to will-go thus will-say, "father-O, God's house-in ki-chāvē ninē utkē midān señjē. Nā nine mong la-agrewala. Ninē thy house-in or-also sin I-did. I thy 8011 not-worthy. Thy phāniyā-sairēwālā sirū utkē atkō nā vand harajgū." Pos work-doers are them-in let-be." ' He-went having-left house-in I one mātke khallas. gāv Gāv thwartun möngak atnē patas; gav his father to went. Father far-from the-son 8aw; father ang-mandisos, ad horas to mongak pēchkus, vāy nāk-mandisōs. Mong he embraced, mouth to-kiss-began. pitied. ran then 80% The-son 2 Y

sal-mandich ki, 'gāv-ē, davar utkē ninē utkē midān senjē. to-say-began that, 'father-O, God's house-in thy house-in sin I-did. Ninē mõng läägrēwālā.' Gāv phāniyā-sairēwālā-kō pēsis, 'itgal-kē lallē lallē Thy 80n not-worthy.' Father servants-to said, 'this-for good good bhatung atyāngō, ittak ūriringō; thinī kai-kō madrung thinī ciothes cause-to-put-on; and bring, this-to hand-on ring and kālung-kō machchung ūriringo. Thini nang hadno tingākō ānand feet-on shoes cause-to-put-on. And we all let-eat joy siyākō. Nane mong sato nīdis mange vaneh.' Hadno ūta majā-saī let-make. My80n dead was again came.' All house merry-to-make mandich. began.

Atnē mot mong kwal-mēlē nīdis. Ajā-gun ēllas ut-mātkē vanch, His big son field-in was. There-from came house-near came, bājā sagētas thinī ādrē Vand phāniyā-sairēwālā botas, sagētas. heard dancing heard. and One servant called, vanch-phārag kētas ki, 'mërë bhāī. mi ākyō sir?' Attak sanch coming-after asked that, 'my brother, what done is?' Him-to he-said ki, 'ninē tēm lultarikē vāńchir. Ninē gāv adgalkē rēt-tōkrā ākyōs." that, 'thy brother safely. come-is. Thy father him-for feast gave.' Mote tēm yarus-kō vāńch ut-kō lā-pōs. Gāv utkun valkē Big brother anger-in came house-in not-went. Father house-from outside vanch ghwantang pesik mandich. Atně gāvak mangě sal mandich. came 80% to-entreat began. His father-to again to-say began, 'idan vatkālē phāniyā siyānē. Ning salānē ad siyānē. Nanuk vand āt \*so-many years work I-do. You say that I-do. Me-to one goat kuttivā pakkō lārvā tōsai madang-marung matke khwanch tingvo young even gavest(?) friends with never sitting I-should-eat tosai. Ninē sīr mõng bangar pang atkus kontpana ēnpiskus, wealth share took gavest(?). Thy young 80n riotously squandered, then ad vanch adgalkē lallē tingrēd sējā.' Atnē gāv idan sanch ki. he came him-for big feast madest.' His father so-much said that. 'hē möng, sadā ning nikkā kāng. Jō nā-mātkē sir jō ninē .0 80n, always you are together. What me-with is that thine ēlyō nīdis, ad mangē vānch. Adgalkē nang etā Nine tēm señiō.' again came. Therefore we feast made.' Thy brother gone was, he

[No. 12.]

## DRAVIDIAN FAMILY.

TAMIL.

BURGANDI DIALECT.

## SPECIMEN II.

(INDORE AGENCY.)

Vand prāmanēd nīdis, vand nīdis mār. Ad mar gwādum-kwāl-kō One Brāhman was, one was cow. That cow wheat-field-in myās. Huntun vänch prāmanēd ā mark vängyötus gwädum-kwäl-kun. was-grazing. There came Brāhman that COLO drove wheat-field-from. Mār pēsus kē, ' prāmanēd-ē, ninē gāvē mitā tingane?' Prāmanēd Cow said that, 'Brāhman-O, thy father's what did-I-eat?' The-Brahman pēsus. 'hē mā. vängyöt.' 'Tārā ninak sarāp.' 'Hē mā, tadā said, .0 mother. 'I-give I-drove-thee.' curse.' 0 mother, give tō ninē khusi.' Ki, kātkhalnēdē 'pop, kēd.' Kēd āgyōs. Ā then thy agreeable.' That, ' go, condemned ass.' A88 became. That prāmanēd kulis nīdis jö pēsus, 'hē mār-ē, nanē khwarkung vängē Brahman's wife was . 0 who told, cow, my bowels taking-out ninë khōgat-kō porake. Nane manā kēd hinā āknā ?' Ad mār thy neck-on will-throw. Myhusband a88 why madest?' That cow māngē pēsus, nanuk ninē manāng mishē vangus?' Prāmanēd kulis then said, · me thy husband why drove?' Brāhman's wife 'abē i kēd agar ?' mēnsō hinā Ā 'ār-kō marug sunch, 'now this a88 man may-become?' how That cow said, ' holy-place-in orum-khō atyoje; anje mēnsö āgyōgar.' Añjē mēnsō āgyōs. bathing-for take; there man will-become.' There man became.

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brāhman who had a cow. The cow was once grazing in the wheat-field, and the Brāhman came and drove it off. Said the cow, 'have I eaten thy father's property, O Brāhman?' Said the Brāhman, 'O mother, I drove thee away.' 'I will curse thee.' 'Do as thou likest.' 'Go and become an ass.' So he became an ass.

The Brāhman's wife said, 'O cow, I shall tear my intestines out and throw them on thy neck. Why didst thou make my husband an ass?' The cow answered, 'why did thy husband drive me off?' The Brāhman's wife said, 'now, how can he become a man?' Said the cow, 'take him to bathe in a holy place, then he will become a man.' And it so happened.

## MALAYÁLAM.

Malayāļam is spoken by about six million people in Southern India.

Malayāļam or Malayārma (Malayāyma) is usually derived from mala, mountain, and ālam, a word derived from āl, to possess. According to Bishop Caldwell the best translation of the word would be mountain region. It accordingly properly applies to the country, and not to the language. The first part of the word is identical with Μαλε, whence the pepper comes, in Cosmas Indicopleustes' Christian Topography (about 545 A.D.). It also forms the first component in the word Malabar, which apparently occurs for the first time in the Geography of Edrisi (about A.D. 1150). Compare Maler, the name of another Dravidian tribe.

The old Sanskrit name for the Malayāļam country was Kērala, which word occurs in Malayāļam in the forms Kēraļam, Chēraļam, and Chēram. An inhabitant of the country is also called  $K\bar{e}lan$  or  $K\bar{e}lan$ , and this word has been compared by Bishop Caldwell with Pliny's  $K\eta\rho\sigma\beta\delta\delta\rho\sigma$ . 'Kērala' occurs as early as in the Aśōka inscriptions (third century B.C.).

The Malayalam language has no separate denomination. The old Aryans did not distinguish it from Tamil, and it is only at a relatively modern date that it has branched off from that form of speech.

Malayalam is spoken along the western coast from Kasargodu in the north to Trivandrum in the south. The eastern frontier is the western Ghats, and on the west the Malayalam country is bounded by the Arabian Sea. It covers the southern part of South Canara, the whole of Malabar and Cochin, with numerous settlers in the adjoining parts of Mysore and Nilgiri, and, lastly, the greatest part of Travancore. Outside this territory the language is only spoken by a few settlers.

In South Canara Malayalam is bounded by Tulu. In Coorg it meets Kudagu, and Linguistic Boundaries. its eastern neighbours are Kanarese and Tamil.

Like the rest of the literary Dravidian languages Malayālam has two different forms, one used in old literature, and the other the colloquial form of speech. The literary dialect is still more closely connected with Tamil than the colloquial language. The principal point of difference from Tamil is the greater proportion of Sanskrit loan words. While Tamil has the smallest admixture of such foreign elements among all literary Dravidian languages, Malayālam is the most Sanskritized of them all, and even admits the conjugational forms of that language. Some productions of educated authors have been described as 'pure Sanskrit connected or concluded by a few words in Malayālam,' just as we have Hindōstānī books written almost entirely in Persian.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayalam dialects. Yerava has been returned as such a form of speech from Coorg, and the figures for that dialect have, therefore, been added to those returned for Malayalam. It is, however, possible that Yerava is in reality identical with Yerakala, which has been dealt with above as a dialect of Tamil.

According to the reports of the Censuses of 1891 and 1901 Malayalam was spoken as

Number of speakers. a home language in the following districts:—

										Census of 1891.	Census of 1901.
South Cana	reca.									191,696	217,856
Malabar										2,484,974	2,624,263
	*	*				-	1			2,079,271	2,420,049
Travancore					1		454			641,738	715,847
Cochin	•		*				•		•	8,775	4,759
Nilgiris										11,299	14,039
Coorg		200		*	12				100	1,500	3,121
Mysore					*					1,000	0,10
											-
							To	TAL		5,419,253	5,993,934

Malayāļam was, to a small extent, spoken outside the territory where it is a vernacular. The figures given in the Census reports of 1891 and 1901 were as follows:—

							Census of 1891.	Census of 1901.
Andamans and Nicobars				-			***	36
Baluchistan	7.0		174	100	10		***	2
Bengal Presidency							***	67
Berar		100	9	114	1	-	***	11
Bombay Presidency							***	1,208
Burma		-						324
Central Provinces .							344	12
Madras Presidency							2,896	7,267
North-Western Frontier	183		18				*	46
Punjab		- 8		-			444	5
United Provinces .			9					13
77 1 1 1		1000		198			1,243	31
Hyderabad	- 53			37	180			1111
				To	TAL		4,139	9,022
							-	

Yerava was returned as the dialect of 2,587 and, in 1901, 13,175 individuals in Coorg. By adding all these figures we arrive at the following total for Malayālam:—

						Census of 1891.	Census of 1901.	
Spoken at home by	100	1000	7			5,419,253	5,999,934	
Spoken abroad by						4,139	9,022	
Yeraya	• 7					2,587	13,175	
						Santa September 1	The second second	
				To	TAL	5,425,979	6,022,131	

According to Dr. Gundert, the history of Malayālam literature commences with the Rāmacharita (13th or 14th century). Before that time the language had been used in a few inscriptions. The oldest Malayālam literature imitated Tamil poetry, and not Sanskrit. Later the literary productions of the Malayālam country came under the spell of the sacred tongue of Aryan India, and the great Sanskrit epics were translated. The classical epoch of Malayālam literature begin with Tuñjattu Eruttachehhan (17th century) who is said to have introduced the modern alphabet. He translated the Mahābhārata and some of the Purāṇas. Towards the end of the 18th century we find Kuñjan Nambiar, the author of several comedies and songs, and perhaps also of some translations from the Sanskrit, such as the Pañchatantra, the Nalacharita, etc.

Malayāļam literature further comprises several folk songs and folk tales, the historical work Kēraļōtpatti, some medical works, etc.

Tipu's invasion dealt a fatal blow to Malayālam poetry, and in modern times European missionaries and their native converts have been the principal supporters of the vernacular literature of the Malayālam country. For further details the student is referred to the works mentioned under authorities below.

There is no reference to the Malayālam language in old Sanskrit literature. It was included in the Drāvida bhāshā, i.e., Tamil, of Kumārila Bhaṭṭa, and did not in fact branch off from that language till a later period. The oldest mention of Malayālam as a separate form of speech seems to be found in Fernão Lopez de Castanheda's Historia do descobrimento e conquista da India. Coimbra, 1551-1561. We here read, Vol. ii, p. 78, 'A lingua dos Gentios de Canara e Malabar.' See Colonel Yule's Hobson-Jobson, under the heading Malabar, where another reference is quoted, taken from A de Gouvea's Jornada do Arcepiscopo de Goa, D. Frey Aleixo de Menezes. Coimbra, 1606.

A Portuguese grammar with a Malayālam vocabulary was published in 1733. See the list of authorities given below. Portuguese and Italian missionaries are stated to have completed a Malayālam dictionary in 1746, based on materials accumulated in the 17th, perhaps even in the 16th, century.

The German Jesuit Johann Ernst Hanleden, who died in 1732, is stated by Fra. Paolino to have written a 'Malabar' grammar, which does not seem to have been printed. Other grammars were written by Pater Clemens, Rome, 1784, and by Robert Drummond, Bombay, 1799, and in 1781 J. Adam Cellarius published some notes on the language. Compare below. In modern times several works on the language have been published, among which Dr. Gundert's grammar is facile princeps. This admirable book is, however, written in Malayāļam, and a scientific grammar of the language in a European form of speech is not as yet forthcoming.

The Malayalam alphabet was described in Clemens Peanius' Alphabetum Grando-nico-Malabaricum Samscrudonicum, Rome, 1772.

The first printed book in Malayalam seems to have been the Symbolum Apostolicum, printed in 1713 at an unknown place. Clemens Peanius issued a catechism in 1772, and specimens of the language were afterwards given by Hervas and others. See the list printed below. The Old Testament in Malayalam appeared at Cottayam in 1839-41.

The list of authorities which follows is by no means complete. It only registers some of the principal works dealing with Malayalam:—

#### AUTHORITIES-

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CLEMENS PEANIUS, —Compendiaria legis explicatio omnibus Christianis scitu necessaria, Malabarico idiomate. Romae, 1772.

Cellarius, Jo. Adam, —Bemerkungen über bie Sprache, Wissenschaften und Künste der Malabaren. Batavische Verhandelingen, 1781, Part iii.

CLEMENS DE JESU, - Grammatica Malabara. Romae, 1784.

Hervas y Panduro, Lorenzo, — Vocabulario poligiotto con prolegomeni sopra più di ci lingue. Cesena, 1786. Contains, on p. 163, 63 words in Malayalam.

—Saggio prattico delle lingue con prolegomeni e una racolta di Orazioni Dominicali in più di trecento lingue e dialetti. Cesena, 1787. The Lord's Prayer in Malayālam on p. 138 and p. 141.

Glossarium Comparativum linguarum totius orbis. St. Petersburg, 1787. The Malayalam words contained in this work were very incorrect. They were reprinted, with corrections by Fra Paolino, in,—

ALTEE, FRANZ CARL,-Über die Samskrdamische Sprache. Wien, 1794.

DRUMMOND, ROBERT, - Grammar of the Malabar Language. Bombay, 1799.

ADELUNG, JOHANN CHRISTOPH,—Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten. Four volumes. Berlin, 1806-1817. Notes on Malayalam, with account of older works, Vol. i, pp. 209 and ff.; Vol. iv, pp. 68 and ff.

Spring, F.,—Outlines of a Grammar of the Malayalim Language, as spoken in the Provinces of North and South Malabar and the Kingdoms of Travancore and Oochin. Madras, 1839.

Peet, Rev. Joseph,—A Grammar of the Malayalim Language, dedicated by permission to His Highness the Rajah of Travancore. Cottayam, 1841. Second edition, ib., 1860.

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Hodgson, B. H.,—Aborigines of Southern India. Journal of the Asiatic Society of Bengal, Vol. xviii,
Part i, 1849, pp. 350 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects,
Vol. ii, London, 1880, pp. 152 and ff. Vocabularies by W. Elliot, on pp. 352 and ff., pp. 154
and ff., respectively.

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LASERON, Rev. E.,—A Dictionary of the Malayalim and English and the English and Malayalim Languages. Cottayam, 1856.

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First Malayalim Translator. A Course of fifty Lessons, with a Vocabulary. Third edition. Mangalore, 1867.

A Vocabulary of English and Malayalim words. Cottayam, 1868.

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CAMPBELL, SIR GEORGE, - Specimens of Languages of India. Calcutta, 1874. Malayalam on pp. 44 and ff.

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Malayalam and English Vocabulary. Tellicherry, 1877.

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[Sikemier, W., and C. Watsa],—A Polyglott Vocabulary, English, German, Canarese, Tulu and Malayalam, containing 1,600 of the most useful words of the Language classified under practical headings and printed in parallel columns both in the Vernacular and in Roman Letters. Mangalore, 1880.

Greme's Glossary of Words and Phrases relating to the Land Tenures and Land Assessments of Malabar, with notes and etymological headings. (Edited, with a prefatory note, by W. Logan.) Madras, 1882. Reprinted in W. Logan, Malabar. Madras, 1887. Vol. ii, Appendix 25.

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There are two alphabets used in writing Malayāļam. The old character, the socalled Vaṭṭeṛuttu, is still used by the Mappiḷḷas of
North Malabar. A form of this alphabet, the socalled Kōleṛuttu, is used for keeping records. The modern Malayāḷam alphabet is called
Ārya-eṛuttu, and it was introduced by Tuñjattu Eṛuttachchan in the 17th century. It
contains signs for all the sounds occurring in Sanskrit, and is, accordingly, much more
complete than the Tamil character. The large proportion of Sanskrit words in Malayālam made the introduction of such an alphabet necessary. In real Malayāḷam words,
however, only those signs are used which also occur in the Tamil alphabet.

The modern alphabet consists of the following signs:-

#### VOWELS.

கு a; கூ ā; உ i; ா o or உ ī; உ u; உ ū; ப ரா; ப ரா; வ e; சு ē; எ o; எ ō; ஷ ei; எ au.

#### CONSONANTS.

ah	ka;	ഖ	kha;	S	ga;	agj	gha;	93	'nα;
ىد	cha;	ഛ	chha;	88	ja;	രധ	jha;	ഞ	ña ;
s	ţa;	0	tha;	cu	da;	cus	dha;	ണ	ņa;
ത	ta;	ш	tha;	8	da;	ω	dha;	m	na;
0_1	pa;	ഫ	pha;	ബ	ba;	<b>/</b> S	bha;	9	ma;
89	ya;	0	ra;	ല	la;	വ	va;		
co	śa;	n <b>B</b> A	sha;	m	8a ;	J.C	ha;		
ge	ra;	2	ļa;	0	ra.				

The forms of the vowels given above are only used as initials. Secondary forms are used to denote a vowel which follows a consonant. These secondary signs are as follows:—

a (not marked); ā o; i]; i]; u 3, Z, or b; ū 2, 3, or c;
ru c; e s; ē c; o s-o; ō c-o; ei ss; au s-o.

Thus,  $\triangle ka$ ;  $\triangle k\bar{a}$ ;  $\triangle k\bar{a$ 

It is only the signs of u and  $\bar{u}$  that present any difficulty. U takes the following forms:—

3 after k and r; thus, on ru.

2 after g, chh, j, t, bh, s, and h; thus, & gu; D tu.

o after n and n and under all other consonants. Thus, co nu; \$ tu.

With ū are formed ni; @ rū; no nū; w khū, and so on.

The short a is inherent in every consonant which is not combined with the sign of any other vowel. The absence of every vowel after the consonant is indicated as follows,— e k; c h; e 
Note of l; & r; w y; a m.

When two or more consonants are put together without any intervening vowel they are combined into one compound letter or written above each other. Some consonants alter their shape when thus combined. The principal cases are as follows:—

y becomes  $\mathcal{O}$ ;  $r \mathcal{O}$ ;  $l \mathcal{O}$ ;  $v \mathcal{O}$ , when immediately preceded by another consonant. When r is the first of two or more consonants it is written as a short vertical stroke above the line. Thus, (a) kya; (b) kra; (b) kla; (c) kva; 
Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows:—

ക്കാ kka; കു nga; അ nna; ച്ച chcha; ഞ nja; ഞെ nna; നു nda; നെ nta; തെ tra; പ്രവർ പ്രവർ നെ nna; വ mba, and so forth.

The numeral figures are as follows:-

1 2 3 4 5 6 7 8 9 0

Malayāļam pronunciation in most points agrees with Tamil. Thus double rr is pronounced tt, nr sounds nd, and y is often vulgarly substituted for r; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare mārram, i.e., māttam, change; ninre, i.e., ninde, thy; mara, vulgarly maya, rain.

As in Tamil, no word can end in a mute consonant, a very short vowel being added. This vowel usually has the form u. In Cochin and among the Syrian Christians this sound is more like an a, and in Northern Malayālam it is so short that it is not usually written.

The principal points in which Malayalam differs from Tamil are the absence of personal terminations of verbs and the larger amount of Sanskrit loan-words. The first attempts in Malayalam poetry were, as has already been remarked, imitations of Tamil. The influence of Sanskrit only got the upper hand at a later period, and has especially been strong during the last two hundred years.

Old Malayalam uses personal terminations in the conjugation of verbs as in Tamil.

The following occur :-

Sing. 1, ēn; 2, ā; 3 m., ān, 3 f., āl. Plur. 1, ōm; 2, (īr); 3 m. and f., ār.

Thus, cheyyunnen, I do; cheyyunnal, she does, and so forth. The third person

neuter and the second person plural are rarely used.

The personal terminations began to be dropped after the thirteenth century, and by the end of the fifteenth century they had gone wholly out of use. Remains are, however, said to be found on the Laccadives and among the Moplahs of South Canara. Compare the remarks on the personal terminations in general, in the introduction to the Dravidian Family, pp. 294 and ff.

When the preceding remarks are borne in mind, it is hoped that the short sketch of Malayālam grammar which follows will enable the student to read and understand the Malayālam version of the Parable of the Prodigal Son which will be found on pp. 358 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1884. A list of Standard Words and Phrases, compiled from Sir George Campbell's Specimens and Mr. Frohnmeyer's Grammar, will be found on pp. 647 and ff.

For further details the student is referred to the works quoted under Authorities.

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# MALAYĀĻAM SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Men and gods are masculine; women and goddesses feminine; other nouns are neuter.

Number.—The suffix of the plural is gal, or, after ā, ū, ō, kkaļ. Final m and the suffix gal become nnal. Nouns denoting rational beings also form their plural in ar, mār or anmār (honorific), and avargaļ or ārgaļ (respectful).

	Masculine an bases,	Feminine al bases,	Bases in ā (a), i, i, i, ei.	Bases ending in am.	Other bases.	
Nom.	magan, son.	magal, daughter.	kei, band.	maram, tree.	tël, scorpion.	is declined
Acc.	magane,	magale.	kayye.	maratt (ine).	tēļine.	like magal.
Instr.	maganāl.	magaļāl,	kayyāl,	marattāl.	tēļināl.	
Dat.	magannu.	magalkku.	keikku.	marattinnu.	tēļinnu.	97
Gen.	magange.	magaļude.	kayyude,	marattinge.	tēļinge.	
Loc.	maganil.	magaļil.	kayyil.	marattil,	tēļinil.	
Plur.	makkal.	magaļgaļ.	keigaļ.	marannaļ.	tēļugaļ.	

### II .- PRONOUNS.

					You.	Self.		
	I	We (inclus.).	We (exclus.).	We (exclus.). Thou.		Sing.	Plur.	
Nom.	ñān.	nām, or nammaļ, etc.	hannaj.	ni.	niñhaf.	tān.	tannal, tannal.	
Acc.	enne.	namme.	ñaññale.	ninne.	ninhale.	tanne.	tannale.	
Dat.	enikku.	namukku.	ñaññalkku.	ninakku.	ninnalkku.	tanikku.	tannalkku.	
Gen.	enge.	nammude.	ñannaļude.	ninge.	niññalude, niññade.	tan(re), tanude.	tańńa(]u)de.	

	He.	She.	It.	They.		
The state of the s	He.	one,	16.	Masc. & fem.	Neut.	
Nom.	avan.	avaļ.	adu.	avar.	ava.	In the same way ivan, this; ëvan, which?—
Acc.	avane,	avaļe.	adine.	avare.	avaye.	Ar, who? mase. and fem., as avar.—Pro- nominal adjectives
Dat.	avannu.	avaļkku.	adinnu.	avarkku.	avekku.	are ā, that; ī, this; ā, which? They are indeclinable.
Gen.	avange.	avalude.	adinge.	avarude.	avayude.	

III .- VERBS .- There are no personal terminations.

The suffixes of the principal parts are, present unnu; past du and i, future um.

The suffix i of the past is used in bases consisting of one long syllable or of two syllables, short or long. Thus, akkunnu, I make, past akki. The suffix du is often changed under the influence of the preceding sounds. It occurs as ttu, ttu, rru, ndu, nnu, nnu, and nnu. Verbs which form their present in kkunnu preceded by a palatal vowel (i, i, e, č, and ei), take cheku in the past; thus, adikkunnu, I strike, past adicheku.

#### A .- Regular Verbs-

Infinitive, nalguga, to give; cheyga or cheyya, to do. Negative, nalgayga, cheyyayga.

Relative participles.—Present nalgunna, cheyyunna; Past nalgiya, cheyda; Future nalgum, cheyyum; Negative nalgātla, cheyyātla.

Future Verbal participle.—Nalguvān, cheyvān.

Conjunctive participle.-nalgi, cheydu; Negative nalgade, cheyyade.

Present tense.-nalgunnu, cheyyunnu.

Past tense .- nalgi, cheydu.

Future .- nalgum, cheyyum.

Imperative .- nalgu or nalguga, plural nalguvin ; cheyi or cheyga, plural cheyvin.

The future verbal participle is often used as an infinitive of purpose. It is formed by adding ppān in verbs which form their present in kkunnu. The same verbs add ppin in the plural imperative; thus, irikkunnu, I stay, irippin, stay ye, pārkkunnu, I dwell, pārppin, dwell ye.

A negative tense, formed from the base by adding a, is seldom used ; e.g. vēnda, it is not wanted.

### B.-Irregular Verbs-

Base.	Present.	Past.	Future.
āga, be, become.	agunnu.	āyi.	āgum.
p5, to go.	pōgunnu.	pōyi.	pōgum.
øā, to come.	varunnu.	eannu-	earum.

Unda, to be, to exist, has a present undu. Other tenses are formed by adding agunnu; thus, undayi, was; undagum, will be.

C.—Auxiliaries. - The negative copula is alla. Illu, does not exist, is added to the various tenses; thus, aran pārkkunnilla, he does not live; mān kondu-vann-illa, I have not brought.

Vēņam, it is wanted, negative vēṇḍā, is added to the base or the infinitive; thus, var-ēṇam, you must come; kāṇikk--ēṇḍā, don't show. Aruda is used in the same way as vēṇḍā; thus, pōg-aruda, you must not go.

Alum means 'please' and is added to the conjunctive participle; thus, poyalum, please go.

Passive Voice.—Formed by adding peduga or paduga, to suffer, to the infinitive. Thus, kāṇa-ppedunnu, is seen; kāṇa-ppettu, was seen.

Causative Verbs.—Formed by adding the suffixes ttu, present ttunnu; i, vi, or ppi, present ikkunnu. Thus, iru-kkunnu, sits; iruttunnu, causes to sit; adikkunnu, strikes, adippikkunnu, causes to strike. Other causatives are formed by hardening the final consonant of intransitive bases. Thus, agunnu, becomes; akkunnu, makes.

# DRAVIDIAN FAMILY.

## MALAYĀĻAM.

ഒരു മനുകൂന്നു രണ്ടു മക്കാം ഉണ്ടായിരുന്നു. അതിൽ ഇളയവൻ അപ്പനോട്ട, അപ്പാ, വസ്തുക്കളിൽ എനിക്കു വരേണ്ടുന്ന പങ്ക തരേണമേ, എന്നു പറഞ്ഞു ; അവനും മുതലിനെ അവക്കു പകതി ചെയ്യു. ഏറെ നാഗംകഴിയും റുമ്പെ ഇളയമകൻ സകലവും സാരൂപിച്ചുകൊണ്ടു ദുരമെശ-ത്തേക്കു യാത്രപോയി അവിടെ ഒന്നടപ്പായി ജീവിച്ച തന്റെ വന്തു നാനാവിധമാക്കിക്കളത്തു. എല്ലാം ചെലവഴിച്ച ശേക്കം ആ ദേശത്തിൽ കുറിന ക്കാമം ഉണ്ടായിട്ട അവന്നു മുട്ടു വന്നു തുടങ്ങി. എന്നാറെ അവൻ പോയി ആ മേശത്തിലേ പൌരന്മാരിൽ ഒരുത്തനോടു പററി-ക്കൊണ്ടു ആയവൻ അവനെ തൻറെ നിലങ്ങളിൽ പന്നികളെ മേയാൻ അയച്ചു. പന്നിക്ഷം തിന്നുന്ന മരപ്പയറു കൊണ്ട തൻെറ വയറു നിറെപ്പാൻ അവൻ അഗ്രഹിച്ച എങ്കിലും ആരും അവന്നു കൊടുത്തില്ല. അപ്പോഗം ബുദ്ധി തെളിഞ്ഞിട്ടു അവൻ പറഞ്ഞു, എൻറെ അപ്പൻെറ എത്ര കൂലിക്കാർ അപ്പം തിന്നു ശേക്കിപ്പിക്കുന്നുണ്ടു, ഞാനോ വിശപ്പുകൊണ്ടു നശിച്ചുപോകുന്നു. ഞാൻ എഴുന്നിററു എൻെറ അപ്പൻറെ അടുക്കലേക്കു പോയി അവനോടു, അപ്പാ, ഞാൻ സ്വഗ്ഗ ത്തോടും നിന്നോടും പാപം ചെയ്യു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗൃനല്ല, നിൻെറ കൂലിക്കാരിൽ ഒരുത്തനെപോലെ എന്നെ ആക്കിക്കൊളേളത്നു മേ, എന്നു പറയും. എന്നിട്ട എഴനീററു തന്റെ അപ്പന്റെ അടുക്കലേക്കു പോയി; അവൻ ദൂരത്തുളളപ്പോഗ തന്നെ അപ്പൻ അവനെ കണ്ടു കരളലിഞ്ഞു ഓടിച്ചെന്നു അവന്റെ കഴുത്തിൽ കെട്ടിപ്പിടിച്ചു അവനെ ചുമ്പിച്ചു. മകൻ അവനോട്ട, അപ്പാ, ഞാൻ സ്വഗ്ഗത്തോടും നിന്നോടും പാപം ചെയ്യ, ഇനി നിൻറ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്രനുമല്ല, എന്നു പറഞ്ഞു. എന്നാറെ അപ്പൻ തന്റെ ഭാസരോട്ട, വേഗം മേല രമായ അങ്കി കൊണ്ടുവന്നു ഇവനെ ഉടുപ്പിപ്പിൻ, കൈക്കു മോതിരവും കാലുക്യംക്കു ചെരിപ്പുകളം ഇടുവിപ്പിൻ. നാം ഭക്ഷിച്ച ആനന്ദിക്കു. ഈ എന്റെ മകൻ മരിച്ചവനായിരുന്നു തിരികേ ഉയിത്തു, കാണാതെപോയവനായിരുന്നു, കണ്ടുകിട്ടുകയും ചെയ്തുവല്ലോ, എന്നു പറഞ്ഞും അവർ ആനന്ദിച്ച തുടങ്ങി.

എന്നാൽ അവൻെറ മുത്തമകൻ വയലിൽ ആയിരുന്നു, ആയവൻ വന്നു വീട്ടിനോട്ട അടുത്തപ്പോഗ വാദ്വവും നൃത്തഘോക്കുക്കുകളും കേട്ടം, ബാല്പക്കാരിൽ ഒരുത്തനെ വിളിച്ചു, ഇതെന്തു എന്നു ചോദിച്ചും. അവൻ അവനോട്ട പറഞ്ഞു, നിൻറെ സഹോദരൻ വന്നു, നിൻറെ അപ്പൻ അവനെ സൌഖ്യത്തോടെ കിട്ടിയതുകൊണ്ടു വിരുന്നുകഴിച്ചും. അപ്പോഗം അവൻ കോപിച്ചു അകമ്പുകവാൻ മനസ്സില്ലാഞ്ഞു; എന്നിട്ട അപ്പൻ പുറത്തുവന്നു, അവനോടു അപേക്കിച്ചും. എന്നാറെ അവൻ അവനോടു, കണ്ടാലും ഇത്രവക്ഷായി ഞാൻ നിന്നെ സേവിക്കുന്നു, നിൻറെ കപ്പന ഒരു നാളം ലംഘിച്ചതുമില്ല; എന്നാൽ എൻറെ ചങ്ങാതികളുമായി ആനന്ദിക്കോ ഞൽ തിന്നുകളുത്തെ ഈ നിൻറെ മകൻ വേന്തപ്പോഴെക്കോ അവന്നായി വിരുന്നുകഴിച്ചവല്ലോ, എന്നാ ഉത്തരം ചൊല്ലിം. അപ്പോഗം അവൻ അവനോടു പറഞ്ഞു, മകനേ, നീ എപ്പോഴം എന്നോടു കൂടെ ആകുന്നുവല്ലോ; എനിക്കുള്ളത്ത എല്ലാം നിൻറത്ത ആകുന്നും. എന്നാൽ ഈ നിൻറെ സഹോദരൻ മരിച്ചവനായിരുന്നും, തിരികേ ഉയിർപ്പ്; കാണാതെ പോയവനായി-തുന്നു, കണ്ടുകിട്ടിയിരിക്കയാൽ നാം ആനന്ദിച്ച സന്തോക്കിക്കേണ്ടതല്ലോ ആകുന്നും.

## DRAVIDIAN FAMILY.

## MALAYĀĻAM.

## TRANSLITERATION AND TRANSLATION.

Oru manushyannu randu makkal und-ay-irunnu. Adil ilayayan One man-to two sons having-become-were. That-in the-younger appanodu, 'appa, vastu-kkalil enikku var-ēndunna pangu tar-ēnam-ē.' the-father-to, 'father, goods-in me-to coming give-should,' share paraññu, avan-um mudaline ennu avarkku pagudi-cheydu. Ere having-said said, he-and property them-to share-made. Many kariyum mumbe ilaya magan sakalavum svarūpichehu-kondu days passing beforeyounger son all having-collected-for-himself dūra dēśattēkku yātra pōyi avide durnnadapp-āyi jīvichehu far country-to journey having-gone there bad-conduct-becoming having-lived nānāvidham ākki-kkalaññu. Ellām chelavarichcha tanre vastu śēsham ā his property in-various-ways made-wasted. All spent after that kathina kshāmam undāy-ittu avannu muttu vannu tudanni. country-in severe famine having-become him-to want coming began. Ennare avan pöyi ā dēśattil-ē pauranmāril oruttanodu Then he having-gone that country-in-being citizens-among one-with parri-kkondu āy-avan tanre nilannalil avane pannigale mēypān joining-himself having-become-he him fields-in his pigs to-feed avachehu. Pannigal tinnunna marappayaru kondu tanre vayaru nireppan sent. Pigs eating husk belly taking to-fill avan ägrahichchu engilum kodutt-illa. är-um avannu Appol buddhi wished though anybody him-to gave-not. Then sense. teliññittu avan parannu, külikkär 'enre appanre etra appam having-cleared he said. servants my father-of how-many śēshippikkunn-undu nān-o visappu kondu nasichchu-pogunnu. having-eaten saving-are taking perishing-go. I-but hunger Ñān erunīrru enre appanre adukkalēkku pōyi avanodu, "appā, ñān having-arisen my father's presence-to going him-to, "father, svarggattöd-um ninnöd-um pāpam chevdu. Ini ninre magan ennu heaven-to-and thee-to-and did. Hereafter thy 80n saying vilikka-ppeduvan yögyan-alla. Ninre külikkäril oruttane pole enne to-be-called fit-man-am-not. like Thy servants-among one me ākki-kkoll-ēnam-ē," erunirru parayum.' Enn-ittu ennu having-made-to-take-is-wanted," saying Having-said having-arisen shall-say.

tanre appanre adukkalēkku pōyi. Avan dürattull-appol tannē his father's presence-to went. He far-being-time-at indeed karal-aliññu ödi-chchennu appan avane kandu avanre karuttil kettithe-father him heart-melting running-going seeing his neck-on havingppidichchu avane chumbichehu. Magan avanodu, 'appā, ñān attached-seized him kissed. The-son him-to, father, I svarggattöd-um ninnöd-um pāpam cheydu. Ini ninre magan heaven-to-and thee-to-and sin did. Hereafter thy 80% ennu vilikka-ppeduvan yogyan-um-alla,' ennu paraññu. Ennare saying. to-be-called fit-man-at-all-am-not,' saying said. But appan tanre dāsarodu, 'vēgam mēl-ttaram-āva angi konduthe-father slaves-to, 'quickly high-class-being robe having-takenvannu ivane uduppippin, keikku mōdirav-um kalugalkku cherippuhaving-come him dress-ye, hand-on ring-and feet-on shoesgal-um idavippin. Nām bhakshichchu ānandikka. Ī enre magan and put-ye. We eating shall-feast. This my 80n marichchavan āv-irunnu. tirigë uyirttu; kānāde pōyavan āydead-man having-become-is, again revived; not-seeing gone-man havingirunnu, kandu-kittu-gayum cheydu-v-allo?' ennu paraññu. Avar anandichchumade-is-it-not?' saying seeing-finding said. They feasting tudanni. began.

mūtta magan Ennal avanre vayalil āy-irunnu, āy-avan vannu Now his elder 80% field-in had-been, having-become-he coming vittinodu adutt-appol vādyav-um nritta-ghōshannal-um kēttu bālya-kkāril coming-when house-to music-and dancing-sounds-and hearing servants-among oruttane vilichchu, 'id-endu?' ennu chödichehu. Avan avanodu paraññu, one calling, 'this-what?' saying asked. Hehim-to said. 'ninre sahodaran vannu ninge appan avane saukhyattöde kittiyadu-kondu 'thy brother coming thy father him healthy finding-on-account-of virunnu karichchu.' Appol avan köpichchu agam buguvān manass-illannu, feast made.' Then he getting-angry house to-enter mind-was-not, ennittu appan purattu vannu avanodu apēkshichchu. Ennare having-said the-father out having-come him-with entreated. But avanodu, avan 'kand alum, itra varsham-āyi ñān ninne him-to, ' see-please, he so-many years-having-become I thee sēvikkunnu. Ninge kalpana oru langhichchad-um nāļ-um illa, ennāl serve. Thy order one day-even transgressing-even was-not, but channātigaļum-āyi enre ānandikk-ēndadinnu nī orikkal-um friends-with-having-become 973.31 to-feast-wanted-being-for thou once-even or attinkutti tann-itt-illa. enikku Vēsyamārodu. kūdi ninre mudal me-to one kid gavest-not. Harlots-with joining thy property

tinnu kalanna ī ninre magan vann-appörekkö avann-āyi virunnu eating having-wasted this thy 8011 coming-when him-for feast karichehuv-allo? ennu uttaram cholli. Appol avan avanodu paraññu, madest-is-it-not?' spoke. Then him-to said, saying reply he 'magan-ē, nī ennõdu āgunnuv-allo?' enikk-ulladu eppőr-um kūde 'son-O, thou always me-with together art-is-it-not?' me-to-being-that ellām ningēdu âgunnu. Ennāl ī ninre sahōdaran marichehavan allthine But dead-man hadis. this thy brother irunnu tirigē uyirttu; kāṇāde pōyavan āy-irunnu, kandu-kiţţiy-irikkayāl become again revived; not-seeing goer had-become, seeing-reaching-being-because nām ānandichchu āgunnu.' santoshikk-ëndad-allo? we having-been-merry to-feast-wanted-being-is-it-not? is.'

### KANARESE.

Kanarese is the language of the north-western part of the Madras Presidency with the adjoining districts. The number of speakers may, roughly, be estimated at ten million people.

The name Kanarese simply means 'the language of Kanara.' Kanara is derived from an older form Kannada or Karnāda. This latter word is supposed to mean 'black country' from the Dravidian words kar, black, and nādu, country. This explanation is due to Dr. Gundert, and was adopted by Bishop Caldwell as 'a term very suitable to denote the "black cotton soil," as it is called, of the plateau of the Southern Dekhan.' The Sanskrit form of the word, which occurs as early as the sixth century A.D., in Varāhamihira's Brihatsamhitā, is Karnāta or Karnātaka, which form seems to be Sanskritized from a Prākrit Kannāda, or Kannāta. The word was apparently introduced into North Indian literature through the Paiśāchī Prakrit. It occurs in Sōmadēva's Kathāsaritsāgara which is based on an old, now apparently lost, work in Paiśāchī, the Brihatkathā of Gunādhya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Dekhan. He goes on to remark—

'Karṇāṭaka has now got into the hands of foreigners, who have given it a new and entirely erroneous application. When the Muhammadans arrived in Southern India they found that part of it with which they first became acquainted—the country above the Ghauts, including Mysore and part of Telingāna—called the Karṇāṭaka country. In course of time, by a misapplication of terms, they applied the same name, the Karṇāṭaka, or Carnatic, to designate the country below the Ghauts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghauts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English; and what is now geographically termed "the Carnatic" is exclusively the country below the Ghauts, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country. The word Karṇāṭaka was further corrupted by the Canarese people themselves into Kannaḍa or Kanara, from which the language is styled by the English "Canarese"."

The two forms Karnāṭa and Kannaḍa are both found in Kanarese literature so early as about 1200 A.D. Kannaḍam occurs still earlier, in a Tanjore inscription of the 11th century. There does not seem to be any foundation for Bishop Caldwell's assumption that this latter form is a corruption of the former. It seems to be more probable that Karnāṭa is the Sanskritized form of a Prakrit Kannāḍa, and that this latter is the older one. If it occurred in the original upon which Sōmadēva's work is based, it can only have had the form Kannāḍa or Kannāṭa, and this form must then have existed in the first centuries of our era.

Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore,

Area within which spoken.

Salem, Anantapur, and Bellary. The frontier line thence
goes northwards, through the dominions of His Highness the
Nizam, as far as Bidar, where it turns almost due west on to about the 78th degree, and,
further, southwards so as to include the south-eastern portion of Jat and Daphlapur.

Kanarese is also spoken in the extreme south-east of Satara, in Taluka Tasgaon; to some

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extent in the Aundh State of the Satara Agency; and in the South of Belgaum, and, further to the west, in Kolhapur almost so far west as the town of Kolhapur. The line thence turns southwards following the Ghats to about Honawar, where it goes down to the sea. In North Kanara, Kanarese is the official language all over the district. It is the principal language of South Kanara, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to the Central Provinces.

Kanarese is bounded on the north and west by Marāṭhī and its dialect Kōṅkaṇī, on the east by Telugu and Tamil and on the south by Tamil, Kodagu, and Tulu.

The dialectic differences within the Kanarese territory are, to judge from the materials available, comparatively small. The most important dialect is Badaga, spoken in the Nilgiris by the so-called

Badagas or Burghers. It is a more ancient form than ordinary Kanarese, and in several points agrees with the language of old literature. Another Kanarese dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kanarese. The same, or a similar, tribe is called Kurumvār in Chanda. Their dialect shows some traces of the influence of the neighbouring Telugu. Other dialectic varieties are apparently unimportant. The pronunciation differs to some extent in Bijapur. The dialect of the Gōlars of the Central Provinces in this respect often agrees with the language of Bijapur. In other cases it has preserved old forms, like the dialect of the Badagas.

The bulk of the people whose home-tongue is Kanarese live outside the territory included in the Linguistic Survey. The Census reports of 1891 and 1901 have, therefore, been consulted in order to ascertain the number of speakers. From the various districts of the Bombay Presidency estimates have been forwarded for the use of this Survey, as follows:—

							E	stimated number.	Census of 1901
Kanara .								240,000	259,244
Sholapur								56,000	51,399
Akalkot .								38,000	45,427
Satara .								19,000	14,050
Satara Agency								6,500	4,246
Belgaum		2						615,000	648,470
Kolhapur				-				159,000	153,058
Southern Mara	tha.	Jaghirs			14			361,500	374,520
Dharwar		190					100	861,000	916,039
Sawanur .								10,800	11,793
Bijapur .		22						652,939	614,458
				To	TAL		156	3,019,739	3,092,704

Kanarese was spoken as a vernacular in the following districts of the Madras-Presidency and feudatories:—

							Census of 1891.	Census of 1901.
Cuddapah							10,617	8,014
Kurnool					100	-	8,532	7,164
			Ca	rried	over	4	19,149	15,178

								C	ensus of 1891.	Census of 1901.
				B	rought	forwa	ard		19,149	15,178
Bellary .		2							518,585	541,274
Anantapur	74 1	12.0							79,486	89,190
North Arcot		1				100			31,483	29,599
Salem .		-			140	100	100		139,414	153,361
Coimbatore						-			238,114	260,607
Nilgiris .			-		-				14,125	13,219
South Canara		2				100			213,551	215,395
Sandur .									7,232	7,098
						To	TAL		1,261,139	1,324,921

Kanarese is the principal language of Mysore and is also spoken by many people in His Highness the Nizam's Dominions and in Coorg. By adding the Census figures for all these districts we arrive at the following total of people who speak Kanarese within the territory where it is a vernacular:—

								Census of 1891.	Census of 1901.
Bombay	Pr	esider	icy		-			3,019,739	3,092,704
Madras	Pre	sidenc	y .					1,261,139	1,324,921
Nizam's	Do	minio	ns.					1,451,046	1,562,022
Mysore								 3,655,976	4,044,076
Coorg								76,115	76,608
						T	DTAL	9,464,015	10,100,331

Kanarese has been brought by immigrants to other districts of India. In Madura the Kanarese element is very strong (104,641 in 1891 and 114,091 in 1901), in other districts the language is only spoken by comparatively small numbers of speakers. Local estimates, for the use of this Survey, have been forwarded from Nagpur and Bhandara. The rest of the figures which follow have been supplied from the Census reports.

The number of speakers of Kanarese in those districts where it cannot be considered as the local language were as follows:—

							Census of 1891.	Census of 1901.
Andamans and Nicobars	- 1					15		282
Assam	×						***	3
Bengal Presidency								14
Berar		1677						1,036
Bombay Presidency								4,621
Burma		1123		V				34
Central Provinces .			23				1,810	1,233
Madras Presidency							200,338	211,401
Punjab								5
United Provinces .								187
Baroda								46
Central India .							***	254
				To	TAL		202,148	219,116
						7		

By adding these figures to those given above we may estimate the number of speakers of Kanarese as follows:—

Kanarese spoken as a vernacular by Kanarese spoken abroad by	:	: :	. 9,464,015 . 202,148	10,100,331 219,116
		TOTAL	. 9,666,163	10,319,447

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To this total must, finally, be added the number of speakers of the minor Kanarese dialects, as follows:—

								Census of 1891.	Census of 1901.
Kanarese p	roper							9,666,163	10,319,447
Badaga								30,656	34,229
Kurumba								10,399	11,371
Gölari .			***					3,614	3,468
			GE	RAND	TOT	AL		9,710,832	10,368,515

Kanarese literature is known to extend over a considerable period. The oldest specimen of Kanarese is, according to Professor Hultzsch, contained in a Greek play preserved in a Papyrus of the second century A.D. The oldest known works go back to at least the tenth century A.D. The origin of Kanarese literature is due to the labours of the Jains, and the first literary works are largely influenced by Sanskrit. Three periods are usually distinguished in Kanarese literature.

- 1. Ancient Kanarese, from at least the 10th to the middle of the 13th century. The principal productions were scientific works on prosody and grammar, based on Sanskrit originals, sectarian works, and poetical works in a highly artificial style. This literature is written in an old dialect which is said to be quite uniform and to show an extraordinary amount of polish and refinement. It is full of Sanskrit loan-words, and differs from the modern dialect in phonology and inflexional system. The ancient dialect was occasionally also used in literary works at a later period, and such productions are usually included in the ancient literature. Among the principal authors we may mention Pampa, who wrote an Adipurana (A.D. 941); Argala, the author of the Chandraprabhapurāna (A.D. 1189) and probably also of the Līlāvatīprabandha (about A.D. 1200); Nagavarman, the author of rhetorical works such as the Kāvyāvalōkana and the Chhandas (about A.D. 1200); the grammarian Kēśirāja, whose Sabdamanidarpana (about A.D. 1225) is the classical Kanarese grammar; Shadakshara, the author of the Rajnsekharavilasa (A.D. 1657), the Vrishabhendravijaya (A.D. 1671), and the Sabaraśankaravilāsa (about A.D. 1680), and others. Almost all the works belonging to this period are written in verse.
- 2. Mediæval Kanarese, from the middle of the 13th to the end of the 15th century. The ancient dialect is now changed. The old rules of inflexion and syntax are no longer strictly observed, and new forms are introduced. Some of the sounds of the old language have become obsolete, and many new Sanskrit words are introduced. The dialect continued to be used in several works even after the 15th century. The literature of this dialect is mainly contained in the poetry of the Śaiva and Lingāyata sects. It is written in verse. Among the principal works we may mention Sōmēśvara's Śataka (about A.D. 1300); Bhīma's Basavapurāna (A.D. 1369); Kumāravyāsa's Bhārata (about A.D. 1508); the Dāsapadas, popular songs by 'Kṛishṇa's servants' (from about A.D. 1530); Kumāravālmīki's Rāmāyaṇa (about A.D. 1590); Lakshmīśa's Jaimini-Bhārata (about A.D. 1760), and so forth.
- 3. Modern Kanarese.—The literature of the modern dialect of Kanarese can be traced back to about the beginning of the 16th century. From that time we find a large proportion of Vaishnava poetry, still mainly written in a dialect which agrees with that of the second period. Prose, also, begins to be developed. We find several adaptations of Sanskrit prose works such as the Panchatantra, the Vētālapanchavimsati, etc. The

language of the courts of justice and of the ordinary business life is slightly different and freely borrows from Marāthī and Hindöstānī. Abstract, religious, and scientific terms are largely borrowed from Sanskrit, and the phonology and the inflexional system gradually assumes the modern form.

A full account of Kanarese literature cannot be given in this place, Kanarese not being one of the languages properly falling within the scope of the Linguistic Survey. Further information will be found in the works by Messrs. Kittel and Rice, mentioned under Authorities, below.

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#### A .- EARLY REFERENCES.

It has already been mentioned that Karņāţa or Karņāţaka occurs as the name of a southern country in Sanskrit literature. According to Colonel Yule's Hobson-Jobson sub voce Carnatic, the earliest reference is that in Varāhamihira's Brihatsamhitā (sixth century A.D.). The mention of the country in Sōmadēva's Kathāsaritsāgara (about 1075 A.D.) is probably due to its being mentioned in his source, the Prakrit work of Guṇāḍḥya, which probably goes back to one of the first centuries A.D. Other early references to the country will be found in the Hobson-Jobson under Canara and Carnatic.

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The alphabet used in writing Kanarese is closely related to the Telugu character.

Another alphabet, the so-called Hala Kannada or Old Kanarese, is used in Sanskrit inscriptions in the Maratha country and does not concern us in the present connexion. It is sufficient to draw attention to its existence. It has nothing to do with the old dialect of Kanarese literature.

The modern Kanarese alphabet consists of the following signs :-

### VOWELS.

e a;	ëā;	ai;	ಈ हं;	on u;	on i;	eds ri;
					≈ ai;	

### CONSONANTS.

₹ ka	so kha	ಗ ga	इंग् gha	≈ na
ಚ cha	् cha	≈ ja	the jha	en ña
₩ ta	ಠ ṭha	ts da	ष dha	eo na
3 ta	of tha	ದ da	尋 dha	ನ na
ಪ pa	<b>尋</b> pha	ಬ ba	ಭ bha	ಮ ma
ಯ ya	d ra	∞ ra	o la	ವ va
ड <b>ई</b> क	ಷ sha	ಸ sa	≅ ha	
♥ ļa	es la			

The letters ∞ ri, ∞ ri, ∞ na, ∞ na, ∞ ra, and ∞ la are not used in ordinary Kanarese.

The forms of the vowels given above are those used in the beginning of a word. When subjoined to a consonant the vowels take the following forms:—

a (not expressed); ā ə; i \*; ī \*e; u ɔ; ū n; ri ; e =; ē =e; ai =; ; o =n; ō =ne; au =.

Thus,  $\forall ka$ ;  $\forall ka$ ;

The irregular forms are, as will be seen from the instances, nearly the same as in Telugu.

When two or more consonants come together without any intervening vowel, they are combined in such a way that only the first is written on the line, the other ones

being subjoined under it. Thus, signature patna; sold taldu. The subscribed forms are usually easily recognizable. A few consonants, however, have a separate form when subjoined under another letter, thus:—

Initial.	Secondary.	Initial.	Secondary.
♂ ta	_	ಯ ya	8
ನ na	a	o ra	)
ಮ ma	è	o la	m
		ವ va	3

Thus, ಸಮಸ್ತ್ರ samasta; ಪತ್ನಿ patni; ಯುಗ್ನ yugma; ಹ್ಯಾಗೆ hyāge; ಪ್ರಾಣ prāņa; ಆಹ್ಲಾದ āhlāda.

The short vowel a is inherent in the initial form of every consonant. It is cut off by placing the sign of on the upper part of the consonant. Thus,  $\overline{\sigma}$  k,  $\overline{\omega}$  p, etc.

The sign \* called *visarga*, denotes an aspiration. It is only used in Sanskrit words. It is transliterated h.

The sign  $\circ$ , called anusvāra, bindu or sonne, is commonly written instead of the class nasals. It is pronounced and transliterated as  $\dot{n}$  before gutturals, as  $\tilde{n}$  before palatals, as n before cerebrals, as n before dentals, and as m before labials. In other cases it is pronounced as an m and has been transliterated  $\dot{m}$ .

The characters for the numerals are as follows :-

0	٩	ತಿ.	8	36	4	2	~	F	0
1	2	3	4	5	6	7	8	9	0

The Kanarese alphabet is strictly phonetical, and the pronunciation of the language Pronunciation. therefore calls for only a few remarks.

The vowels are pronounced in the Continental manner. The short final vowel in words such as maravu, a tree, is shorter than an ordinary vowel, not having more than about half the ordinary length. In the local dialects short final vowels are often interchanged or dropped altogether.

E and o are pronounced as ye and wo, respectively, at the beginning of a word. When the word is closely united with the preceding one, however, the y and w are dropped.

Ai and au are only a convenient way of writing ay (ey) and avu (ava). They are no proper diphthongs. Ai is pronounced as an ey.

The Anusvāra is written instead of the class nasal before mute consonants. In other cases it is pronounced as an m.

When the first part of a compound word ends in a vowel the initial hard consonant of the second component is softened. Thus, mara-kālu, wooden leg, becomes mara-gālu.

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Old Kanarese and the Badaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., r and l. R has been replaced by r and l, and l by l.

There are no certain traces of the harmonic sequence in Kanarese. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, mādnttēne, I do; mādēnu, I may do.

The accent rests on the first syllable. In compound words a secondary stress is put on the first syllable of the second component.

It is hoped that the short sketch of Kanarese grammar which follows will enable the student to understand the forms occurring in the specimens. For further particulars the works quoted above under Authorities should be consulted.

### KANARESE SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Words signifying gods and male human beings are masculine, those denoting goddesses and women are feminine. Other words are neuter. The natural gender may be distinguished by prefixing gandu, male, and hennu, female; thus, gandu kūsu, boy; hennu kūsu, girl.

Number.—Masculine and feminine a-bases, and many feminine nouns ending in i, i, and c, form their plural by adding aru: nouns of relationship add andiru, other nouns gaļu. Thus, sēvak-aru, servants; strī-yaru, women; app-andiru, fathers; ūru-gaļu, towns. Note magu, child, plural makkaļu. An honorific plural is formed by adding avaru to the genitive singular. Thus, tāyiy-avaru, mother.

Declension.—There is a slight difference between (1) a-bases, e.g. sīvaka, servant, feminine sīvakaļu; mara, tree; (2) i, i, e, and ai-bases, e.g. tande, father; kuri, sheep; (3) u-bases, e.g. guru, teacher; ūru, town.

Sing. Nom.	sēvaka(nu).	sēvakaļu.	maravu.	tandeyu.	kuriyu.	guruvu.	ūru.
Acc.	sēvakana(nnu).	sēvakaļa(nnu).	mara(vannu).	tandeya(nnu).	kuriya(nnu).	guruva(nnu).	ūra, ūrannu
Dat.	sēvaka(ni)ge.	sēvakaļige.	marakke.	tandege.	kurige.	guruvige.	ürige.
Gen.	sēvakana.	sēvakaļa.	marada.	tandeya.	kuriya.	guruva, guru- vina.	üra, ürina.
Plur.	sēval	caru.	maragaļu.	tandeyandiru.	kurigaļu.	gurugaļu.	ŭrugaļu.

The plural is regularly inflected; thus, sevakara, of the servants; urugalige, to the towns.

Akka, elder sister; amma, lady, and acva, lady, form their singular by adding nu, and suffix andiru in the plural; thus, akkanannu, the sister (case of the object); ammandiru, the ladies.

Postpositions are added to the genitive. Thus, guruv-inda, by the teacher; ūrin-alli, in the town. Ōsara, in order to; infa, than, etc., are added to the dative.

Adjectives precede the noun they qualify. Comparison is expressed by adding the postpositions inta, than; alli, among, etc., to the compared noun. Thus, avanu nanag-inta doldavanu, he me-than great; yellar-alli chikka, all-among small, smallest.

#### II .- PRONOUNS .- There is only one form of the plural of the personal pronoun of the first person.

	I.	Thou.	He.	She.	That.			
Sing.					THE WILL			
Nom.	nā(nu).	ni(nu).	ava(nu).	avalu.	adu.			
Acc.	nanna(unu).	ninna(nnu).	авана(ппи).	avala(nnu).	adannu.			
Dat.	nanage.	ninage.	avanige.	avalige.	adakke.			
Gen.	nanna.	ninna	avana.	avaļa.	adara.			
Plur.								
Nom.	nāvu.	nīvu.	The second	avaru.	avu(gaļu).			
Acc.	namma(nnu).	nimma(nnu).	av	ara(nnu).	av(ugal)annu.			
Dat.	namage.	nimage.		avugalige, avakke				
Gen.	namma.	nimma.		avara.				

In the same way tānu, self (as nānu, I); ivanu, this (fem. ivalu, n. idu); yānanu, what man? yāru, who (m. and fem., as avaru); ishtaru, so many; ishtu, so much; numerals; compounds such as māduvavanu, one who makes (fem. māduvavalu, n māduvadu); karidu, a black thing, etc.

ātanu, he; ā-ke, she, are regular nouns; plural ātagaļu, ākeyaru.

yënu, what? acc. yënannu ; dat. yëtakke ; gen. yëtara.

Adjective pronouns are a, that ; i, this ; ya, which? They are not declined.

III .- VERBS .- First Conjugation .- Verbs ending in u; mādu, make.

Infinitives .- Māda, mādalu, mādalikke.

Verbal participles.-Present, mādutta. Conjunctive, mādi. Negative, mādade.

Relative participles.—Present and Future, māduva. Past, mādida. Negative, mādada.

Nouns of agency and action.—Formed by adding the demonstrative pronoun avanu, fem. avalu, n. adu, to relative participles. Thus, māduv-avanu, he who makes; mādid-avaļu, she who made; mādad-avaru, they who do not make; māduv-adu, the act of making; mādiddu, the act of having made; negative mādaddu. Mādōna is often used instead of māduvadu.

		Present.	Past.	1st future.	2nd future.	Negative.	Imperative
Sing.	1.	māļuttēne.	mādide(nu).	māduve(nu).	mādiyēnu.	māde(nu).	māḍali.
	2.	māduttī(yē).	mādidi.	māduvi.	mādī(yē).	māde.	mādu.
	3 ш.	māduttāne.	mādida(nu).	māduva(nu).	mādiyānu.	māda(nu).	1
	3 f.	māduttāļe.	mādidaļu.	māduvaļu.	mādiyāļu.	mādaļu.	
	3 n.	māduttade.	māḍitu.	māduvadu.	mādītu.	mādadu.	} māḍali.
lur.	1.	māduttēve.	mādidevu.	māduvevu.	mādiyēvu.	mādevu.	J
	2.	māduttīri.	mādidiri.	māḍuviri.	mādīri.	mādari.	mādi(ri).
	3 m. & f.	māduttāre.	mādidaru.	māduvaru.	mādiyāru.	mādaru.	7
	3 n.	māduttave.	mādidavu.	māduvavu.	mādiyāvu.	mādavu.	} mādali.

Present definite. — Māduttiddhēne, etc. Imperfect, māduttiddenu, etc. Perfect, mādiddhēne, etc., or mādēne; 2 mādī; 3 m. mādyāne; 3 f. mādyāle; 3 n. mādiyade, etc.

Second Conjugation .- Verbs ending in i. e, or ai ; kare, call.

Infinitive. - Kareya, kareyalu, kareyalikke.

Verbal participles .- Present, kareyutta. Conjunctive, karedu. Negative, kareyade.

Relative participles .- Present and Future, kareyuva. Past, kareda. Negative, kareyada.

Other forms as in the first conjugation. Thus, kareyuttene, I call; karedenu, I called; kareyuvenu, I shall call; karedenu, I may perhaps call; kareyenu, I do not, did not, or shall not, call.

Causal verbs .- Formed by adding isu to the final consonant of the base; thus, madisu, cause to make.

Reflexive verbs .- Formed by adding the verb kollu, to take, to the conjunctive participle; thus, hanchi-kolluttare, they divide among themselves.

Passive voice.—Formed by adding the verb paqu, to experience, to the verbal noun in lu, the final u being dropped. Thus, kareyal-paquttēne, I am called.

Irregular verbs.—Iru, be exist, becomes idds in the conjunctive participle, and idds in the past relative participle. The past tense is accordingly iddens (third person singular neuter itts), and the second future iddēns, etc. The present tense is irrettēne, but also hēne; 2 hi; 3 m. hāne; 3 f. hāle; 3 n. ade, ide; plural 1 hēve; 2 hīri; 3 hāre, n. ave, ive. By adding these forms to the conjunctive participle a compound present is formed; thus, iddhēne, I am, etc. No neuter forms belong to this present.

Agu, become, and hogu, go, form their past relative participles irregularly, āda and hoda, respectively. The past tenses are accordingly ādenu (3 sing. n. āyitu) and hodenu (3 sing. n. hoyitu), etc.

Annu, say, takes amba or annuva in the present and future relative participle. Accordingly first future annuvenu, etc., or ambenu, etc.

About hundred verbs form their conjunctive participle, and accordingly their past relative participle, their past tense, and their second future irregularly. Such are,—

Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.
annu, say. idu, put. i, give.	andu. iffu. ittu.	yöļu, arise. kāņu, see. kūru, sit.	yeddu. kandu. kūtu.	kollu, take.  taru, bring.  tinnu, eat.	kondu. tandu. tindu.	baru, come. bidu, leave. bilu, fall.	bandu. biffu. biddu,
yennu, say.	yendu.	kodu, give.	koffu.	nillu, stay.	nintu.	sā, die.	sattu.

Defective and auxiliary verbs.—Āpa, able, negative ārade, has one tense, āpenu, etc., neg. ārenu, etc. Relative part. āpuva, neg. ārada. It is added to the infinitive in lu; thus, māḍal-āpanu, he can do.

Ballenu, I know, is added to the infinitive in a; thus, mada-ballenu, we know to do. The corresponding negative ariyenu, etc., and ollenu, I will not, are added to the infinitive in lu.

Bēku, it is wanted; bēda, it is not wanted; bahudu or kūduvadu, it is allowed, neg. bāradu or kūdadu, are added to the infinitive ending in a. Thus, māda-bēda, don't do.

Unfu, there is, is indeclinable. It has a relative participle uffa. The corresponding negative is illa, conjunctive participle illada, relative participle illada.

Participie itidae, relacted plantal implies negation of quality. Thus, adu nannad-alla, that is not mine. But nanage kelas-illa, to-me work-is-not, I have no work.

Participles.—Interrogative,—ā, ē, ō, yēnō. Emphatic, ē, ū, (even), Subjunctive, re, if; rū, though, added to the past relative participle; thus, ādare, if it were so, but.

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN I.

(Madras Aux. B. S., 1867.)

ಒಬ್ಬ ಮನುವೃನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳದ್ದರು | ಅವರಲ್ಲಿ ಚಿಕ್ಕವನು ತಂದೆಗೆ, ತಂದೆಯೇ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ ಪಾಲನ್ನು ನನಗೆ ಕೊಡು, ಅಂದಾಗ, ಬದುಕನ್ನು ಅವರಿಗೆ ಪಾಲಿಟ್ಟನು | ಕೆಲವು ದಿನಗಳ ವೇಲೆ ಚಿಕ್ಕ ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟು, ಅಲ್ಲಿ ದುಂದುಗಾರನಾಗಿ ಬದುಕಿ, ತನ್ನ ಆಸ್ತಿಯನ್ನು ಹಾಳುಮಾಡಿಬಿಟ್ಟನು | ಅವನು ಎಲ್ಲಾ ವೆಚ್ಚ ಮಾಡಿದ ಮೇಲೆ, ಆ ದೇಕದಲ್ಲಿ ಘೋರವಾದ ಬದ ಉಂಟಾಗಿ, ಅವನು ಕೊರತೆ ಪಡಲಾರಂಭಿಸಿದನು | ಆಗ ಹೋಗಿ, ಆ ದೇಕಸ್ಥರಲ್ಲಿ ಒಬ್ಬನನ್ನು ಹೊಂದಿಕೊಂಡನು | ಇವನು ಅವನನ್ನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವದಕ್ಕೆ ತನ್ನ ಹೊಲಗಳಗೆ ಕಳುಹಿಸಿದನು | ಹೀಗಿರಲಾಗಿ ಹಂದಿಗಳು ತಿನ್ನುವ ಹಿಂಡಿಯಿಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸಿಕೊಳ್ಳ ಅವೇಕ್ಷಿಸಿದಾಗ, ಯಾರೂ ಅವನಿಗೆ ಕೊಡಲಿಲ್ಲ | ಆಗ ತಪ್ಪರಿಸಿಕೊಂಡು, ನನ್ನ ತಂದೆಯ ಹತ್ತರ ಎಷ್ಟೋ ಮಂದಿ ಕೂಲಿಯವರಿಗೆ ತುಂಬ ರೊಟ್ಟ ಉಂಟು, ಆದರೆ ನಾನು ಹಠಿವೆಯಿಂದ ಸಾಯುತ್ತೇನೆ | ನಾನು ಎದ್ದು, ನನ್ನ ತಂದೆಯ ಬಳಗೆ ಹೋಗಿ ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪ ಮಾಡಿದ್ದೇನೆ; ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ ; ನನ್ನನ್ನು ನಿನ್ನ ಕೂಶಿಯವರಲ್ಲಿ ಒಬ್ಬಸಂತೆ ಮಾಡು, ಅನ್ನುವೆನೆಂದು ಹೇಳ, ಎದ್ದು, ತನ್ನ ತಂದೆಯ ಬಳಗೆ ಬಂದನು | ಅವನು ಇನ್ನು ದೂರದಲ್ಲಿ ರುವಾಗ, ಅವನ ತಂದೆ ಅವನನ್ನು ನೋಡಿ, ಅಂತಃಕರಣಪಟ್ಟು, ಓಡಿಬಂದು, ಅವನ ಕೊರಳನ ಮೇಲೆ ಬಿದ್ದು, ಅವನನ್ನು ಮುದ್ದಿ ಟ್ರನು | ಆದರೆ ಮಗನು ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಶೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ, ನಿನ್ನ ಮುಂದೆಯೂ, ಶಾಪವೂಡಿದ್ದೇನೆ | ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ; ಅನ್ನಲು, ತಂದೆಯು ತನ್ನ ದಾಸರಿಗೆ, ಶ್ರೇಪ್ಥವಾದ ಅಂಗಿ ತಂದು ಅವನಿಗೆ ಹೊದ್ದಿಸಿರಿ; ಅವನ ಕೈಗೆ ಉಂಗರವನ್ನೂ, ಘಾದಗಳಗೆ ಕೆರಗಳನ್ನೂ ಕೊಡಿರಿ; ಮತ್ತು ಉಂಡು ಆನಂದಪಡುವ; ಯಾಕಂದರೆ, ಈ ನನ್ನ ಮಗನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಶಿಕ್ಕಿದ್ದಾನೆ; ಅಂದನು | ಆಗ ಆನಂದಪಡಲಾರಂಭಿಸಿದರು ॥

ಆದರೆ ಅವನ ಹಿರೇ ಮಗನು ಹೊಲದಲ್ಲಿ ಇದ್ದನು | ಅವನು ಬಂದು, ಮನೆಗೆ ಸಮಿಾಪಿಸುವಾಗ ಗಾನವನ್ನೂ ನಾಟ್ಯವನ್ನೂ ಕೇಳ, ಆಳುಗಳಲ್ಲಿ ಒಬ್ಬನನ್ನು ಕರೆದು, ಆದೇನೆಂದು ವಿಚಾರಿಸಿದನು | ಅವನು ಅವನಿಗೆ, ನಿನ್ನ ತಮ್ಮನು ಬಂದಿದ್ದಾನೆ; ಮತ್ತು ನಿನ್ನ ತಂದೆಯು ಅವನನ್ನು ಸ್ವಸ್ಥವಾಗಿ ತಿರಿಗಿ ಹೊಂದಿದಕಾರಣ ಪ್ರತಣ ಮಾಡಿಸಿದ್ದಾನೆ | ಆಗಲವನು ಕೋಪಗೊಂಡು ಒಳಗೆ ಬರಲ್ಲೊದೆ ಇದ್ದನು | ಆದದರಿಂದ ಅವನ ತಂದೆ ಹೊರಗೆ ಬಂದು ಅವನನ್ನು ಜೇಡಿಕೊಂಡನು | ಆದರೆ ಅವನು ಪ್ರತ್ಯುತ್ತ ರವಾಗಿ ತಂದೆಗೆ, ಇಗೋ, ಇಷ್ಟು ವರುಷ ನಿನಗೆ ದಾಸನಾಗಿದ್ದೇನೆ; ಎಂದಾದರೂ ನಿನ್ನ ಆಜ್ಞೆ ಮಾರಲ್ಲಿ; ಆದಾಗ್ನೂ ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ ಆನಂದಪಡುವದಕ್ಕೆ ನೀನು ನನಗೆ ಎಂದಾದರೂ ಅಡುಮರಿಯಾದರೂ ಕೊಡಲ್ಲಿ | ಆದರೆ ನಿನ್ನ ಬದುಕನ್ನು ಸೂಳೆಯರ ಸಂಗಡ ತಿಂದುಬಿಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಅವನಿಗೋಸ್ಕರ ಪ್ರತಣ ಮಾಡಿಸಿದ್ದೀ; ಅಂದನು | ಆಗಲವನು ಅವನಿಗೆ, ಮಗನೇ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದೀ; ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ | ಆದರೆ ಆನಂದಸಂತೋಷಪಡಬೇಕಾಗಿತ್ತು; ಯಾಕಂದರೆ, ಈ ನಿನ್ನ ತಮ್ಮನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಶಿಕ್ತಿದ್ದಾನೆ; ಅಂದನು |

## DRAVIDIAN FAMILY.

KANARESE.

### SPECIMEN I.

### TRANSLITERATION AND TRANSLATION.

(Madras Aux. B. S., 1867.)

manushyanige ibbaru makkal-iddaru. Avar-alli chikkavanu tandege, One man-to two sons-were. Them-in the-younger father-to, āsti-y-alli nanage bara-takka pālannu kodu,' 'tandevē, nanage give,' father-O, property-in me-to to-come-fit share me-to said-then badukannu avarige pāl-ittanu, Kelavu dinagala mēle chikka maganu ellā them-to share-put. A-few of-days after younger living důra-děśakke horatu alli dundugāran-āgi kūdisi-kondu far-country-to having-gathered having-gone there spendthrift-having-become Avanu ellā vechcha-mādida tanna ästiyannu hālu-mādi-bittanu. baduki property ruined-having-made-left. He all expense-made having-lived unt-āgi avanu korate-padalmēle ā dēśad-alli ghōrav-āda bara after that place-in severe famine having-arisen he in-want-to-falldēśasthar-alli obbanannu hondi-kondanu. ārambhisidanu. Aga hōgi Then having-gone those inhabitants-in one joined. began. avanannu handigalannu mēyisuvadakke tanna holagalige kaluhisidanu. Ivanu This-one him swine to-feed his-own fields-to tanna hotte handigalu tinnuva hindi-y-inda tumbisi-kolla Hīg-iral-āgi Thus-becoming pigs eating oil-cakes-from his-own belly to-fill-for-himself tepparisi-kondu, yārū avanige kodal-illa. Aga apēkshisid-āga desired-then any-one him-to gave-not. Then having-come-to-his-senses, tandeya hattara mandi kūliyavarige tumba rotti untu; ādare eshtö of-father near how-many persons servants-to full bread but tandeya balige nānu haśivey-inda sävuttene Nānu eddu nanna hunger-from of-father near I having-arisen my hōgi avanige, "tandevē. paralokakke virödhav-agi-y-ū ninna him-to, "father-O, Heaven-to contrary-having-become-and of-thee having-gone munde-y-ū pāpa mād-iddhēne. Nānu innū ninna magan-endu kareyalhaving-done-am. I son-having-said to-bebefore-and sin still thy mādu," pada vögyan-alla. Nannannu küliyavar-alli obban-ante ninna make," called fit-man-am-not. Me thy servants-in one-like

annuven'-endu hëli eddu tanna tandeya balige I-will-say'-having-said having-spoken having-arisen his-own of-father near Avanu innu dürad-all-iruv-aga avana tande avanannu bandanu. nodi came. He yet distance-at-was-then his father him having-seen antahkarana-pattu ödi-bandu avana koralina měle biddu having-pitied having-run-having-come his of-neck on having-fallen avanannu mudd-ittanu. Adare maganu avanige, 'tandeyē, Paralökakke him kissed. But the-son him-to, 'father-O. Heaven-to virodhav-agi-y-ū ninna munde-y-ū pāpa-mād-iddhēne. Nānu contrary-having-become-also of-thee before-also sin-having-done-I-am. I innū ninna magan-endu kareyal-pada yogyan-alla,' annalu tandevu thy son-having-said called-to-be fit-man-am-not,' · still said-when the-father tanna dāsarige. 'śrēshthav-āda angi tandu avanige hoddisiri; his-own servants-to, 'best-being robe having-brought him-to put-on; kaige ungaravann-u pādagaļige keragaļann-u kodiri; mattu undu hand-to ring-also feet-to shoes-also and having-eaten give; ānanda-paduva; yak-andare ī nanna maganu sattavan-ag-iddu, merry-let-us-be; why-if-you-say this my 80% dead-man-having-become, baduk-iddhāne; kaļedu tirigi hodavan-ag-iddu, śikk-iddhāne,' andanu. again alive-is; lost gone-man-having-become, found-is,' said. Aga ānanda-padal-ārambhisidaru. merry-to-become-they-began.

Ādare avana hirē maganu holad-alli iddanu. Avanu bandu manege But his elder son field-in He having-come house-to was. samīpisuv-āga, gānavann-ū nātyavann-ū kēli, āļugaļ-alli obbanannu approaching-when, singing-also dancing-also having-heard, servants-in 'ad-ēn?'karedu. endu vichārisidanu. Avanu avanige. having-called, 'that-what?'- having-said asked. He him-to, 'ninna tammanu band-iddhâne, mattu ninna tandeyu avanannu 'thy younger-brother having-come-is, and thy father svasthav-āgi tirigi hondida-karana autana mādis-iddhāne.' healthy-having-become again obtained-because feast having-caused-to-be-made-is. Agal-avanu kopa-gondu olage baral-ollade iddanu. Adadarinda Then-he anger-having-taken inside to-come-not-willing was. Therefore avana tande horage bandu avanannu bēdi-kondanu. Adare avanu father outside having-come him entreated. But he pratyuttarav-āgi tandege, 'igō, ishtu varusha ninage dāsan-āg-'lo, so-many years thee-to servant-having-becomefather-to, iddhēne; end-ādarū ninna ājñe mīral-illa. Ādāgyū nanna snēhitara I-am; once-even order transgressed-not. thy Yet my of-friends

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sangada ānanda-paduvadakke nīnu nanage end-ādarū ādu-mariy-ādarū kodal-illa. with merry-to-become thou me-to once-even goat-young-even gavest-not. i ninna maganu Adare ninna badukannu suleyara sangada tindu-bitta living harlots with having-eaten-who-left this thy mādis-iddhī,' andanu. Agal-avanu band-āga avanigōskara autaņa a-feast having-caused-to-be-made-art,' he-said. Then-he him-for avanige, 'magan-ē, nīnu yāvāgalū nanna sangada iddhī; nannad-ellā ninnadē. 'son-O, thou always of-me with thine-only. him-to, art; mine-all ī Adare ānanda-santōsha-paḍa-bēk-āg-ittu; yāk-andare, this But joy-merriment-to-feel-necessary-having-become-was; why-if-you-say, sattavan-āg-iddu, kaledu baduk-iddhāne; ninna tammanu tirigi lost younger-brother dead-man-having-become, again alive-is; thy śikk-iddhāne,' andanu. hōdavan-āg-iddu, gone-man-having-become, found-is,' said.

[ No. 15.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN II.

### A POPULAR TALE.

(DISTRICT BELGAUM.)

ಇಬ್ಬರು ಹಾದಿಕಾರರು ಕೂಡಿ ಹೋಗುತ್ತಿದ್ದರು। ಅವರಲ್ಲಿ ಒಬ್ಬನಿಗೆ ಹಾದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಹಣದ ಚೀಲವು ಶಿಕ್ಕಿತು। ಅದನ್ನು ಕೈಯಲ್ಲಿ ತಕ್ಕೊಂಡು ಅವನು ಎರಡನೆಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಎಲಾ, ಇದು ನೋಡು, ನನಗೆ ಹಣದ ಚೀಲವು ಶಿಕ್ತಿತು।

ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಎಲ್ಸೋ, ನನಗೆ ಶಿಕ್ಕಿತು ಹೀಗೆ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನಮಗೆ ಶಿಕ್ಕಿತು ಹೀಗೆ ಅನ್ನು | ನಾವು ಇಬ್ಬರೂ ಕೂಡಿ ಹೋಗುವವರು | ಆದದರಿಂದ ಲಾಭ ಅಥವಾ ಕೇಡು ಇಬ್ಬರ ಪಾಲಿಗೂ ಬರುತ್ತದೆ |

ಅದನ್ನು ಕೇಳ ಚೀಲ ಶಿಕ್ಕವನು ಅನ್ನುತ್ತಾನೆ, ಹಾಗಾದರೆ ನನಗೆ ಶಿಕ್ಕ ಒಡಿವೆಯ ಪಾಲು ನಿನಗೆ ಯಾಕೆ ಕೊಡಬೇಕು | ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಒಳ್ಳೇದು ಕೊಡಬೇಡ |

ಆಮೇಲೆ ಅವರಿಬ್ಬರಾ ಸ್ವಲ್ಪ ಮುಂದಕ್ಕೆ ಹೋಗುವಪ್ಪರಲ್ಲಿ ಚೀಲದ ಯಜವಾನನು ಹುಡುಕುತ್ತ ಸರ್ಕಾರೀ ಶಿಸಾಯರನ್ನು ಕರಕೊಂಡು ಅವರ ಜಿನ್ನಹತ್ತಿ ಬಂದನು | ಅವರನ್ನು ನೋಡಿ ಚೀಲ ಶಿಕ್ಕವನು ಸೋಬತಿಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಗೆಳೆಯನೇ, ನಾವು ಬಹಳ ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆವು | ಅದಕ್ಕೆ ಸೋಬತಿಯವನು ಉತ್ತರ ಕೊಟ್ಟಿದ್ದೇನೆಂದರೆ—ಈಗ ನಾವು ಕೆಟ್ಟಕೆಲಸ ಮಾಡಿದೆವು ಅಂತ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನಾನು ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆನು ಅಂತ ಅನ್ನು | ನೀನು ನಿನ್ನ ಸುಬದ ಪಾಲು ನನಗೆ ಕೊಟ್ಟಿದ್ದರೆ ನಾನೂ ನಿನ್ನ ದುಃಬದ ಪಾಲುಗಾರನಾಗುತ್ತಿದ್ದನು ||

## DRAVIDIAN FAMILY.

KANARESE.

### SPECIMEN II.

#### A POPULAR TALE.

### TRANSLITERATION AND TRANSLATION.

(DISTRICT BELGAUM.)

hādikāraru kūdi högutt-iddaru. Ibbaru Avar-alli obbanige travellers being-together Two going-were. Them-among bidd-iruva hanada chilavu hādiyalli śikkitu. Adannu kaiyalli way-in having-fallen-being money-of purse was-found. That hand-in takkondu avanu eradaneyavanige annuttāne, 'elā, idu nodu, nanage haņada the-second-to taking 'O, this look, he says, chilavu śikkitu.' purse was-found.

Adakke eradaneyayanu annuttane, 'elō, nanage śikkitu hige vāke O, me-to Thereto the-second says, it-was-found 80 why annutti? ibbarū namage sikkitu, hige annu. Nāvu kūdi us-to it-was-found, Wetwo thou-sayest? being-together say. Adadarinda lābha höguvavaru. athavā kēdu ibbara pāligū Therefore gain goers. or 1088 of-two share-to-indeed baruttade.' Adannu kēli chīla śikkavanu annuttāne, 'hāgādare nanage comes.' That hearing purse ' if-80-be me-to finder says, odiveya pālu ninage yake koda-bēku?' Adakke which-was-found thing-of share you-to why to-give-is-necessary?' To-it eradaneyavanu annuttane, 'ollēdu koda-bēda.' the-other says, 'very-well do-not-give.'

Ā-mēle avar-ibbarū hōguv-ashtaralli chilada svalpa mundakke Thereafter they-both going-meantime purse-of a-little forward yajamananu hudukutta śipāyarannu kara-kondu avara benna-hatti sarkārī searching owner bringing following government sepoys their bandanu. Avarannu sõbatiyavanige annuttane, nodi chila śikkavanu came. Them seeing companion-to 8ay8, purse finder sõbatiyavanu 'geleyanē, nāvu bahala ketta mādidevu.' Adakke kelasa friend, did.' Thereto companion much bad 100 work

uttara-kottadd-en-andare, 'iga, "nāvu ketta kelasa mādidevu," anta yāke -answer-given-what ?-if-said, 'now, " we bad work did," 80 why annuttī? "nānu ketta mādidenu," anta annu. kelasa Ninu ninna sukhada sayest? "Ibad did," work say. Thou thy pālu nanage kottiddare nānū ninna duhkhada pālugāran-āgutt-iddenu.' share me-to if-given I-too mishap-of would-have-become-partner.'

### FREE TRANSLATION OF THE FOREGOING.

Two travellers were going together. One of them found a purse of money lying on the way. Taking it in his hand he said to the other, 'Oh, look here, I have found a money-bag.'

Thereto the other says, 'Oh, why do you say I have found it? We two are going together. Therefore either profit or loss is to fall to the share of us both equally.'

Hearing this the man in possession of the purse says, 'well then, why should I give you a share in the thing I have found?' To this the other says, 'very well, don't give it to me.'

Afterwards, when they had proceeded a little further, the owner of the purse looking about for it, came after them in company of Government peons. Seeing them, the man in possession of the purse said to his companion, 'friend, we have done a very bad thing.' To this the companion said in reply, 'why do you say now that we have done a bad thing? Say rather, "I have done a bad thing." If you had given me any share in your weal, I too would have been your partner in your woe.'

KANARESE. 381

The Kanarese spoken in Bijapur is locally known as Bijāpurī. It does not, however, differ from the standard form of the language to such an extent that it deserves to be considered as a separate dialect. The difference is chiefly one of pronunciation. Thus we find an a very commonly substituted for a final e; e.g. yāka, Standard yāke, why; ra, Standard re, if, etc.

E and  $\tilde{e}$  are commonly replaced by ya and  $y\tilde{a}$ , respectively; thus,  $yall\tilde{a}$ , all;  $my\tilde{a}ge$ , on, etc.

An anusvāra is sometimes written before v; thus,  $k\tilde{i}vi$ , ear;  $\tilde{a}va$ , he. We ought perhaps to transliterate such forms as  $ki\tilde{v}i$ ,  $a\tilde{v}a$ , respectively.

Initial o is pronounced vo as in Standard, and it has been transliterated accordingly; thus, vobba, one.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, eddu, Standard eradu, two (neuter); nāku, Standard nālku, four (neuter); nandu, Standard nannadu, mine; nanga, Standard nana-ge, to me; bīļāka, Standard bīļalikke, to fall, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kanarese. The plural suffix galu, however, sometimes becomes  $g\bar{o}la$ ; thus,  $yappa-g\bar{o}la$ , fathers.

The conjugation of verbs is, mainly speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus,  $\hbar \bar{o} de$ , I went;  $\hbar \bar{o} d\bar{a}$ , he went. The same is, however, also the case in Standard. When the pronominal suffix of the first person is retained we often find ni instead of ne; thus,  $\hbar \bar{o} gat\bar{e}ni$ , Standard  $\hbar \bar{o} gutt\bar{e}ne$ , I go.

Other minor details will be easily grasped from the specimen. It is not necessary to give more than the beginning of the Parable of the Prodigal Son in order to illustrate this form of speech.

[ No. 16.]

## DRAVIDIAN FAMILY.

#### KANARESE.

BIJAPURÎ DIALECT.

(DISTRICT BIJAPUR.)

ಒಬ್ಬ ಮನಕ್ಕಾಗ ಇಬ್ಬರು ಮಕ್ಕಳದ್ದರು | ಮತ್ತು ಅವರಲ್ಲಿ ಸಂಣವಾ ತನ್ನ ಯುಸ್ಪೆಗೆ ಅಂದಾ, ಯಶ್ರು ನಂನ ಶಾಲಿಗೆ ಬಂದ ಜಿಂದಗೀ ಶಾಲಾ ನಂಗ ಕೊಡು | ಮತ್ತು ಅಂವಾ ತಂನ್ನ ಜಿಂದಗೀ ಅವರೊಳಗೆ ಹಂಚಿ ಕೊಟ್ಟಾ | ಮತ್ತು ಭಾಳ ದಿನ ಆಗಿದ್ದಿಲ್ಲ ಆಗ ಸಣ್ಣವನು ತಂನ ಯಲ್ಲಾ ಕೂಡಿಸಿದನು ಮತ್ತು ದೂರ ದೇಸಕ್ಕೆ ಹೋದಾ ಮತ್ತು ಅಲ್ಲಿ ತಂನ ಬದಕಾ ದುಂದತನದಿಂದ ನಡದು ಹಾಳಮಾಡಿದಾ | ಮತ್ತು ಆತಾ ಯಲ್ಲಾ ಖರ್ಚಮಾಡಿದ ಮ್ಯಾಗ ಆ ದೇಸದಲ್ಲಿ ದೊಡ್ಡ ಬರಾ ಬಿತ್ತು, ಮತ್ತು ಅಂವಗ ಕೊರತೆ ಬೀಳಾಕ ಹತ್ತಿತು | ಮತ್ತು ಅಂವಾ ಹೋದಾ, ಮತ್ತು ಆ ದೇಸದ ಒಬ್ಬ ಮನಕ್ಕಾನ ಬದ್ಯಾಕ ನಿಂತಾ | ಮತ್ತು ಆತಾ ಇವಂನ ಹಂದೀ ಮೇಸಾಕ ತಂನ ಹೊಲದಾಗ ಕಳವಿದಾ | ಮತ್ತು ಆತಾ ಹಂದಿ ತಿನ್ನುವ ಸೊಪ್ಪಿನ ಮೇಲೆ ತಂನ ಹೊಟ್ಟೇ ಖುಷಿಇಂದ ತುಂಬಿಕಿಕೊಳ್ಳತಿರಬಹುದು, ಮತ್ತು ಯಾರೂ ಅಂವಗ ಕೊಡಲಿಲ್ಲಾ ! ವುತ್ತು ಅವನ ಮೈಮ್ಯಾಗ ಯಚ್ಚ್ ರ ಬಂದಬಳಕ ಅಂವಾ ಅಂದನು, ನಂನ ಯುವುನ ಯೇಸ ಮಂದಿ ಆಳಮಕ್ಕಳ ಪತ್ತರ ಹೊಟ್ಟ ತುಂಬಿಸಾಕಾಗಿ ವುಳಯವಪ್ಪು ಬಕ್ಕರೆ ಅದೆ, ಮತ್ತು ನಾ ಹಶಿವಿನಿಂದ ಸಾಯತೇನೆ | ನಾ ಯೇಳತೇನಿ ಮತ್ತು ನಂನ ಯಪ್ಪನ ಬದ್ಯಾಕ ಹೋಗತೇನಿ, ಮತ್ತು ಅಂವಗ ಅಂತೇನು ಯಶ್ರು ದ್ಯಾವರ ಮುಂದೆ ಮತ್ತು ನಿಂನ ಮುಂದೆ ಶಾಶಾ ಮಾಡಿಧೇನೆ | ಮತ್ತು ನಿಂನ ಮಗ ಅನಸಾಕ ನಾ ಯೋಗ್ಯ ಇಲ್ಲ | ನೀನು ನಿಂನ ಆಳಮಗನಂತೆ ನಂನ ಮಾಡಿಕೋ | ಮತ್ತು ಅಂವಾ ಯದ್ದಾ ಮತ್ತು ತಂನ ಯವುನ ಬದ್ಯಾಕ ಬಂದಾ | ಆದರೆ ಆತಾ ಇನ್ನೂ ಭಾಳ ದೂರ ಇದ್ದಾಗ, ಅವನ ಯಶ್ಪು ಅವಂನ ನೋಡಿದಾ ಮತ್ತು ಆತನ ಮ್ಯಾಗ ದಯಾ ಬಂತು ಮತ್ತು ಓಡಿ ಹೋದಾ ಮತ್ತು ಅಪ್ಪಿಕೊಂಡಾ, ಮತ್ತು ಮುದ್ದು ಕೊಟ್ಟಾ | ಮತ್ತು ಮಗಾ ಅಂವಗ ಅಂದಾ, ಯಶ್ಪು ದ್ಯಾವರ ಮುಂದ ಮತ್ತು ನಿಂನ ಮುಂದ ಪಾಪಾ ಮಾಡೇನಿ, ಮತ್ತು ನಾ ನಿಂನ ಮಗಾ ಅನಸರಿಕ್ಕೆ ಯೋಗ್ಯ ಇಲ್ಲ | ಆದರೆ ಯಪ್ಪಾ ತಂನ ಆಳುಗಳಗೆ ಅಂದಾ, ಒಳ್ಳೇ ಚಲೋ ಅಂಗೀ ತರ್ರಿ, ಮತ್ತು ಅವನ ಮ್ಯಾಗ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕೈಯ್ಯಾಗ ವುಂಗರ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕಾಲಾಗ ಮಚ್ಚೆ ಹಾಕರಿ | ಮತ್ತು ನಾವು ತಿಂಬೋಣ ಮತ್ತು ಆನಂದ ಬಡೋಣ | ಯಾಕಂದರೆ ಈ ನಂನ ಮಗಾ ಸತ್ತವಾ ತಿರಿಗಿ ಜೀವಂತ ಆಗ್ಯಾನ, ಅವನು ದೇಸಾಂತರ ಹೋದವಾ ಶಿಕ್ತಾನೆ। ಮತ್ತು ಅವರು ಸುಖ ಬಡಲಿಕ್ಕೆ ಹತ್ತಿದರು।

[ No. 16.]

## DRAVIDIAN FAMILY.

KANARESE.

BIJAPURI DIALECT.

(DISTRICT BIJAPUR.)

### TRANSLITERATION AND TRANSLATION.

makkal-iddaru. Mattu avar-alli Vobba manaśyā-ga ibbaru And sons-were. them-among One man-to two 'yappā, nanna pāli-ge banda jindagī andā sannavā tanna yappage father, share-to coming my property his father-to said, the-younger ãvā jindagi avar-olage hañchi kodu.' Mattu tanna pālā nanga property them-among having-divided And he his share me-to give.' sannavanu tanna yalla kudisidanu āgidd-illa āga Mattu bhāla dina kottā. days became-not then the-younger his all collected And many gave. dundatanad-inda dēsakke hödā, mattu alli tanna badakā mattu dūra and there his property riotousness-from country-to went, Mattu ātā yallā kharcha-mādida myāga ā nadadu hāla mādidā. made. all spent-made after that country-in behaving ruin And he hattitu. Mattu ava korate bīļāka dodda barā bittu. mattu ãva-ga And he to-fall began. famine fell, and him-to distress great Mattu manaśyā-na badyāka nintā. hōdā, mattu ā dēsada vobba stayed. And and that country-of one man-of near went. kalavidā. Mattu ātā handi ivanna handī mēsāka tanna holadāga ātā his sent. And he swine him swine to-feed field-to he tumbiśi-kollat-ira-bahudu, tinnuva soppina měle tanna hotti khushi-inda belly gladness-with filling-himself-could-have-lived, and bran his eating banda-balika kodalillā. Mattu avana mai myaga yachchara yārū ãva-ga coming-after 8011808 gave-not. And his body 018 him-to hattara andanu. 'nanna mandi ālamakkaļa ãvā yappana yēsa servants-of near " my said. father's how-many persons he mattu tumbisāk-āgi vuliyav-ashtu bakkare ade, nā hotti to-fill-being-enough bread 18, and I remaining-so-much belly badyāka haśivin-inda sāyatēne. Nā yēlatēni, mattu nanna yappana near die. I father-of hunger-from arise, and my mattu mattu munde ãvaga " yappā, dyāvara hōgatēni, antēnu, and before him-to God-of and " father, say, go, anasāka pāpā mādidhēne. Mattu ninna munde ninna maga to-be-called I-have-done. sin And thy 80% thee before

Mattu āla-magan-ante nanna mādikō."' ãvā Ninu ninna illa. yogya make." And he me servant-as Thou thy am-not. worthy Adare ātā dūra innū bhāla mattu tanna yappana badyaka banda. yaddā far still very But he father-of near . came. his arose dayā myāga mattu ātana avanna nodida, yappā avana iddāga, compassion him 018 him saw, and father his being-then, mattu muddu kottā. appi-kondā, mattu ōdi hōdā, mattu bantu. gave. kiss embraced, and and he-went. having-run and came, pinna mattu dyāvara munda ' yappā, andā, ãva-ga magā Mattu thee and before God-of father, him-to said, And the-son illa.' anasalikke yögya mattu nā ninna magā mādēni, munda pāpā worthy am-not. to-be-called I thy 80% I-have-done, and before angi tarri, 'vollē chalō ālugalige andā, tanna Adare yappā bring, good coat · very servants-to said, his the-father But avana myāga hākari, mattu ātana kai-myāga vungara hākari, mattu mattu and ring put, hand-on his and put, him 018 and mattu ānanda timbona nāvu Mattu machchi hākari, kālāga ātana and joy let-us-eat And put. shoe his foot-on sattavā, tirigi maga ī nanna Yāk-andare, badona. who-was-dead, again 80n Why ?-if-you-said, this my let-us-feel. śikkāne." Mattu hōdavā, dēsāntara jivanta āgyāna; avanu another-country who-had-gone, has-been-found. And he has-become; alive badalikke hattidaru. sukha avaru to-feel began. happiness they

## GOLARĪ OR HŌLIYĀ.

The Gölars or Gölkars are a tribe of nomadic herdsmen in the Central Provinces. Compare Sherring's *Tribes and Castes*, Vol. ii, p. 112. They have been reported to speak a separate dialect of their own in Seoni, Nagpur, Chanda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Gölars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Gölars of Chanda, on the other hand, speak a form of Telugu. Compare below, pp.5924 and ff.

The Holiyas are a low caste of leather workers and musicians, and have been returned from Seoni, Nagpur, and Bhandara. Their dialect is identical with that spoken by the Golars, and they are apparently simply an off-shoot of that tribe.

According to local tradition there were once two Gölar brothers who possessed a cow. The animal died, and the elder brother told the younger one to remove the carcass. He complied with the order, and afterwards the elder brother told him not to touch him, because he had lost his caste by carrying off the carcass. The younger brother then went away, and became the progenitor of the Höliyās. At the present day a Höliyā is called to do the washing of the room and of the clothes of the deceased, when a Gölar dies.

Specimens have been received from Seoni, Balaghat, and Bhandara. Those hailing from Seoni profess to illustrate the dialect of both castes, while specimens both in the so-called Gōlarī and in the so-called Hōliyā have been forwarded from Bhandara. It will, however, be seen that both in reality represent the same dialect, and there is, accordingly, no reason for separating them. At the last Census of 1901, no such dialect as Hōliyā was returned.

The number	of	speal	kers	of G	ölarī	has	been	esti	mate	d as	follow	's:-		
Seoni .		-1016									120		1.4	139
Nagpur .														170
Bhandara									-	150				1,015
			**		the	100	-	- 8	-	112				1,400
Balaghat				•				1.5						
											Тот	AL		2,724
The followin	ga	re the	e rev	ised	figur	es fo	r Hō	liyā :	:					
Seoni .	-													125
	•										100			300
Naggur					•			2			10.			465
Bhandara	18		0.00				100	- 51	- 8	180				
											Тот	AL		890
By adding th	iose	figu	res w	e ar	rive :	at th	e fol	lowin	ig to	tal fo	or the	dia	lect	_
Golari .		1000												2,724
	•										1			890
Höliya •	*	•	•					100		-		8		
											Тота	L		3,614

The Seoni figures are those of the Census of 1891. The others are estimates forwarded for the use of this Survey. The corresponding figures at the last Census of 1901 were as follows:—

Seoni .				3.5		*	1		1,141
Nagpur	-							•	376 1,387
Bhandara	100		19		*		•		201
Balaghat					*	24		•	904
						To	TAL		3,468

Gölarī or Höliyā is a dialect of Kanarese, and is especially closely related to the form which that language assumes in Bijapur. The dialect is not uniform everywhere. The local differences are, however, unimportant, and are mainly due to corruptions resulting from intercourse with the Aryan neighbours.

The specimens printed below are not very good ones, and they do not allow us to arrive at certainty regarding all points connected with the dialect. They were originally written in Dēvanāgarī and accompanied by a transliteration in roman character. Only the latter version has been printed below.

As a consequence of their having been noted down in Devanagari and not in Kanarese or Telugu characters, we have no indication as to when an e or an o is long or short. In distinguishing between the two forms of those vowels I have followed Standard Kanarese. It is, however, possible that I have sometimes erred and marked es and os as short which are in reality long.

Short and long vowels are, on the whole, very commonly confounded. Thus, we find mānī and mani, Standard mane, a house; nan and nān, Standard nanna, my, etc. A short vowel is apparently often lengthened when a following double consonant is simplified; thus, vāba, Standard obba, one; hātīn, Standard hattidenu, I began. Often, however, the vowel remains short; thus, mat, Standard mattu, and. I have not therefore ventured to make the marking consistent.

Short final vowels are very commonly dropped; thus,  $\bar{a}d$ , it became:  $\bar{a}g$ , then; ai-mai, Standard alli-mattu, and there, etc. Sometimes, however, the short vowel remains, especially in the Bhandara specimens; thus, bat and batta, it came.

E and o are often replaced by ya and va, respectively, and the corresponding long vowels by yā and vā, respectively. Thus, kyals, Standard kelasa, work; myāka, Standard mēge, on; vab, Standard obba, one; kvātun, Standard kottanu, he gave.

There are several other instances of changes in the vowels. Thus, we find abbreviated forms, e.g. sōtōgidun, Standard sattu-hōgiddanu, dead-having-gone-was, he had died; u for a, e.g. māddun, Standard mādidanu, he did; ī for ē, e.g. badulīn, Standard badiyuttēne, I strike, etc.

The nasalized form ava, Standard ava, he, also occurs in Bijapur.

The use of aspirated letters is rather inconsistent, and does not agree with the practice in Standard Kanarese. Compare ādhīt, Standard ādītu, it may become; odhlīt Standard volle, good, etc.

Double consonants are very often simplified; thus, mat, Standard mattu, and; al, Standard alli, there; āgidil, Standard āgiddilla, he was not, etc. The writing is, however, by no means consistent, and we find forms such as batta and bat, Standard

bantu, it came. Compare contracted forms such as gun, Standard gunta, near; yedd Standard yeradu, two; nāk, Standard nālku, four; nand, Standard nannadu, mine, and so forth. Similar forms nave already been noted in the Bijapur dialect.

The substitution of k for g in the suffix of the dative, in forms such as appak, to the father;  $m\bar{a}ns\bar{a}k$ , to a man, represents the state of affairs found in old Kanarese. Compare also the Telugu suffix ki.

D is always written as r in the Seoni specimen. I have retained this writing; thus, kor, Standard kodu, give.

Other details will be easily understood from the specimens.

With regard to inflexional forms, we may note the plural suffix  $g\bar{o}d$  in  $p\bar{a}r$ - $g\bar{o}d$ , sons, in the Balaghat specimen. Compare the corresponding  $g\bar{o}r$  in Seoni and  $g\bar{o}la$  in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, badutīn, I strike; badutī, thou strikes; badutān, he strikes; plural, 1. badutēv; 2. badutīr; 3. badutār. Gölarī in this respect agrees with Old Kanarese. We also sometimes find a final m in the third person singular, as in Old Kanarese; thus, āhām and āhān, he is; nittum and nittun, he stayed.

The second person singular sometimes takes the form of the third; thus, māddun, thou madest.

The past tense of bases ending in u is formed by adding d directly to the consonant preceding u without inserting an i. Thus,  $m\bar{a}ddun$ , Standard  $m\bar{a}didanu$ , he made. The same principle also prevails in Old Kanarese.

We may further note forms such as badāin, I shall strike; anāin, I shall say; irho and irhur, they were; kānsta, Standard kānisitu, it was seen; vāṭusta, it appeared, etc.

The infinitive ends in li or lik; thus, kai-li, or kai-lik, to tend.

Conjunctive participles such as  $m\bar{a}d$ -ke, having done; huk-ke, having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as  $yadk\bar{o}$ , arising;  $andak\bar{o}$ , saying, etc.

The Aryan influence is also apparent in forms such as hāng-cha, exactly so; āpan-sē, (he said) to his father; rahan, he was; in the confusion between the neuter and masculine forms of the numerals; thus, und mānsā and vab mānsā, a man, etc.

Yād batinā, sense came, in the Balaghat specimen, and vastā, coming, in that received from Bhandara, are Telugu and not Kanarese.

Note finally the negative form kodvālun, Standard kodolanu, he was not pleased to give. The form hōgdhōdun, he did not go, seems to be composed of hōgd, corresponding to Standard hōgade, not going, and hōdun, he went.

It would be waste of time to go further into detail. The three specimens which follow will not, it is hoped, present any serious difficulty. They are all rather incorrect, and it has therefore been considered best to give them in full so that they may be used to control each other.

[ No. 17.]

# DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN I.

GÖLARÎ (OR HÖLIYĀ) DIALECT.

(DISTRICT BHANDARA.)

#### REPORT OF A THEFT.

dina-ka anda-kō śukarvara-ka ulli nāva Nādada The-day-before-yesterday day-on that-is-to-say Friday-on at-night we chata mānī-ka mingkyā irevha. Sarasā ādhā ullī-da sumāraka nănī About half night approximately me-to were. all house-in sleeping Nan ki hing āhāta mānī-ka kēda-batta. khadakhada house-in to-hear-came. Me-to it-appeared that noise rattling 80 nā yadi-illā. Pāhāṭa-ka yedadeva āg nāmda Andakō nāye āgīdhīta. I arose-not. Morning-at we-arose Therefore a-dog it-may-be. kānsta. khōlīnda kavāda terakō khöli ad und ād mānī-ka that room-from door having-opened was-seen. room is house-in one kavāda hachīdīn. Kavāda tyārada yātara-guņa ida Minguda hotī-ka nā opened shut. Door how time-at I this door Sleeping Ad khôli-dā vāba gadgyān-dā nān nūra nöda-hātīn. That room-in one pot-in my hundred to-see-began. spas this I rupaye māt vhānonda isarā. byāla nūra rupaī iţakō irho. Khōlīgold-of ornaments, cash hundred rupees kept were. and rupees gadgyān-dā māla iṭakō iruda ad gadgyā vādduda jō dā hōgda-bād pot-in goods kept was that pot broken in going-on which kānsta, māt māla alle iddīlā. Āg mānā-dā chācha jāgī-ka pattā appeared, and goods there were-not. Then house-in many places-in trace sikkī-illā. Māla māddin paņa yalhū pattā yāru arā kaltkö but anywhere trace was-not-found. Goods anybody if stealing andakō nā ida kalū-da rapōṭā mādlīka bandīhīna. Nān võdhidhana having-carried-may-be saying I this theft-of report to-make have-come. My Rāmā māt Göpālā ullī nām yēbura kāvhara hesara house-in theft-of night my two by-name Rāmā and Gopālā servants mingkyō irhō. Adara-paikī nān samsā Gopāļā īva mānsā-myāka āda, were. Them-among my suspicion Göpäļā this sleeping śējār-dā vāba Gomā hesarinda sajā-pāvasta mānsa āhām, Hängcha nänd my neighbourhood-in one Gomā name-by convict So-also

mānsāk rupai kodata unda ēdu Ava nānī vastā-ahān. ãvũ nānd mānī money men-to one two coming-is. He me house he-also ĩvunka kēdata Gopālā yetta dyavanda munda nan kāvhā nodduna, mat ava Gopālā this asking servant before my eight days he and saw, āhān?' itatā yella jamā mālika tāmda 'nin inhāna is?" keeping me-to property where master his 'thy 2008 nān nādadana-dīn pahāṭaka Iva mānsā āt. mālīma in-the-morning before-yesterday-the-day my man This became. known ipat bedhān. Nā rupai karja nān māt inhān, mānī bandu asked. I rupees twenty loan me and having-come was, house yāja nūranda ãva rupai kī yeddu koți-illă, sababa avunka karja hundred-in interest rupees because that he two gave-not, him-to ãva hōga-hathun vaktik ad Āva kabūkala-iddillā. yag kodlī he to-go-began that time-at when Heconsented-not. to-give ādhīt nod-rahya-nu.' yěna nind mānī ulli 'inda kī. andun what may-become I-will-see.' house-in thy 'to-day-of night that, said hōgyā-āhāna. Nan hatād gāvaka inda dusrâ mānsā Ag ĩva Me-to it-seems has-gone. village-to to-day another man this Then mukadamā-dā võda-hõgidhāna. Ida ãva hidkō jama nān kī run-gone-is. This matter-in he stealing property my that āga-bē. chaukasī to-be-is-wanted. enquiry

# FREE TRANSLATION OF THE FOREGOING.

The day before yesterday, which was a Friday, we were all sleeping at night in the house. About midnight I thought that I heard a rattling noise in the house. I thought that it might be the dog, and therefore I did not rise. When getting up in the morning, I found that the door of a room in the house had been opened, though I had shut it when I went to bed. I proceeded to look for the reason of its being open. In that room there was an earthen pot containing some gold ornaments and a hundred rupees in cash. On entering the room I found that the pot in which the property was kept had been broken, and that the contents were gone. Then I searched about the house in many places, but could not find any trace. Thinking that somebody might have carried the things away and stolen them, I have come to make this report of theft. On the night of the theft, two servants, Rāmā and Gōpāļā by name, were sleeping in my house. Of them I suspect Gopāļā. Then there is in the neighbourhood a convict named Gomā, who also sometimes comes to my house. He has seen me give money to one or two men. A week ago he is said to have asked my servant Gopāļā, where his master kept his money. The day before yesterday he came to my house and asked for a loan of twenty rupees. I did not give him the loan because he would not agree to an interest of two per cent. At the time of going away he said, 'I will see what will happen in thy house to-night.' To-day this man has gone to another village, and it seems to me that he has run away with my property. An enquiry ought therefore to be made into the matter.

[ No. 18.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN II.

GÖLARĪ (OR HÖLIYĀ) DIALECT.

(DISTRICT BALAGHAT.)

Yedara mānsa yedd pārgod yerho. Alto-sanya apan-sē andun, 'hē ap, Some man two sons were. The-younger father-to said, 'O father, ād Bak adri sampati-dā ēn nan hissā tō kod.' vātā hach property-in what my share becoming that give.' Then them shares dividing kvātun. Ekhil din āgilā śan chat ēkhatē par gave. Many days became-not the-younger son all together having-made mulki höydun. Ali luchkhöri kyals-da chat sampati kharab madbütun. country went. There wicked work-in all wealth spent Bak chat kharāb mādbūtun bak ā mulk-dā khūb bār bidun. Av made then that country-in heavy famine fell. He Then all spent ādhyādun. Āv ā mulk-dā hukke garibā yārdār manā nittum. He that country-in having-gone inhabitant house stayed. distressed became. Av tam kēi-da handi kāy-lī kāṭdun; ā pholkā handī tin-lī āg tīdun. He his field-in swine to-tend sent; that husk swine to-eat then ate. Aunkh yar-hu tin-li kodvalun. Bak aunkh yad batina, av andun, 'nan Him anyone-even to-eat gave-not. Then him-to sense came, he said, 'my āpan manā chāk mānsān sātī vhātīk madthād, anā nā upās father house many servants for bread is-prepared, and I with-hunger sāythīn. Nā yad-kō nan āpan hatī hōgāin, nā āun anain. "hē die. I arising my father near will-go, I to-him will-say, "O father, nā bhagvānan and kyals nā mādīlā, anā nin sāmnē nā pāpā māddīn, bak I God for work I did-not, and thee before I sin nā nin pār an-hō lāvek-ilā. Nī nan vab vaṇhār lāik samas."' I thy son to-be-called worthy-am-not. Thou me one servant like consider." Bak av yad-kö tan apan hatī hödun. Bak av dūrya rahan aun And he arising his father to went. And he far was him father nod-ke dayā māddun, a od-ke hodun, au kutkik laptosyadun na mutta seeing pity made, and running went, and neck embraced and kiss āun andun, hē ap, nā bhagvānan and kyals nā kvätun. Bak gave, And to-him he-said, 'O father, I God for deed I

anā nin sāmnē nā pāpā māddīn. Bak nā nin pār anhō māddīn sin. did. And I thy son to-be-called did and thee before I kāhōrī andun, 'odhlī uthrā lāyek-ilā.' Bak ap tan tāgi anā And the-father his servants said, 'good cloth bring and worthy-am-not.' Anā āun kai-dā ungrā nā kāl-dā pāypes hāsi. äunkh udsi. Anā nāv And his hand-on ring and foot-on shoe put. And we him-on put. tindhyönä valhidan khusi mädeva. Yāti-ki ī nan pār sōt-hōgidun, merry happy will-make. Because this my son dead-gone-was, again will-eat jītā āgyāhan; kadd-hogidun, in sīkāhan.' Bak vēva alive has-become; lost-gone-was, again has-been-found.' And 80 māddun. he-made.

Bak av mana hatī bandun, taptēkolhī Aun dhôd pār kēi-dā irhan. His great son field-in And he house near came, was. anā kunhōdan kēldun. Anā av tan mansaran hati-gutu vabun kardun tan dance heard. And he his servants near-from one called himself hātī anā kēldun kī, 'id hud ?' Anā av andun kī, ĕn to and asked that, 'this what is-going-on?' And he said that, bandāhan, anā nim odhli anā mādyāhan. Āunk volhīt pāst.' ap brother has-come, and your father good food has-made. Him well found.' bati, ana manya ho-kondila. Bak aunk sit Idar-sātī āun ap And him-to anger came, and house-in go-would-not. Therefore his father horī bandun anā āunk mānsathyādun. Av apan andun, 'nödī, nā came and him entreated. He father-to said, 'see, I so-many varstū-nā nim sēvā mädthin. Anā nā kabhū nim kyalsā nā and years in your service And I do. ever deed I you towards Anā nānī nīv yāghlīva ud thāy marrī tubhī tādsīlā. kotīlā, neglected-not. And me ever you one goat young even gave-not, and nā tan mitra sangad khusi mādīran. Bak ī nim pär kisabgitar I my-own friend with merry would-have-made. And this your son harlots sangad chat dhan tind-būtun hyang av bandun hang nīv vadhīdan aun all property devoured with so he came thus you well him atir.' Ap āun-sē andun, 'hē povār, nī sadā nan sangad for feasted.' The-father him-to said, 'O son, thou always me En nand ad, ad chat ninda ad. Av khusī madhīrud, yati-ki ī art. What mine is, that all thine is. And merry to-make-is, because this nim vart sot-hogidun, in jītā āgyāhan; kadd-hogidun, in your brother dead-gone-was, now alive has-become; lost-gone-was, now has-been-found.'

[ No. 19. ]

# DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN III.

GÖLARÎ (OR HÖLIYA) DIALECT.

(DISTRICT SEONI.)

chikd chikd. Sänd appun manushyo-no yedd gun Und two 80ns. The-small 80% father-of near man-of One kor.' Nin(sic.) hissā dhan-dā kuţū nami hissā māt-ār, 'ē appu, word-played, 'O father, property-of given share our share give.' His ki alhā nani(sic.) kut-bit. Hapur dina āgidil sand chikd days having-become-not when him was-given. Many young jagā mārdun, dūr mulki Al-mat hodun. luchpanā jamā far country went. There-and riotousness made, place property one Āg alhā jamā kārdun, kārdun. mārdun alhā dhan property he-wasted, Then all that wasted. made property āgi-y-ādun. Aun kangal kār bit. dhör mulk-dō He distressed having-become-became. That country-in heavy famine fell. und manushyan-manā chākrī nittun. Aun handī mulk-dā in-service stayed. Heswine to-feed man-house country-of one 'Handi tour tindad tour tināi.' karudun kei-dā. ā nā Swine husk eaten husk I will-eat.' that field-in. sent Aun-go yeaun tin-li korvalun, in Aun chitnā bat. appun mane Him-to anyone to-eat gave-not. His then sense came, 'father's house sāitin. Nā nan appun-atti högāin hapur unhiyar tintan, na upās eats, I hunger die. I my father-near will-go servant many "ē appu, nāni paramēśvar mani pāp māredin āũ anāin, āũ word will-say, "O father, I before sin God did and nindū sāmnē, āữ nimläi nittidil. nani nin mag Unhiyar worthy-to-be-called stand-not. 80n thine before, and thy Servant sams." Idun sõch-kõ appu hati hodun. Dürün lāik nan consider." Thus thinking father to he-went. Far-from like magun bartan; appu lār mārdun, ordun, au nordun appu the-father the-father the-son coming; pity made, saw āũ muntā kodun. Mag kut-kiyā kai, māt-ār, · ē appu, narā kiss The-son said, neck-on fell, and gave. 'O father, his(?)nani paramēśvar mani pāp māredin āti nindū sāmnē; āū nin before sin did und thine before; and I God thy

nimlāi nittidil.' Na appu chākar-gorun andun. worthy-to-be-called stand-not.' But the-father the-servants-to said, achchā pharkiyā tari, āũ āũ nan mago ursi, ungra 'good clothes bring, and my 80n put-on, and ring finger-on āũ hakki, hakki; tinni pāpus tari, kāl-dō āũ ānand māri: yeāti put, and shoes bring, foot-on put; eat make; and merry for nan sõtõgidun, mag urkō bandun: kardogidun. mat bandun. dead-gone-was, my 80n alive came ; lost-gone-was, came. and Āũ ānand mārtan. And merry makes.

Αũ Dhör mag kĕi-dā iran. mania hate-hate bandun, kērdun Elder son field-in And house-to was. nearer came, heard bājā kunutar. Tan chākrūn kardun. · kā nam maniyā vih music dance. Hisservant called, · what our house-in all-this nagtāt?' Chākran kērdun, 'nin vārt bandun: nin appu āun happening?' Servant said, 'thy brother came; thy father varledun nördun, uttam bhöjan mardun.' Bako āun sit mārdun, safe-and-sound saw, best feast made.' But anger he made. maniā högdhödun. Appu harrā bandun samsdun. Mag did-not-enter. house-in The-father out came entreated. The-son andun appun, 'it barso nin gun martin, āũ sēvā hukumā said to-the-father, 'so-many years thee with service I-do, order and nā kardedil, āũ nī nani und arinpadā kottedil, jō I transgressed-not, thou and me one kid gavest-not, which kor-re sangi-mit tindhiran. Nin mag alhā sampat hingsarun given-if with-friends eating-was. Thy all 80% property harlots tinsdun, āun bandun. āun-sātī utam bhōjan māddun(sic.).' caused-to-eat, he came, him-for food best thou-madest.' Appu andun, 'ai chikd, nī Jō nand sadā hiyā. sangun The-father said, 0 80n, thou my always near art. What dhan nand. sō dhan nind. Jō nin vart bandun, property mine, that property thine. brother Which thy came, sötögidun, kardogidun, bandurdā, nami khuśī batta idur-sati dead-gone-was, lost-gone-was, was-found, happy therefore toe becoming karkyā tinchdeva.' feast caused-to-eat.

It has already been noted that separate specimens in Höliyā have been forwarded from Bhandara. A version of the Parable of the Prodigal Son in the so-called Höliyā follows. It will show that Höliyā also in Bhandara is identical with Gölarī.

[No. 20.]

## DRAVIDIAN FAMILY.

#### KANARESE.

GÖLARÎ (OR HÖLIYÂ) DIALECT.

(DISTRICT BHANDARA.)

pāra Shāna mansan edda parpakada irora. āpun antā, two 80118 were. The-younger 80% father-to said, man-of One Ava jamā nāni kod.' tan jamā vātsi hissan ' bābā, nān give.' Hehis share-of property me property dividing father, tā-kō dur pāra jamā vhādun. Bak shāna tan ura kottun. far taking And the-younger 80% his property country went. gave. hārshabitun. Atālu hökki tan paiśā paiśā urā sarusdur Ava country having-gone wasted. All his money money spent-on Hetangi bit. Ag bit. Avug bak āva bāra urag dhōda fell. Him-to then difficulty fell. Then he country-in scarcity great Ag mansan hōkki nittun. tan kēi-dā āva handi ādasli dhōda great having-gone stayed. Then his field-in swine man-to he to-tend handin mundi Ava hastādun āg tavuda tindānā kalodun. He became-hungry then swine before husk having-eaten-is sent. Bak ivug hatta. yenu kotidil. Āva hinga āvuk bak Then him-to anybody it-appeared. gave-not. He 80 him-to then śuddhi-dā ' nan āpuna bandun mat-addun, chākrun vhātā-pakshī jyāstī 'my father-of servants-to came word-played, belly-than senses-on more nā upās sāitīn. Nā yedakü siktada, anna āpuna hatti I with-hunger die. I having-arisen food is-got, father near "bābā, āpun antān, nā nin-guṇḍa hōśtīna, āg an devan-gunda "father, thee-before then father-to say, I and go, God-before Nā lāyaka-illa. pāp mādyā. nin mag Ni nān chākar bhātīnd Thou did. thy I 80n worthy-not. me servant sin like yedkū it." Āva tan āpun hatti vhādun. Ap duru-tuna keep." Hearising his father to went. The father far-from āvuk nöddun, dayā bat, āvuk āva ödki kuti biddun. āvun him-to pity he him saw, came, running neck-on fell, his Bak · bābā, koddun. mag āpun muttā gun māt-āddun, nā Then the-son the-father kiss gave. to word-played, father. I Āg nin papa mādyā. dyāvan gun gun nin mag parnātī illa.' thee God to to sin did. Then thy80n worthy not.'

chākrun hēlatān, 'ivun sātī oļļyāv phadkyā kond-kuttā āvun The-father servants-to said, him for good cloth bringing maidāk hāki, kaidāk ungrā hāk, kāldā pāypasa hāk. Tā, tindku body-on put, hand-on ring put, foot-on shoe put. Well, eating khushi māduna; iva nan mag sötidun, jityā ādun; āva merry let-us-make; this my 80% died. living became; he kāladogidun, sikdun.' Āg āsālā mundura khuśī måd-kurtur. had-been-lost, was-found.' Then all they merry to-make-began.

Āvun dhōd pāra Āva mānā hattī bandun, kunakyā kēi-dā irhān. son field-in was. His eldest came, He house to dancing Āg 'hund hāda kyāldun. āva unda mansān kardun āva kēļādun, singing heard. Then he one called he man asked. 'such id vēn-und?' Āva 'nin Āva āvuk hyäldun, vārt. bandan. what-is?' · thy He him-to said, He this brother has-come. nin āp sukbrāt bandun anku pāhuñchār māddun.' Āg āvuk safe. came saying thy father feast made.' Then him-to bid, mānyā hōgidilla sit Āvuk āp horā bandun, magun anger fell, house-in went-not. Him-to father out came, the-son samsa-kurtun. māt-āddun, 'īsa Ava āpun varsā indun chākrī to-entreat-began. He father-to word-played, 'so-many years till-now service māddin, pan nin hukum murdidil. Nan sangin gund khuśi-mōjā I-did. thy command broke-not. but My friends with merriment māllik unda ādin marri kotidilla. Iva nin mag bandun, ātālu nin to-make one goat's young gavest-not. This thy son came, raņdī-bāji-dā hārsadun, āvun sātī nī jamā dhoda mējvānī māddun.' harlots-with wasted, him for thou property big feast gavest.' Bak māt-āddun āvuk, 'nī nan hattī irhatē. Āţālu nan āp -Then father word-played him-to, 'thou . me with art. All ninda-ch ād. Iva nin vārt sotidun, āva jityā ādun; āva money thine-indeed is. This thy brother died, he alive became; he kāldun, āva sikdun, anku āvun sātī mējvānī vājabī mādun ād. was-lost, he was-found, saying him for feast proper to-make is.'

### KURUMBA OR KURUMVĀRĪ.

The Kurubas or Kurumbas are a race of nomadic shepherds in the Nilgiri Hills and neighbouring districts. The Kurumbas of the plains speak ordinary colloquial Kanarese.

The Kurumbas seem to be identical with the Kurumvars, a wild pastoral tribe in Chanda, who speak a dialect of Kanarese.

Kurumba or Kurumvārī was returned as a separate dialect at the Census of 1891 from the following districts:—

Chanda .		*									141	2,320
Cuddapah .												280
North Arcot .							100				500	35
Salem .		(10)					161				. (10.)	5
Coimbatore .		190										13
Nilgiri .					3 %		43					3,182
South Arcot .		100				1	100	100			17.6	6
Tanjore .						100						7
Trichinopoly .		160				200						1
Malabar .	1941					100						213
Cochin .								1.0				1,546
Coorg .											167	2,791
									To	DTAL		10,399
ne corresponding	figur	es at	the	last	Cens	us of	1901	L wer	e as	follo	ws:-	
ne corresponding	figur	es at	the .	last	Cens	us of	190	L wer	e as	follo	ws :-	
Assam			the	last (	Cens	us of	1901	L wer	e as	follo	ws :-	14
Assam Central Provinces, C			the	last (	Cens	us of	1901	L wer	e as	follo	ws:-	2,151
Assam Central Provinces, C Madras Presidency			the	last (	Cens	us of	1901	l wer	e as		ws:-	14 2,151 5,044
Assam Central Provinces, C Madras Presidency Cuddapah			the	last (	Cens	us of	1901	l wer	e as		:	14 2,151
Assam Central Provinces, C Madras Presidency Cuddapah Bellary Anantapur			the	last	Cens	us of	1901	L wer	e as		40 47 1	2,151
Assam Central Provinces, C Madras Presidency Cuddapah Bellary Anantapur North Arcot				last	Cens	us of	190	L wer	e as		40 47 1 82	2,151
Assam				last		us of	1901	L wer	e as		40 47 1 82	2,151
Assam				last		us of	1901	L wer	re as	3,7	40 47 1 82 14 3	2,151
Assam	Chanda			last		us of	1901	L wer	e as	3,7	40 47 1 82 14 3	2,151
Assam Central Provinces, C Madras Presidency Cuddapah Bellary Anantapur North Arcot Nilgiris Tanjore Trichinopoly Malabar	Dhanda					us of	1901		re as	3,7	40 47 1 82 14 3	14 2,151
Assam	Dhanda				• • • • • • • • • • • • • • • • • • • •	us of	190		re as	3,7	40 47 1 82 14 3 83 65 1	14 2,151
Assam Central Provinces, C Madras Presidency Cuddapah Bellary Anantapur North Arcot Nilgiris Tanjore Trichinopoly Malabar	Dhanda				• • • • • • • • • • • • • • • • • • • •	us of	190		re as	3,7	40 47 1 82 14 3 83 65	14 2,151

A short vocabulary of the dialect as spoken in the Nilgiris has been printed in the Manual of the Administration of the Madras Presidency, Vol. ii, Madras, 1885, pp. 193 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumvārī of Chanda with which we are, in this place, exclusively concerned. Both forms of speech are, however, closely related dialects of Kanarese.

TOTAL

11,371

The specimens received from Chanda have not been forwarded in the Kanarese alphabet. We have not, therefore, any means for deciding when an e or an o is short or long. I have followed the same principle as in the case of the Gölarī specimens, in consulting the usual forms in Standard Kanarese.

The Kurumvārī dialect is, as the specimens clearly show, a form of Kanarese. In many points, however, it agrees with Telugu and differs from the other language.

The plural *pillagāndlu*, children, is Telugu. Still more important is the fact that the feminine singular has no separate form, the neuter being used instead. Thus, *pille sāmānoka ittu*, the daughter was of indifferent beauty.

The adverbial suffix  $g\bar{a}$  in  $a\bar{u}n$  rupam-chakkag $\bar{a}$  idd $\bar{a}$ , he was well-looking, is also used as in Telugu.

The d of the past tense is usually dropped. Thus,  $m\bar{a}denu$ , I did;  $\bar{o}gine$ , he went. When the base ends in n, however, it is retained; thus,  $and\bar{a}$ , he said; andade, she said. In  $kott\bar{a}ne$ , he gave, it has been treated as in Standard Kanarese, and it is, therefore, probable that its disappearance in such forms as those just mentioned is simply due to contraction.

A particle allā is often added to the verb, apparently without changing the meaning. Thus, antunallā, he says. Its original meaning is probably 'is it not so?'

On the whole, however, the forms occurring in the specimens which follow will be recognized as Kanarese.

[ No. 21.]

## DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

Obba mansen ibbaru makāļu iddaru. Adogā chinnonu ayyanu-kudi were. Then the-younger the-father-with sons two One man-of ańchi nan-gā bar-li koddu,' yan 'yāvodo sommu-sambandham andā, give,' dividing me-to to-come 80 property-share 'which said, Mardli andā. Mardli avanu pillagānu sommu ańchi kottane. kisi Then 80n property dividing gave. some Then he said. jami-ādini dūr dēśam din-kā chinna magnu allā sommu ögine. all property collected far country went. young 80% days-in

[No. 22.]

## DRAVIDIAN FAMILY.

#### KANARESE.

KURUMVĀRĪ DIALECT.

(DISTRICT CHANDA.)

### SPECIMEN II.

iddaru, obo pillagānu manse-gā ibbaru chinnā makālu obo small children man-to two were, boy pille. Pillagānu aun rupam-chakkagā iddā, pille sāmānokā itu. Ondi The-boy he face-pretty was, the-girl girl. common One was. dine. auru ibbaru pillagāndlu addam deggerā ādkuntā iddaru. children they twolooking-glass near day playing were. pillena andā. 'avē, Pillagānu addam olgā bore nodmādī, chakkag the-girl-to said. The-boy 'well, glass in well look, yāru kānistaru.' Pillenu adu ketdu känistade. Adikā taldella. appears.' The-girl-to bad who that appears. Her-to was-known, nanā ketőlu mädek-ősrá,' andade. Agā 4 avun adu tande totigā · he low making-for,' she-said. Then she father nindyālu yēlide. Adi andade, annā 'tande, addam-dogā rup-kāram nodi reproach made. She said, father, brother glass-in face seeing āga-bēku sāmādhānam idi egusane kelsā, ādogā manchēru manasu become-should this women's business, that-in satisfaction men mind irsā-bādā.' Tande ibbarnā ot-gā idadu dāni samādhānam place-should-not.' The-father both belly-to catching her satisfaction mādere. Aun andā, 'pillagānu, nivu jhagdi ikoladari. Ivotaridu nivu said, boy, To-day-from made. He you quarrel make-not. 1104 ibbaru nichchavu adamdogā nödtiddade.' always glass-in both seeing-is.'

antdu, Pillā 'tande, gavli Somenu ālu tikolā bandene. father, said, The-girl milkman Somē milk bringing came. Aün antunalla, "ī irsāle?"' ālu Tande antonalla, 'pillē, "what milk shall-I-keep?" says, The-father 'daughter, He says, "ivatu ēltudā, ar-sāligi āni-toti ālu ātau, nāle sõlige "to-day half-measure milk is-enough, tell, him-to to-morrow a-measure idkondu-bā."' Pille antudallā, 'tande, ālu gavli ālu holding-come." The-daughter father, the-cowherd milk says, milk

aür 'nin-gā erkilanāyānā, antunalla, tarti?' Tande yeli-di his not-known, 'thee-to said, The-father brings?' wherefrom tartun.' kardu allu Avu idau. bariyal idau, ākāl mandli he-brings.' milk milking Them she-buffaloes are. cows are, house-in bariyā vunnā kodtadu, yēvas-ālu ākālā 'tande. antadallā, Pille a-she-buffalo and a-cow how-much-milk gives, father, said, The-girl evadu 'ondondo ākālā antunalla, Tande yēvasu kodtadu?' ālu two 'each cow said. The-father gives?' how-much milkālu nāku nāku śerlu bariyalu vunnā ālu kodtadu, evadu śērlu milk four sers she-buffaloes four milk gives, and two ser8 kodtadu.' give.'

## FREE TRANSLATION OF THE FOREGOING.

A man had two children, a boy and a girl. The boy was very well-looking; the girl of common appearance. One day they were both playing near a looking glass, and the boy proposed that they should see who was the prettiest. The girl did not like the proposal, thinking that it was only made in order to humiliate her. So she went to the father and complained. She said, 'it is meet that women should be pleased at seeing their face in the glass, but men should not set their mind on such things.' The father embraced both, and soothed them. He asked them not to quarrel, but in future always to look in the glass.

Then the girl said that the milkman Some had come and asked how much milk they wanted. The father answered, 'my daughter, tell him that one ser will do for today. To-morrow we must have two.' The girl then asked where the milkman got the milk, and the father replied, 'don't you know? He has cows and she-buffaloes in his home, and he milks them.' Then the daughter asked how much milk a cow gives, and how much a she-buffalo. The father said, 'each cow gives two sers milk, and each she-buffalo four.'

### BADAGA DIALECT.

The Badagas are the most numerous of the tribes inhabiting the Nilgiris. The name simply denotes them as the people from the north, and it has sometimes also been used in the Tamil country as a name for Telugu. The Badagas of the Nilgiri Hills are often called by us Burghers. Their language is a dialect of Kanarese.

At the Census of 1891, 30,656 persons were returned as speaking Badaga, viz. 30,633 in the Nilgiris, 21 in Coimbatore, and 2 in Malabar. At the last Census of 1901 the figures were as follows:—

Nilgiris								 34,223
Coimbatore	*		R.W					6
						To	LAT	34,229

The Badaga dialect does not fall within the scope of this Survey. A version of the Parable of the Prodigal Son will, however, be printed below in order to make it possible to use the dialect for comparative purposes. It has been taken, from the edition of the gospels published by the Madras Auxiliary Bible Society.

It will be seen that Badaga is a very ancient form of Kanarese. Thus the sounds  $\underline{l}$  and  $\underline{r}$  are still found (e.g. makklu, children; horisivi, put on); m corresponds to Standard n in forms such as appam, father; avam, he; the personal pronoun of the first person is  $n\bar{a}m$ , I; dative yenaga; the past tense of the verbs agrees with Old Kanarese (e.g. mādidem, I did; kļēgidam, he sent), and so forth. Note also the common substitution of ch for s; thus,  $d\bar{e}cha$ , country, in which point Badaga agrees with Tamil.

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# DRAVIDIAN FAMILY.

### KANARESE.

BADAGA DIALECT.

ಬಬ್ಬ ಮನಿಚಗ ಎರಡು ಮಕ್ಕ್ವಿದ್ದರು. ಅವಕರ್ಟ್ಫೋಗೆ ಕುನ್ನವ ಅಪ್ಪಂಗ, ಅಪ್ಪಾ! ಆಸ್ತಿಯೊ ಯಿನಗ ಬಪ್ಪ ಕೂರ ಯಿನಗ ತಾ ಎನ್ಡುನೆ, ಅವತಿ ಅವಕಗ ಬದುಕ ಕೂರ್ಹ್ವ . ಜೋಚಿ ಜಿನಗ್ಲಿಂದೆ ಕುನ್ನ ಮಾತಿ ಎಲ್ಲಾವ ಸೇತಿಯುಂಡು, ದೂರ ದೇಚಗ ಕಡೆದು ಹೋಗಿ, ಅಲ್ಲಿ ಕೆಟ್ಟವೆ ನಾಗಿ ಬದಿಕಿ, ತನ್ನ ಬರುಕೆಲ್ಲಾವ ಬೀಹಿ, ಹ್ವಾಮಾಡಿಬುಟ್ಟು . ಆಲೆ ಅವು ಎಲ್ಲಾವ ಬೆಚ್ಚ ಮಾಡಿದದೆನ್ನು ನೆ, ಆ ದೇಚ ಬಕ್ಕೆಲ್ಲ ಅನಹಂಜ ಉಟ್ಟಾತು; ಅವರ್ಗ ತಟಮೊಟ ಆಪದುಗಾತು. ಆಗ ಅವರಿ ಹೋಗಿ, ಆ ದೇಚದವಕರ್ಮ್ಮೇಗೆ ಒಬ್ಬ ಗೆರಸ್ತನ ಸೇದೂಂಣ. ಎವು ಅವುನ ಹಂದಿಯ ಮೇಸೋದುಗ ತನ್ನೊಲಗ ಕ್ಟೇಗಿದು. ಇತ್ತೆ ಹಡೋನೆ ಹಂದಿ ತಿಂಬ ತೌಡೂಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸೋದುಗ ಆಸೆ ಪಟ್ಟ ; ಆಲೆ ದಾರೂ ಅವುಗ ಕೊಟ್ಟ ಇಲ್ಲೆ . ತನ್ನ ಬುದ್ದಿ ತನಗ ಬಪ್ಪನೆ, ಅವಂ, ಯೆನ್ನಪ್ಪನ ಸಾರೆ ಯೇಜೋ ಕೂರಿಯವಕಗ ದೊಟ್ಟ ಬೇಕಾದಾಚಗ ಮಿಾಜೆ ಹಡದೆ; ಆಲೆ ನಾಂ ಇಲ್ಲಿ ಹಸೂಂದ ಸತ್ತನೆ ನಾಂ ಯೈದ್ದು, ಕಡೆದು, ಯೆನ್ನಪ್ಪನಸಾರೆ ಹೋಗಿ, ಅವ್ಮಗ, ಅಪ್ಪಾ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದೆಂ- ನಾಂ ಇನ್ನು ನಿನ್ನ ಮಾತೀಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ತಕ್ಕವ ಅಲ್ಲ; ಯೆನ್ನ ನಿನ್ನ ಕೂಲಿಯವಕರ್ಟ್ಫೋಗೆ ಒಬ್ಬನ ಮಾಕೆ ಮಾಡುನ್ನನೆ, ಎಂದು ಹ್ಟೇಗಿ, ಯ್ಟ್ರೆದ್ದು, ತನ್ನಪ್ಪನ ಸಾರೆ ಬನ್ನು . ಆಲೆ ಅವಲ ಇನ್ನು ದೂರದೊ ಇಬ್ಬನೆ, ಅವುನಪ್ಪು ಅವುನ ನೋಡಿ, ಕರ್ರ್ಟಕತ್ತಿ, ಓಡಿಬಂದು, ಅವುನ ಗ್ಲತ್ತುವೇಲೆ ಬ್ಲುದ್ದು, ಅವ್ಯನ ಮುತ್ತಿಕ್ಕಿದ . ಆಲೆ ಮಾತಿ ಅವ್ಮಗ, ಅಪ್ಪಾ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದೆ. ಇನ್ನು ನಿನ್ನ ಮಾತೀಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ನಾಹ ತಕ್ಕವಹ ಅಲ್ಲ, ಎನ್ನಹ. ಆಗ ಅಪ್ಪಹ ತನ್ನ ಜೀವಿತಿಗಾರರುಗ, ಜೀಗನ ಒಳ್ಳೊಳ್ಳಿಯ ಚೀಲೆ ಹೊತ್ತು ಬಂದು, ಅವ್ಮಗ ಹೊಹಿಸಿವಿ; ಅವ್ಯನ ಕೈಗ ಉಂಗರವವೂ ಕಾಲುಗ ಕೆರವವೂ ಕೊಡಿವಿ. ಇನ್ನು ತಿಂದು ಕುಸಾಲೆ ಆವೋ . ಯೇಕಾಂದಲೆ ಈ ಯೆನ್ನ ಮಾತಿ ಸತ್ತವಂ ಆಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ; ಅರಂದ್ಹೋದವಂ ಆಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನ್ನು. ಆಗ ಕುಸಾಲೆ ಆವದುಗ ಹೊರವಟ್ಟರು |

ಆಲೆ ಅವರನ ದೊಡ್ಡ ಮಾತಿ ಹೊಲದೊ ಇದ್ದರ್ಲ. ಅವರ ಬಂದು, ಮನೆಗ ಸಾರೆ ಆಪನೆ, ಹರೆಕೋಲವೂ ಆಟವವೂ ಕ್ಟೇತು, ಜೀವಿತಿಗಾರರ್ಟ್ಟೇಗೆ ಒಬ್ಬನ ಕೊರಚಿ, ಅದೇನಾಂದು ಬೆಚರಣೆ ಮಾಡಿದರ. ಅವರಿ
ಅವರಗ, ನಿನ್ನ ತಮ್ಮರ ಬಂದಿದ್ದನೆ, ಅದುಗಾಗಿ ಅವರನ ತಿರಿಗಿ ಓಸ್ಹೆಂಗೆ ಕಂಡದುನೆಂದ ನಿನ್ನಪ್ಪರ ತೀನಿ ಮಾಡಿಸಿದ್ದನೆ, ಎನ್ನರ್ಲ ಆಗ ಅವರ ಕೋಪಆಗಿ, ಓಜಗೆ ಬರಕೊಳ್ಳಾಂದು ಇದ್ದರ್ಹ. ಆದರುನೆಂದ ಅವರನಪ್ಪರಿ
ಹೊರಾಚುಗ ಬಂದು, ಅವರಗ ತಮರಿಕೆ ಹ್ಟೇಗಿ ಕೊರಚಿದರ . ಆಲೆ ಅವರ ತನ್ನಪ್ಪರ್ಗ ಮರುತ್ತರಾಗಿ, ಎದಗೇ, ಈಸು ಬರಿಚ ನಿನಗ ಗೀದಿ, ಎಂದಾಲೆಯೂ ನಿನ್ನಪ್ಪಣೆಯ ಮಾರುಲೆ; ಆಲೆಯೂ ಯೆನ್ನ ಸ್ನೇಚಗಾರರ
ಕೋಡ ಕುಸಾಲೆ ಆಪದುಗ ನೀ ಯೆನಗ ಎಂದಾಲೆಯೂ ಒಂದು ಆಡುಮರಿಯಾಲೆಯೂ ತಪ್ಪಿಲೆ. ಆಲೆ ಸ್ಟ್ರೂಯೆಯರ ಕೋಡ ನಿನ್ನ ಬದುಕ ತಿಂದು ಬುಟ್ಟ ಈ ನಿನ್ನ ಮಾತಿ ಬಂದದೆಮ್ಮನೆ, ನೀ ಅವರಗಾಗಿ ತೀನಿ
ಮಾಡಿಸಿದೆ ಎನ್ನರ್ಹ. ಆಗ ಅವರಗ, ಮಗನೇ, ನೀ ಯೇಗ್ಟು ವವೂ ಯೆನ್ನ ಕೋಡ ಇದ್ದೇ; ಯೆನ್ನದೆಲ್ಲಾ ನಿನ್ನದುತಾರ್ಯ ಆಲೆ ಕುಸಾಲೆಯೂ ಚಚ್ಚೋಚವೂ ಆಪದಾಗಿ ಹಟ್ಟ; ಯೇಕಾಂದಲೆ ಈ ನಿನ್ನ ತಮ್ಮರ ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ, ಅರಂದ್ಹೋದವನಾಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನ್ನರ್ |

[No. 23.]

# DRAVIDIAN FAMILY.

KANARESE.

BADAGA DIALECT.

# TRANSLITERATION AND TRANSLATION.

Obba One	manichaga man-to	eradu two	makkl-ichildren	ddaru.	Avakarlöge Them-of	kunnavam the-younger
appamga, father-to,	'appā 'father pr	āstiyo operty-in	yenaga me-to	bappe	kūra 1 share	yenaga tā,' me-to give,'
when	he then	n-to li	ving	share-div	ided. Fe	chi jinag-hinde w days-after
younger	son all	having-ge	athered,	far	country-to	kadedu having-passed
hōgi having-gone	alli there wi	keţţavamı	n-āgi g-become	badi having-l	ki tann	a baduk-elläva living-all
bīri h	ļā-mādi-buttar	n. Āle	avam	ellāva	bechcha	mäḍidad-emmane made-when
ā dēcl	na bakkella	anahan	ja uţţāt	tu; ava	ımga tatar	moța ăpadugătu. ant arose.
Āga avar	n hōgi	ā	dēch	adavakarlo	ige obba	gerastana householder
sēdúmnam.	Evam	avamna	handiya	mēsōdu	ga tann-h	olaga klēgidam. ld-to sent.
Itte had	one handi	timba t	audūnda	tanna	hoțțe tur	mbisõduga äse to-fill desire
pattam; i	āle dārū but anyone	avamga him-to	koṭṭa-ill gave-no	e. Tann t. His	a buddi sense	tanaga bappane him-to coming
avam,	'yenn-appana'my-father-of	sāre near	hou	rēchō v-many	küliyava servant	kaga doţţi s-to bread
běka	dachaga	mir	ı na	dade, ale	nam n	li hasünda ere hunger-from
sattane. N	ām yleddu, I rising,	kadedu	, yenn	-appana	săre	hōgi, avamga, going, him-to,
" annā.	mēlōkaga b	irod-āgivū	ninna	mundão	lū pāpa	mādidem. Nām I-did. I
innu ninn	a mātīndu son-sayin	koraio		aduga		alla; yenna
						8 7 2

ninna küliyavakarlöge obbana māke mādunnane,"' endu hlegi, thy servants-among one like make-shall-say,"" 80 saying, vleddu tann-appana Ale sare bannam. avam innu dūrado rising his-father near came. But he yet at-a-distance ibbane avamn-appam avamna nôdi karlukatti. ōdi bandu. being his-father him seeing pitying, running coming, avamna glattu-mēle bluddu, avamna mutt-ikkidam. Āle māti his neck-on falling, him kiss-gave. But the-son avamga, 'appā, mēlōkaga birod-agiyū ninna mundādū pāpa mādidem. him-to, father, heaven-to contrary thee before-also I-made. Innu ninna mātīndu korachisiyumbaduga nām takkavam alla, Still thy son-saying to-be-called I fit-man am-not, Aga ennam. appam tanna jīvitigāraruga, 'begana ollolleva said. Then the-father his servants-to. 'quickly good-good chile hottu bandu avamga horisivi. Avamna kaiga ungaravavū robe carrying coming him-to put-on. His hand-on ring-also kāluga keravavū kodivi. Innu tindu kusāle āpom: yēkāndale. foot-on sandals-also put. eating merry let-us-make; why?-if-you-say, And ī yenna māti sattavam āgiddu, tirigi badik-iddane: this my 80n dead-man having-been, again living-is; arand-hödavam āgiddu, sikk-iddane,' ennam. Aga kusāle āpaduga lost-gone-man having-been, found-is,' said. Then merry to-make horavattaru. they-commenced.

Āle avamna dodda māti holado iddam. Avam But his elder field-in 80n was. He bandu, manega sare āpane, barekolavů ātavavū klētu. having-come, house-to near coming, music-also dance-also having-heard, jīvitigārarļōge obbana korachi. 'ad-ēn-?'āndu bicharane servants-among one having-called, 'that-what ?'saying inquiry mādidam. Avam avamga, 'ninna tammam band-iddane, made. Hehim-to. thy! younger-brother having-come-is. adug-āgi avamna tirigi ös-henge kandadunenda ninn-appam tīni therefore him again healthy found-because thy-father feast mādis-iddane,' ennam. Aga avam kopa-agi ölage causing-to-be-made-is.' said. Then he anger-having-become inside barak-olländu Adadunenda iddam. avamn-appam horāchuga bandu to-come-refusing was. Therefore his-father outside having-come avamga tamarike hlēgi korachidam. Āle avam tann-appamga him-to satisfaction having-said called. But he his-father-to

maruttar-āgi, 'edagē, īsu baricha ninaga gidem. Endāleyū replying, so-many · 10, years you-to I-served. Once-even ninn-appaneya mīrule; ālevū yenna snēchagārara kōda kusāle thy-order not-transgressed; still my friends with merry āpaduga nī venaga endāleyū ondu ādu-mariy-āleyū tappile. to-become thou me-to once-even one goat-young-even gavest-not. Āle sluyeyara kōda ninna baduka tindu-butta ī ninna But harlots with thy . living having-eaten-throwing this thy māti bandad-emmane nī avamg-āgi tīni mādiside,' Āga ennam. 8011 came-when thou him-for said. feast lettest-make,' Then avamga, 'magan-ë nī yegluvavů yenna kōda idde; yennad-ellā ' 80n-O him-to, thou always me with art; mine-all ninnadutām. Āle kusāleyū chachchochavū āpad-āgi hatta: thine-alone. But merry-also happy-also to-become was-necessary: yēkāndale. ī ninna tammam sattavan-agiddu, tirigi why ?-if-you-say, this thy younger-brother dead-man-become-having, again badik-iddane; arand-hödavan-agiddu, sikk-iddane.' ennam. alive-is; lost-gone-man-having-become, found-is,' said.

#### KURUKH.

Kurukh is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces. The number of speakers is about half a million.

According to their own traditions the Kurukh tribe originally lived in the Carnatic, 'whence they went up the Narbada River and settled in Bihar on the banks of the Sone. Driven out by the Muhammadans, the tribe split into two divisions, one of which followed the course of the Ganges, and finally settled in the Rajmahal hills; while the other went up the Sone, and occupied the north-western portion of the Chota Nagpur Plateau, where many of the villages they occupy are still known by Mundari names. The latter were the ancestors of the Orãos [Kurukhs], while the former were the progenitors of the Male, or Sauria as they often call themselves, whose grammar is closely connected with Orão, though it has borrowed much of its vocabulary from the Aryan languages in the neighbourhood.'

Mr. Gait, from whose Report of the Census of Bengal, 1901, the preceding quotation has been reprinted, further remarks—

'The Caste Table shows the number of Orāōs to be 652,286, and the tribal language is spoken by 543,505 persons. As in other cases, members of the tribe who have emigrated to other districts are more prone to abandon their original language than those who stay at home. In the north of Ranchi, however, where they are much mixed up with Mundas, more than 23,000 Orāōs have given up their language and now talk a dialect of Mundari known as Hōrōliā Jhagar. On the other hand, a few Mundas (724), Khariās (405), Lohārs (145), and Gōnds (75) in that district returned Orāō as their language. In Singhbhum also, some members of other tribes speak Orāō, including 806 Kurmis, 115 soi-disant Rājputs, 74 Tāmariās, and 50 Lohārs. In Manbhum 72 Santāls, 19 Bhumijs and 5 Mundas were returned as speaking Orāō.'

The state of affairs is similar in other districts, and Kurukh is accordingly known under several different names.

The tribe call themselves Kurukh, and their language Kurukh Kathā. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kolarian horo, man, or may be derived from the Dravidian-Scythian word kuruk, a cryer.' He compares the Kürkü word körö, man, and, with reference to the second derivation, the name Slavonic, from slovo, word, voice. I do not know the history of the 'Dravidian-Seythian' word kuruk, but the derivation does not seem probable. A people may call themselves 'speakers,' but scarcely 'cryers.' I am not, however, able to give any certain derivation of the word. Another common name of the tribe is Orao, with many slightly varying forms such as Urao, Urang, Aurang, etc. Dr. Hahn explains this word as the totem of one of the septs into which the Kurukhs are divided. According to him Orao is a name coined by the Hindus, its base being Orgora, hawk or cunny bird, used as the name of a totemistic sept. Compare, however, Kaikādī urāpāi, man; Burgandī ūrāpō, man; ūrāng, men. In a similar way Kurukh may be connected with Tamil karugu, an eagle, and be the name of a totemistic clan. Compare also names such as Korava, Kurru, a dialect of Tamil, and Kodagu. Hindus say that the word 'Orao' is simply the Indo-Aryan urāu, spendthrift, the name being an allusion to the alleged thriftless character of the people to whom it is applied.

It has already been pointed out that the Kurukhs are much mixed with Mundas. We cannot, therefore, wonder that speakers of Kurukh have occasionally been returned as speaking Munda languages such as Kharia, Korwa, Kōda, Hō, and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are Dhangari, Kisan, and probably also Khendroi.

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Dhāngarī simply means 'the language of the Dhāngars,' a caste whose business it is to dig wells, tanks, etc. The word is sometimes corrupted to Dhanwārī.

Kisan means cultivator, and may, as the denomination of a language, connote any form of speech.

I do not know anything about the names Khendröi and Kachnakhrā which are used in Jashpur and Ranchi respectively.

None of these names properly denote the language. Some details about their use will be found under the heading Number of Speakers, below. They should all be discarded, and the language will hereafter be throughout spoken of as Kurukh.

About three-fifths live in the Ranchi district, especially in the north and north-west. They are further found in considerable numbers in the south of Palamau and in the Chota Nagpur States. More than 93 per cent of the speakers in the tributary States are found in Gangpur and Jashpur. Speakers are further found in small numbers in the adjoining districts of Hazaribagh, Manbhum, Singbhum, Bonai, Pal Lahera, Bamra, Rairakhol, Sambalpur, Patna, Sarangarh, Raigarh, Sakti, Udaipur, Sarguja and Korea. Emigrants have brought the language with them to Jalpaiguri and the various districts of Assam, where it is spoken by coolies in the tea-gardens.

The principal Aryan language of Ranchi and Palamau is Bihārī. The other districts within which Kurukh is spoken belong to the areas occupied by Oriyā and Chhattīsgarhī. The Kurukhs are everywhere intermixed with various Mundā tribes. They are also very often confounded with them. The Kurukhs are relatively most numerous in Ranchi. They are still numerous in Palamau, Gangpur, and Jashpur. In other districts they are as a rule rather thinly scattered.

be a separate dialect spoken in Gangpur, called Berga Orão.

No information is, however, available about that form of speech. Kurukh has not been reported from Gangpur for the purposes of this Survey. It is not, however, probable that the so-called Berga Orão essentially differs from other local forms of the language, which are in reality no separate dialects but more or less corrupt forms of Standard Kurukh; in fact, 'berga' has been explained as being really the Hindī word bigarā, corrupt. The corruption is usually due to the influence of surrounding Aryan dialects, and sometimes also the influence of neighbouring Muṇḍā forms of speech may be perceived. On the whole, however, Kurukh is uniform over the whole area where it is spoken as a vernacular. Varying names of occupation or caste, such as Dhāngar, Kisān and so on, do not imply any difference of dialect.

Number of speakers. The estimated number of speakers in those districts where Kurukh is spoken as a vernacular are as follows:—

Orissa Tri		,	100	 		133	- 57		. 295
Hazaribagi	1				7.00	**		18.	. 3,934
Ranchi									. 325,860
Palamau				7.0					. 30,000
Manbhum						*:			, 1,071
Singbhum			*:						. 3,220

Birbhum Midnapore Hoogly

						-	Dan al				901 000			
Jashpur Stat			1/21				Brough	t torw	ard		364,380			
Korea State											20,000			
Bonai State .											68			
Sarguja State											500			
Udaipur Stat							*				23,430			
The Part of the							*		*		1,598			
							TOTAL	Beso	AT.				409,971	
Sambalpur .	1 35						LUANO	202010			47 000		400,011	
Sakti				10.5	1.00	•	*	•			41,000			
Raigarh .	1015					•					1,500		2	
Sarangarh .	E 71	•	- 3								5,000			
Bamra	100	- 1					**				1,511			
Rairakhol .			1000	*				*			3,750			
Patna		256	(0)								547			
								20.	*		475			
					7	OTAL	CENTE	AT Por	verva	-	_		FO 800	
						OLAL	CENTE	MII T IN	OVINCI	10	*		53,783	
The state of the state of							GRA	ND T	OTA	L			463,754	
127 (700) 2														
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of whom are found	amon	c the	0000	lion	:- 41	1	JO SOIL	Z CAL	· one	sho	Men o	у еп	mgrants,	most
of whom are found	ашоп	2 mi	9 6001	ues .	in ti	ie t	ea-gai	rdens	in	Be	engal	and	Assam.	The
louowing are the re	vised	figu	res su	ıppli	ed as	esti	mates	for	this	Sur	vev :-			
Cachar Plains							T				1,251			
Kamrup .	1.0				-						200			
Darrang .											No.			
Nowgong .						0.40	*				1,900			
Sibsagar .			- 00	•						*	475			
Lakhimpur	11111								*		1,850			
	- 12		- 1	•					*		3,150			
							TOTAL	Assau					8,826	
Jalpaiguri .	200	100		. 1	11		2000000	Section 2			13,184		0,020	
Shahabad .	*:			521		- 8	-		•		250			
Champaran .	2000				100		8		7.5	**	5,000			
Bhagalpur .	(4)		7.			200				- 14	12,966			
											12,000			
							To	TAL BE	NGAL				31,400	
												70 -	01,100	
								GR	AND	TO	TAL		40,226	
Value 100 100												-		
The estimated follows:	numb	er of	spea	kers	of K	urul	ch at	hom	e on	1 .	hand			
follows:-								Hom	o an	ILL 2	DEGRA	18,	therefor	e, as
Kurukh sp	oken at	nome	e by					- 1		46	3,754			
Kurukh sp	oken at	proad	by							4	0,226			
							4			-				
							TOTAL					5	03,980	
mı a			74 5											
The figures renumber of speakers.	turne	dat	the la	ast C	ensu	s of	1901	show	a co	mei	devol-1	0:		
number of speakers,	and i	t wil	l he	of ir	tero	t to	294	41		ALGIN	rerap1	e in	crease in	the
as follows :-		- 11 44		- II	10016	10 10	auu	them	1 101	C	ompar	ison	. They	are
as louows.														10.070
Assam .				0										
Bengal .				3	-	5 9							10,791	
Burdwan					201	2						. 5	44,924	

. 473 . 30 . 264 . 1,630

. 2,397

555,715

Carried over

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						1	Brough	t for	brand	. 2,397	555,715
Howrah	-	100	20				·			. 1,720	000,110
24-Pargana	8 .		- 3							. 2,244	
Calcutta						103	1 31			000	
Nadia			13							. 82	
Murshidaba	d.								100	. 1,430	
Rajshahi										. 5,485	
Dinajpur	1			•	115			1		4	
Jalpaiguri								*		. 53,828	
Darjeeling	1		3							. 7,449	
Rangpur										F01	
Bogra .	-		•		10.	*			*	. 470	
Shahabad		•					010		*	0.00	
Bhagalpur									*	0.004	
Purnea	•	•	•					1.0			
Malda					3				100	. 2,250	
Sonthal Par	ranae	3	•						1.0	. 2,157	
Balasore	Капаз					- 8			*	. 1,744	
Angul and I	Chand	mala	*						1	. 12	
Hazaribagh							*	*	*	. 1,126	
Ranchi	*							100		. 2,930*	
Palamau	*	•					*	*	1	314,778	
Manbhum			•			200				. 21,606	
						•				. 330	
Singbhum										6,973	
Kuch Bihar										. 4	
Orissa Tribu								*		. 2,941*	
Chota Nagp	ur Tri	butar	y Sta	tes				*		103,708*	
					9	LATO	BENGA	L		. 544,924	
Central Province	5										54,006
Nagpur										. 1	0.0000000
Bilaspur										. 171	
Sambalpur										. 30,000 *	
Sakti .										. 9	
Raigarh										. 4,312	
Sarangarh										. 885	
Bamra					130	3 1				. 15,704	
Rairakhol	. )					1				. 1,402	
Sonpur										. 805	
Patna						-				. 666	
Kalahandi			8	25.0			10	100		. 51	
		File		175	124	- 50	- 1			- 01	
			T	OTAL	CENTE	RAL PE	OVINCE	S		. 54,006	
					GR	AND	TOTA	L			609,721
					10.00	1000		358	8	W 182	000,721

It will be seen that there is a large increase in Jalpaiguri, and that Kurukh has been returned from several districts where it had not formerly been reported to be spoken. This state of affairs is due to the greater accuracy of the last Census, and probably not to a real increase in the number of speakers. If we compare the figures from those districts where Kurukh is spoken as a vernacular, we will find that there is a marked decrease over almost the whole area.

The number of speakers has increased in Singbhum, the Chota Nagpur Tributary States, Bamra, Rairakhol, and Patna. It is not, however, possible to decide whether the increase is real or only apparent. The speakers of Kurukh have formerly been often returned under various Munda dialects, and it has not always been possible to correct the old figures. Thus, no speakers of Kurukh were returned for this Survey from the

Gangpur State, whereas, in 1901, 93 per cent. of all the speakers of Kurukh in the Chota Nagpur States were found in Gangpur and Jashpur. The revised figures from Bamra were 3,750 for Kurukh, entered as a form of Kōrā, and 13,569 for Muṇḍārī. In 1901 the corresponding figures were 15,704 for Kurukh and 6,023 for Muṇḍārī. We can safely infer that several speakers of Kurukh were formerly entered under Muṇḍārī, and that the same is certainly the case in other districts. On the whole we are apparently justified in saying that the number of speakers of Kurukh is decreasing.

In the preceding tables no reference has been made to the various names under which Kurukh has been returned.

The name Dhangari has been returned from the following districts:-

Shahabad					10			250
Champaran	13.							5,000
Bhagalpur								12,966
Manbhum			1			7.		1,071
Sakti								1,000
Raigarh								5,000
Sarangarh								604
						***		
						To	TAL	25,891

In Bhagalpur the speakers are also locally known as Kols.

Kisan is the name under which Kurukh has been reported from the following districts:-

Sambalpur .		100		 10		19	100	22,000
DESCRIPTION OF STREET	1.							907
Bamra .		1						3,750
Rairakhol .								547
						To	TAL	27,204

The 20,000 speakers of Kurukh in the Jashpur State have been returned as speaking Khendroi. Finally in the Census of 1901, 465 speakers of a language called 'Malhar' were discovered, of whom 414 were returned from the Orissa Tributary States, 50 from Hazaribagh, and 1 from the Chota Nagpur Tributary States. The very meagre materials which are available and which are not worth publishing seem to show that Malhar is only a corrupt form of Kurukh, and the figures have therefore been included in the above table.

Kurukh is, to some extent, spoken by Mundas and others, and in the old returns it has continually been confounded with various Munda dialects.

We find Kurukh returned under the name of Kharia from-

Pal Lahera								295
Bonai								The second second
Sambalpur								
						То	TAL	6,615

From Sambalpur we find 9,000 Kurukh speakers returned under the name of Kōrā, and similarly 2,950 Kōrwās in Hazaribagh have turned out to speak Kurukh. The same is the case with 475 individuals in the Patna State who were reported to speak Hō.

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It is of no use to enlarge upon the distribution of the speakers of Kurukh between the various so-called dialects. The different names do not connote different forms of the language, but are due to the fact that the names of castes and occupations have been entered as connoting various dialects. The table 407 and ff. therefore includes all the figures entered under the various headings mentioned above.

I am not aware of the existence of any old authority dealing with Kurukh. The Authorities. following is a list of those which I have come across:—

Mason, F.,—The Talaing Language. Journal of the American Oriental Society, Vol. iv, pp. 277-288. Contains a list of words in Oraon, etc., reprinted in the British Burma Gazetteer, and in the Revue de Linguistique, Vol. xvii, pp. 167 and ff.

Batsch, Rev. F.,—Brief Grammar and Vocabulary of the Oraion Language. Journal of the Asiatic Society of Bengal, Vol. xxxv, 1866, Special Number, App. E, pp. 251 and ff.

CAMPBELL, SIR GEORGE, - Specimens of Languages of India. Calcutta, 1874, pp. 94 and ff.

FLEX, REV. O ., - Introduction to the Uraun Language. Calentta, 1874.

HAHN, REV. FERD.,-Kurukh Grammar, Calcutta, 1900.

-Kurukh (Orãõ)-English Dictionary. Part I, Calcutta, 1903.
 -Kurukh Folk-lore. Collected and transliterated. Calcutta, 1905.

Kurukh is not a literary language and has no written character. The gospels in Kurukh have been printed in Devanagari type in Calcutta. The translation is due to the Rev. F. Hahn, who has also published a biblical history, a catechism, and other small books in the language. His Kurukh grammar has already been mentioned in the list of authorities. It is the principal source from which the remarks about Kurukh grammar which follow have been taken.

**Pronunciation.**—The short a has the sound of a in 'America.' It is very often marked as long, probably in order to avoid the broad pronunciation of a in Oriyā. Thus, engān instead of engan, me; āniās instead of ānias, he said. Such forms are especially common in those districts in which the principal Aryan language is Oriyā. The pronunciation of Kurukh has there been seen through Oriyā spectacles.

Two vowels often follow each other without being pronounced as a diphthong. Thus, chi'inā, to give. Both vowels are here separately sounded and belong to different syllables. This separate pronunciation has been marked by an apostrophe between the two vowels. It seems probable that it is due to the influence of the peculiar semi-consonants of Muṇḍārī. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, endr'im, whatsoever; mal'ā, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Hahn's grammar the apostrophe may be compared with the Arabic Hamza.

Two vowels separated by a stop and forming two different syllables are very commonly contracted. Thus, chīdai, instead chi'idai, he gives. This contraction takes place regularly in the past tense of verbs. Thus, ba'anā, to speak; bāchkan, I spoke; chō'onā, to rise; chōchkan, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus i'i become i; ui u; and oē o; e.g. chi'inā, to give, past chichkan; uinā, to plough, past usskan; põēnā, to rain, past possā.

There are several other changes in the vowels in the past tense of verbs. E becomes i, and  $\tilde{e}$  becomes  $\tilde{i}$  in words such as  $errn\tilde{a}$ , to sweep; irrkan, I swept:  $\tilde{e}rn\tilde{a}$ , to see; irkan, I saw. In other cases the change of e to i seems to be due to a following i or u. Thus,  $esn\tilde{a}$ , to break; eskan, I broke;  $\tilde{a}d$   $is\tilde{i}$ , she breaks;  $is\tilde{u}$ , a breaker:  $kh\tilde{e}'en\tilde{a}$ , to die;  $kh\tilde{i}'id\tilde{i}$ , thou (fem.) diest. Compare the remarks on harmonic sequence in Santālī, on p. 37.

Similarly o sometimes becomes u; thus, ottnā, to touch; uttkan, I touched: khōrnā, to sprout; khūrkan, I sprouted: onnā, to eat; unus, an eater.

Final long vowels are shortened when a consonant is added. Thus,  $akk\bar{u}$  and akkun, now;  $mer\underline{kh}\bar{a}$ , heaven, accusative  $mer\underline{kh}an$ . Shortening of long vowels is also very common in the past tense. Thus,  $p\bar{\imath}tn\bar{a}$ , to kill, past pitkan;  $k\bar{u}rn\bar{a}$ , to be hot, past kuttkan;  $khoyn\bar{a}$ , to reap, past khosskan;  $m\bar{o}khn\bar{a}$ , to eat, past mokkan.

With regard to consonants we shall note the pronunciation of n and kh.

The guttural nasal  $\dot{n}$  is pronounced like ng in English 'king' when it stands at the end of a syllable or is followed by h. Before a vowel, on the other hand, it is an ng with a following g. Thus,  $e\dot{n}ha\dot{n}$ , my, but  $e\dot{n}g\dot{a}$ , me. This distinction is, however, continually disregarded in the specimens, and  $\dot{n}g$  is usually written in all cases.

The sign <u>kh</u> denotes the sound of ch in Scotch 'loch.' In many places it has become an h. So for example in Raigarh, in the so-called Kisān of Sarangarh, in the so-called Khariā and Kisān of Sambalpur, and lastly in Pal Lahera, Bamra, and Rairakhol, i.e., in all the southern districts with the exception of Patna.

Nouns.—Men and gods are masculine; women and goddesses are feminine; other nouns are neuter. Feminine nouns are neuter in the singular. Kurukh in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, man-guthi, tree-all, trees. Compare Mundari.

The plural of rational nouns is formed by adding ar. Compare Tamil ar, Kanarese aru, Telugu āru, etc. Thus, āl-ar, men; mukkar, women; ālī-guṭhi-ar, wives; dādā baggar, father many, fathers, and so forth. Khadd-kharrā, offspring, means 'child-sprout', and is neuter.

Case suffixes are added immediately to the base as is also the case in Muṇḍārī. In the case of masculine nouns, however, we have two bases in the singular. The simple base is used in an indefinite sense. When definiteness should be expressed, a suffix as is added. Thus, āl, a man; āl-as, the man. Both bases are then inflected in exactly the same way. The final as in āl-as corresponds to Tamil an.

The usual case suffixes are, accusative n; dative  $g\tilde{e}$ ; ablative  $t\tilde{i}$ ; genitive gahi; locative  $n\tilde{u}$ .

The dative and the accusative are usually distinguished in the same way as in other connected languages. The two cases are sometimes confounded in the south, in Bamra, Rairakhol, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gōṇḍō.

The dative suffix  $g\bar{e}$  must be compared with Kanarese ge, Telugu ki, ku. It also occurs in the form  $k\bar{e}$ . The final vowel is long. The Kurukhs have come into their present home from the Bhojpuri country, and it is not improbable that the form of the dative suffix has been influenced by the Bhojpuri  $k\bar{e}$ .

The accusative suffix is n, an, or in. The form n is used after vowels; in after definite masculine bases ending in as and after the plural suffix ar. In other words the accusative ends in an. In Bamra, Sarangarh, and Rairakhol we also find a fuller

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form nu. Compare Kanarese annu, Telugu ni and nu, The occasional use of the accusative as a dative is due to Aryan influence.

The suffix of the ablative is  $t\bar{\imath}$ . An n is inserted before  $t\bar{\imath}$  in words ending in a vowel, and often also in other cases. This n is always preceded by the same vowel as in the accusative. The ablative can therefore practically be formed from the accusative by adding  $t\bar{\imath}$ . The n which precedes  $t\bar{\imath}$  in such cases is, however, different from the suffix of the accusative and must be compared with the n in ablative suffixes such as Tamil inru, inde, Kanarese inda, and so on. The suffix  $t\bar{\imath}$  itself is apparently connected with Kui tai. The suffix  $t\bar{\imath}$  is often added to gus, with. Thus,  $\bar{a}l$ - $t\bar{\imath}$  or  $\bar{a}l$ -gus- $t\bar{\imath}$ , from a man.

An instrumental is formed by adding  $tr\bar{\iota}$  or  $tr\bar{\iota}$ . This suffix seems to be connected with Telugu  $t\bar{\iota} da$ , Tamil and Kanarese  $\bar{\iota} du$ , with. The initial t in the ablative and instrumental suffixes is, therefore, probably identical with the inflexional increment d, tt in Kanarese, Tamil, etc. Compare Kanarese mara-d-alli, Tamil mara-tt-il, in a tree.

The genitive suffix gahi has several other forms. We find ghi, ghē, gē, kē, ē, hi, and i. Ghi is for instance used in Patna State; ghē in Rairakhol and Sarangarh; gē in Pal Lahera and Bamra; kē in Bamra, Rairakhol, Sarangarh, and Raigarh; ē in Rairakhol; hi in Sarangarh, and i in Raigarh. The corresponding form in Malto is kī. The forms gahi, ghi, gē, kē, and kī are only varieties of the same suffix. Bishop Caldwell has compared the Telugu yokka and the Hindöstānī kā, kī. It would be more natural to think of Bhojpurī kāi, and it is quite probable that this suffix has influenced Kurukh gahi. The parallel forms ē, hi, and i seem to show that the original suffix only consisted of a vowel. The initial g or k may be due to the influence of Bhojpurī though its origin is possibly different. There is in many Dravidian languages a suffix gu, ku. Thus, Tamil paḍa-gu, a boat; kira-ngu, a root, etc. It is possible that the existence of such a suffix has materially strengthened the influence of the Bhojpurī suffix.

The locative suffix  $n\bar{u}$  corresponds to Malto  $n\bar{o}$  and Telugu nu in inta-nu, in the house, etc.

In the vocative the suffix  $\bar{o}$ , ay, or  $ay\bar{o}$  is added. Thus,  $\bar{e}$  urbay $\bar{o}$ , and urbay $\bar{o}$ , O master. The vocative singular of feminine nouns ends in ai, and the interjection ana is changed to anai. Thus, anai mukkai, O woman. When women talk to women the prefix ana becomes  $\bar{a}n$  in the singular, and  $an\bar{e}$  in the plural. Thus,  $\bar{a}n$   $\underline{kh}ai$ , O daughter; an $\bar{e}$   $\underline{kh}aiguthiar-\bar{o}$ , O daughters.

Adjectives.—Adjectives do not differ in form from nouns. Thus, mechā, height, and high. Nouns denoting qualities and verbal nouns are freely used as adjectives. Thus, pannā, iron; pannā taṛṛī, iron sword; onnā, eating; onnā ālō, eatable things. In other cases adjectives are formed from nouns by adding antā, being in, or the Aryan loan-word lekh'ā, like. Thus, ull-antā nalakh, daily work; khēsō lekh'ā kichrī, a blood-like, i.e., reddish, garment. Compare also Relative participles, below. Leka is used in the same way in Mundārī.

Adjectives are not inflected unless they are used as nouns, in which case they take the usual case suffixes.

Comparison is effected by putting the compared noun in the ablative. Thus, urbas jõkhas-tī kōhā taldas, the-master the-servant-from great is; ās ormar-tī kōhā talyas, he all-from great is.

Numerals.-The first numerals are :-

- 1. ort, masculine and feminine; ortos, definite masculine; ond and onta, neuter.
- 2. irb, definite irbar, masculine and feminine; end, neuter.
- 3. nub, definite nubar, masculine and feminine; mund, neuter.
- 4. naib, definite naibar, masculine and feminine; nākh, neuter.

The numerals for 'five' and following are borrowed from Aryan dialects.

Ort, ond, one, must be compared with Tamil oru, onru; Telugu okadu, ondu. The Korava dialect of Tamil has ort, ond, just as Kurukh.

The final b in irb, two; nub, three; naib, four, must be compared with v in the corresponding Tamil forms. Thus, irbar, two, is identical with Tamil iruvar. Kanarese has ibbaru which seems to be derived from a form such as irbar. The neuter form end seems to correspond to Telugu and vulgar Tamil rendu. Compare also Tamil irandu, Kanarese eradu.

Nubar, three, corresponds to Tamil  $m\bar{u}var$ , Kanarese  $m\bar{u}varu$ . The initial n is probably due to the desire to differentiate the original labial m from the following b. The neuter  $m\bar{u}nd$  is most closely connected with Tamil  $m\bar{u}n_Tu$ ,  $m\bar{u}ndru$ ,  $m\bar{u}ndu$ .

Naibar, four, corresponds to Tamil nālvar, Kanarese nālvaru. The corresponding neuter nākh most closely agrees with Kanarese nālku, Telugu nālugu.

It will be seen that the numerals are more closely connected with the corresponding forms in Tamil and Kanarese than with those in Telugu.

The words  $g\bar{o}t\bar{a}$  and  $ot\bar{a}$  or otang, piece, are often added to numerals; thus,  $end-g\bar{o}t\bar{a}$  and  $end-ot\bar{a}$ , two pieces.

Ordinals are formed by adding antā, ntā, or tā; thus, endtā, second; mūndtā, third; nākhtā, fourth. 'First' is mundtā; compare Tamil mudal, Telugu modata, first.

**Pronouns.**—The personal pronoun of the first person is  $\bar{e}n$ , plural  $\bar{e}m$  and  $n\bar{a}m$ . Compare Old Telugu  $\bar{e}nu$ , I;  $\bar{e}mu$ ,  $n\bar{e}mu$ , we; Old Tamil  $y\bar{a}n$  and  $n\bar{a}n$ , I;  $y\bar{a}m$ ,  $n\bar{a}m$ , we; Old Kanarese  $\bar{a}n$ ,  $y\bar{a}n$ , I;  $\bar{a}m$ , we. The form  $\bar{e}m$  excludes, and  $n\bar{a}m$  includes, the person addressed. In this respect Kurukh agrees with Tamil, Telugu, etc., as against Kanarese.

Nin, thou; nim, you; tan, self; tam, selves, have the same forms as in Old Kanarese.

The possessive pronouns are enhai, my; emhai, our; ninhai, thy; nimhai, your; tanhai, plural tamhai, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used without such a prefixed possessive. The abbreviated forms are identical with the base which appears before the locative suffix nū. The final consonant is, however, assimilated to the following sound in various ways, and an e is changed to i when the following syllable contains an i or y. Thus, embas, my, or our, father; inyō, my mother; tandas, his son; nēk tambas, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, viz., em and nam, our; um, your; and tam, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kurukh agrees with Telugu in using the same form for the feminine and neuter singular. As, he, and ād, she, it, are also apparently most closely connected with Telugu vādu, he; adi, she, it. Compare Tamil avan, he; adu, it; Kanarese avanu, he; adu, it. Abrā, those things, on the other hand, corresponds to Kanarese avugaļu, Tamil aveigaļ.

 $N\bar{e}$ , who? is only used for masculine and feminine nouns, but is itself neuter. Thus,  $n\bar{e}$  barchā, who came?  $\bar{E}k\bar{a}$ , which? is used as an adjective; thus,  $\bar{e}k\bar{a}$  ālas barchas, what

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man came?  $\bar{E}$ - $k\bar{a}$  is probably a compound, consisting of the interrogative adjective  $\bar{e}$  and an interrogative particle  $k\bar{a}$ .

Endr, what? endra, what? of what kind?

The interrogative pronouns are made indefinite by adding the indefinite particle im. Thus, ēk'am, anyone; indr'im, anything, etc.

Verbs.—Nouns and adjectives, including participles, are often used as verbs. Thus, urban, I am master; urbai, thou art master; id puddō, this will be too short; nīn kōhai, thou art great; hechkā, bound; hechkāchā, it was bound.

The usual verbal noun ends in  $n\bar{a}$  and is regularly inflected. Thus,  $esn\bar{a}$ , the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus,  $onn\bar{a}$   $\bar{a}l\bar{o}$ , eatable things;  $mu\tilde{n}jrn\bar{a}$   $ujjn\bar{a}$ , perishable life. An adjectival participle used in connexion with the word  $b\bar{v}r\bar{v}$ , time, takes the suffix  $\bar{o}$ ; thus,  $\bar{o}n\bar{o}$   $b\bar{v}r\bar{v}$ , eating time. This  $\bar{o}$  is probably identical with the suffix  $\bar{u}$  which forms nouns of agency and relative participles of the present tense; thus, is'us, the breaker;  $\bar{v}r\bar{u}$   $\bar{a}las$ , a seeing man, a man who sees. The suffix of the past relative participle is  $k\bar{a}$ ; thus,  $R\bar{a}n\bar{c}h\bar{v}-n\bar{u}$   $kundr-k\bar{a}$  khaddas, the boy who was born at Ranchi. This form is also commonly used as a noun; thus,  $\bar{a}nk\bar{a}$ , 'said' and 'word.'

Other nouns and participles are formed directly from the base. Thus, <u>khāpā or khāpā-gē</u>, in order to tend; esnū, esnum, esnūtī, and esnūtīm, in the act of breaking, breaking.

The conjunctive participle ends in  $\bar{a}r$ , and the particles  $k\bar{\imath}$  and  $dar\bar{a}$  may be added. Thus,  $es'\bar{a}r$ ,  $es'\bar{a}r$ ,  $k\bar{\imath}$ , and  $es'\bar{a}r$   $dar\bar{a}$ , having broken. Usually, however, the ordinary tenses are used instead. Thus, es'on ka'on, I will-break will-go, I will break and go;  $\bar{e}n$  eskan ki (or  $dar\bar{a}$ ) barchkan, having broken I came. A is used instead of  $k\bar{\imath}$  in Pal Lahera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.

The suffix of the present tense is da, third person plural na. Compare the Kanarese present participle ending in uta. When the subject is of the feminine or neuter gender, the d-suffix is only used in the second person and in the first person plural when the person addressed is included.

The usual suffix of the past tense is a ch; compare Telugu chi, si; Gōnḍi chi, si; and sa in the Korava dialect of Tamil. Transitive verbs, however, commonly drop the ch; compare the suffix i of the conjunctive participle in Kanarese and Telugu. After n the suffix ch becomes j. By adding kā to the base of the past tense we get the past participle. The k of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, ba'anā, to speak; bāchas, he said: pīṭnā, to kill; piṭkan, I killed; piṭyas, he killed: esnā, to break; eskan, I broke; es'as, he broke: nannā, to do; nañjkan, I did, etc.

The characteristic of the future is o; compare the u and v-suffix of Tamil and Kanarese. Thus, es'on, I shall break.

The persons differ for gender. The only exception is the future where there is only a difference in the third person singular. The singular neuter is also used for the plural neuter. The first and third persons feminine are only used in the conversation of women among themselves. In conversation with men the masculine forms are used instead.

The personal terminations are as follows:-

First person. Singular n; plural m.

Second person. Singular ai, fem. and neut. i; plural ar, fem. ai, neuter i.

Third person. Singular as, fem. and neut.  $\bar{i}$ , past  $\bar{a}$ ; plural ar, fem. ai, neut.  $\bar{i}$ , and  $\bar{a}$ . The neuter termination is dialectically d or t. See below.

The termination of the first person plural when the person addressed is included is at.

It will be seen that the personal terminations are mainly identical with those used in Kanarese and connected languages.

The imperative ends in  $\bar{a}$ ; thus,  $es'\bar{a}$ , break. The feminine singular and the neuter imperative ends in ai; thus, es'ai, break. The plural imperative in the talk of women to women ends in  $\tilde{e}$ ; thus,  $n\bar{i}m$   $es'\bar{e}$ , break ye.

A polite imperative is formed by adding  $k\bar{e}$  to the base; thus,  $es'k\bar{e}$ , please break. Other tenses are formed by means of auxiliaries.

A present definite is formed by adding l to the infinitive in  $\bar{a}$  and conjugating like an ordinary present. Thus,  $es'\bar{a}$ -l-dan, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in  $\bar{a}$  by adding the Bihārī verb  $l\bar{a}gab$ , inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle eskā, broken, is inflected as follows:—

Sing. 1. eskan, f. iskin. Plur. 1. eskam, f. iskim.

2. eskai, f. & n. iskī. 2. eskar, f. eskai, n. iskī.

3. eskas, f. & n. iskī. 3. eskar, f. eskai, n. iskī.

By adding the present and past tenses of verbs meaning 'to be' to such forms we obtain a perfect and a pluperfect. Thus, ās eskas bē'edas, he has broken; ēn eskan ra'chkan, I had broken. The literal meaning of such forms is 'he is a man who has broken,' 'I was a man who has broken,' respectively.

Kurukh possesses a passive voice, formed by adding r to the base. Thus,  $esrn\bar{a}$ , to be broken. The passive verb is regularly conjugated. Thus, esrdan, I am broken; esr'kan, I was broken; esr'on, I shall be broken.

Causative verbs are formed by adding  $t\bar{a}$  ana, to the base.  $T\bar{a}$  becomes  $t\bar{o}$  in the future, and often  $t\bar{a}$  in the past. Thus,  $est\bar{a}$  adan, I cause to break;  $est\bar{a}$  achkan or  $est\bar{a}$ chkan, I caused to break;  $est\bar{o}$  on, I shall cause to break.

Other causatives are formed by adding d or  $b\bar{a}'an\bar{a}$  to the base; thus,  $onn\bar{a}$ , to eat;  $ondn\bar{a}$ , to feed:  $sikhrn\bar{a}$ , to learn;  $sikh\bar{a}b\bar{a}'an\bar{a}$ , to teach.

Kurukh has no proper negative verb. Mal, mal'ā, or mallā, not, is simply prefixed to the ordinary tenses. Thus, mal'ā eskan, I did not break; mal chich'as, he did not give. In the imperative ambā, fem. ambai, ambē, is prefixed. Another negative particle is argā, argī, not yet.

There are, besides, three negative verbs which are regularly inflected. They are malaan, malyan, or malkan, I am not; balnā, not to know; and polnā, not to be able.

The prohibitive ambā is sometimes also inflected; thus, ās ambdas bardas-nekk'ā, he shall not come.

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In a similar way argā, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in ā. Thus, ās argas barā, he has not yet come.

It is hoped that when the preceding remarks are borne in mind the reader will be able to easily understand the forms occurring in the specimens. For further details Mr. Hahn's grammar, mentioned under Authorities, should be consulted.

The grammatical sketch which follows represents the Kurukh spoken in Ranchi, Palamau, and Singbhum, and probably also in Manbhum, from which district no materials have been forwarded. The dialect spoken in Hazaribagh is apparently also identical. Several lists of Standard Words and Phrases have been forwarded from that latter district, but all were so much mixed with Aryan words and forms that it would have been useless to print them. The best one was stated to represent the language of the Korwās, who in Hazaribagh are Kurukhs by clan. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Ferd. Hahn, the well-known author of the Kurukh Grammar, has been good enough to prepare them. The third specimen has been forwarded from Singbhum. A list of Standard Words and Phrases, hailing from Palamau, will be found on pp. 647 and ff., below.

# KURUKH SKELETON GRAMMAR.

I.—NOUNS.—Āl, a man; ālas, the man; mukkā, a woman; allā, a dog.

3		Singular.	Plural.	Singular,	Plural.	Singular.	Plural.
Nom.	āl.	ālas.	ālar.	mukkā.	mukkar.	allā.	allā-guţhi.
Aco.	ālan.	ālasin.	ālarin.	mukkan.	mukkarin.	allan.	allä-guthin.
Dat.	āl-gē.	ālas-gē.	ālar-gē.	mukkā-gē.	mukkar-gē.	allā-gē.	allā-guṭhi-gē.
Abl.	āl-ti.	ālas-tī.	ālar-tī.	mukkanti.	mukkar-ti.	allā-ti, allantī.	alla-guțhi(n)ti.
Gen.	āl-gahi.	ālas-gahi.	ālar-gahi.	mukkā-gahi.	mukkar-gahi.	allä-gahi.	allä-guțhi-gahi.
Loc.	āl-nū.	ālas-nū.	ālar-nū.	mukkā-nū.	mukkar-nü.	allā-nū.	allä-guthi-nü.

#### II.-PRONOUNS.

2	I.	We, exclusive.	We, inclusive.	Thou.	You.	Self.	Selves.
Nom.	ēn.	ēm.	nā-a.	nīn.	nim.	tān.	tām.
Acc.	engan.	eman.	naman.	ningan.	niman.	tangan.	taman.
Dat.	engā(-gē)	emā(-gē).	nangā (-gē).	ningā(-gē).	nimā(-gē).	tangā-gē.	$tam\bar{a}(-g\bar{s}).$
Gen.	enhai.	emhai.	nanhai, namhai.	ninhai.	nimhai.	tanhai.	tamhai.
Loc.	en-nü.	em-nü.	nam-nü, nannü.	niń-nū.	nim-nū.	tan-nü.	tam-nü.

	He.	She, It.	Т	er.	
	He.	one, It.	Mase, and fem.	Neut,	
Nom.	ãs.	ād.	ār.	abrā.	In the same way are inflected is, this, fem. id, plur. ir,
Acc.	āsin.	ādin.	ârin.	abran.	ibrā; hūs, that there (far off), fem. hūd, plur. hūr, hubrā. The forms ā, that;
Dat.	ãs-gē.	ādi-gē.	ār-gē.	abṛā-gē.	i, this; u, that there, are used as adjectives before singular nouns. Before
Abl.	ās(in)-tī.	ādi(n)-tī, ād-tī.	ār(in)-tī.	abranti.	plural nouns the neuter plural is used as an adjective.
Gen.	ās-gahi.	ādi-gahi.	är-gahi.	abṛā-gahi.	
Loc.	ās-nū.	ād(i)-nū.	är-nü.	abrā-nū.	

	Wbo?	What?	Any one.	Anything.	
Nom.	nā. 1	endr, endrā.	ēk'ām, nēk'ām.	endr, endr'ādim.	Ēkdā, what? which? is in-
Acc.	nēkan.	endran.	nēk'ānim.	endr'anim.	flected as endrā. The same is the case with ēbaggī, how many, how much? ēbdā, how many ones? etc.
Dat.	nēkā-gē.	endr(ā)-gē.	nāk'ām-gē, nākā-gem.	endr'ām-gē, endr'im-gē.	
Abl.	nāk(an-)tī.	endr(ā)·tī, endran·tī.	nēk'antī.	endr'am-ti.	
Gen.	nēkhai.	endr(ā)-gahi.	nēkhai-dim.	endr'ām-gahi, endr'im-gahi.	
Loc.	nāk-nū.	endr(ā)-nū.	nëk'im, nëkhai-nüm.	endr'ām-nū.	

No is used for musculine and feminine nouns, but is itself neuter. The genitive is nok before nouns denoting relationship.

#### III.-VERBS .-

A .- Finite Verb .- Esna, to break.

Verbal nouns.—Esnā, the breaking; es'ā, es'ā-gē, to break.

Relative participle. - Isū, a breaker ; eskā, broken.

Adverbial participle.—Esnū, esnūtī, emphatic esnum, esnūtim, breaking; es'ā khane, on breaking.

Conjunctive participle.- Es'ār, es'ār kī, having broken.

	Present.	Past.	Future.	Imperative.	
Sing. 1.	esdan, fem. es'ēn.	eskan, f. es'an.	es'on.		The neuter verb has the same
2.	esdai, f. isdi.	eskai, f. iskī.	es'oe.	es'ā, f. es'ai.	form as the feminine singular; thus, nim iski,
3.	esdas, f. is'i.	es'as, f. esä.	es'ōs, f. es'ō.		you broke; abra is's, they break.
Plur. 1 excl.	esdam, f. es'ēm.	eskam, f. es'am.	es'om.		St. Landing
1 incl.	esdat.	eskat.	es'āt.		
2.	esdar, f. esdai.	eskar, f. eskai.	es'or.	es'ā, f. es'ā.	
3.	esnar, f. esnai.	es'ar, f. es'ai.	es'ör.		

Present Definite.-Es'āldan or es'ālagdan, I am breaking.

Imperfect.-Es'ālakkan, fem. es'ālagyan, I was breaking.

Perfect.—Eskan bē'edan, fem. iskin bē'ēn, I have broken; the principal verb is inflected as the ordinary past in the second person. The first person plural is eskam bē'edam, fem. iskin bē'ēm; the third person is, singular eskas bē'edas, fem. iskī bī'ā; plural eskar bē'enar, fem. eskai bē'enas.

Pluperfect .- Eskan ra'chkan, fem. iskin ra'ch'an, I had broken. Other persons as in the perfect.

#### Formation of the past tense.

Vertal noun.	Tarana 12	PAST.
vertal noun.	Masc.	Fem.
ānnā, ay.	ānkan.	ānyan,
barnā, come.	barchkan.	barch'an.
chi'inā, give.	chichkan.	chich'an.
nannā, do.	nañjkan.	nañj'an.
		War an ell

Irregular are ka'anā, go; kirkan, I went; kēras, he went: hō'onā, to take away; ochkan, I took away: uinā, to plough; usskan, I ploughed: khō'enā, to measure; khojkan, I measured: khossnā, to dig; khottkan, I dug: pēenā, to rain; possā, it rained: nājnā, to pain; nuñckā, it pained: onnā, to drink; ondkan, I drank, etc.

#### B .- Auxiliary and defective verbs.

I am.		I am.	I am not.			
8ing. 1.	bë'edan, f. bë'ën.	taldan, talyan, f. tal'en, talyen.	malkan, f. malyan.			
2,	bë edai, f. bi idi.	taldai, talyai, f. taldī, talyī.	malkai, f. malki.			
3.	bë edas, f. bi i.	taldas, talyas, f. tal'i, talyā.	malkas, f. malki.			
Plur. 1 exel.	bē'edam, f. bē'ēm.	taldam, talyam, f. tal'sm, talysm.	malkam.			
1 incl.	bē'edat.	taldat, talyat.	malkat.			
2.	bë'edar. f. bë'edai.	taldar, talyar, f. taldai, talyai.	malkar, f. malkai.			
3.	be'enar, f. be'enai.	talnar, talvar, f. talnai, talvai.	malkar, f. malkai.			

Maldan and malyan, I am not, are inflected as taldan, talyan. Hēkdan, I am; and ra'adan, I am, I remain, are regular. Ra'anā is inflected in all tenses.

Passive voice.—Formed by adding r to the base and conjugating throughout. Thus, esrdan, I am broken; esr'kan, I was broken; esr'on, I shall be broken.

Causal verbs.—Formed by adding ta'a. Thus, esta'adan, I cause to break; past esta'achkan er estachkan, future esta'on.

Particles.—Mal, mal'ā, malla, not; ambā, f. ambāi, ambā, do not; argā, argī, not yet; im, dim, d, emphatic; nā, anā, indefinite; kā, interrogative, etc.

By adding nekk'ā to the present tense a kind of conditional is effected. Thus, esdan nekk'ā, I may, I am allowed to, break.

[No. 24.]

## DRAVIDIAN FAMILY.

#### KURUKH.

## SPECIMEN I.

(Rev. Ferd. Hahn, 1899.)

(DISTRICT RANCHI.)

irb khaddar ra'char. Sannis tam-basin ānyas, 'anā Ort ālas-gahi The-younger his-father-to said, One man-of two were. sons. enhai khattarkā ra'ī adin chi'ikē.' ban, urmin khattar Khane as share is that give-please.' father, all having-divided my Then he tanhai ujjnā-gahi ör-guthin irbar-gē khattyas chich'as. Jokk ullā argi two-to divided Few days living-of goods gave. not-yet sannis tanhai urmin khondas darā gechehhā mannum all being in-indeed the-younger his having-gathered far bhãrvā ujjnā-tī tanhai urmin mulkhas. kēras arā aiyam there-indeed riotous living-from his all drowned. towards went and urmin muñjā-khachchyas khanē ā rāji-nū kīrā mañja arā ās spend-finished then that country-in hunger was He all and he kīrā-sār'ā helras. ās attrantā ort addiyas Khane gusan Then country-of land-proprietor hungry-to-feel he one began. with kiss korchas; as asin tanhai khall-nu khāpā taiyas. Ās ēkā uturbaran entered; he him his field-in swine to-feed sent. He which tanhai kulan urd'a biddyas, munda kiss-gutthī mokhā-lagyā at-ti nēhõ swine-flock eating-were that-from his belly to-fill sought, yet anybody akkh-ondras darā bāchas, mal chiā-lagyar. Khanē 'em-bas-gusan him-to giving-was. Then reason-brought also 'my-father-with said, lassiyar ra'anar, ār-gusan baggi onnā mökhnä engērnā-lekh'ā them-with much drinking how-many servants are. eating remaining-like ra'i, arā ēn kīrā-tī khēā-lagdan. En chō'on darā em-bas-gusan hunger-from dying-am. I will-arise Ialso my-father-near kā'on arā āsin ān'on, "anā ban ēn merkhā-gahi birdo arā ninhai will-go and him will-say, "O father I heaven-of against and thy chhamhē gunhā nañjkan bē'edan. Arā mundbhārē ninhai khadd bā'arnā before sin did am. And henceforth thy 80n to-be-called lekh'ā malvan. Engan ninhai lassiyar-nū ortos lekh'ā uiyā."' Antilė ās not-am. Me like thy labourers-in take." one like chōchas darā tam-bas-gusan barchas. Pahe ās gechehham ra'chas khanē also his-father-near arose came. But he far was then

sin īrvas darā soggāras arā bongas darā āsin khimbyas darā his-father him 8010 also pitied and ran also him embraced chumkhyas. Antilė tandas āsin ānyas, 'anā ban, ēn merkhā birdō kissed. Then O father, I his-son him-to said, heaven against and gunhā nanikan bē'edan. En mundbhārē ninhai khadd bā'arnā nin-gusan did 0 henceforth thee-before sin am. thy son to-be-called lekh'ā malvan.' Mundā tam-bas tanhai jõkhārin 'urmin-tī ānvas, day not-am. But like his-father his servants-to said, 'all-from good kichrin ondr'a bāñchā: arā āsin arā ās-gahi khekkhā-nū muddī arā cloth bring and him his put-on ; and hand-on ring and khedd-nū jutā att'ā. därharkä gundi-khaddan Ara ondr'ar-ki erbā, arā fatted feet-on shoes put. And cow-young having-brought kill, and nām önöt darā rirvār'ot. Aungē engdas kechkas ra'ch'as, antilē we shall-drink also shall-rejoice. Because my-son dead was. then ebserkas ra'ch'as, arā ujivas; ās khakkhras.' Khanē ār riryār'ā came-alive: he lost was, and was-found.' Then they to-rejoice helrar. began.

Mundā kõhas khall-nū ra'ch'as. Ās erpā heddē arsvas darā assnan But the-elder field-in Hearrived also playing was. house near darā nālnan meñjas. Khanē ās jõkhar-ti ortosin tan-gusan eddas dancing heard. Then servants-from also he onehimself-near called darā meñjas, 'ender man'i.?' Ās āsin ānyas, 'nindis barchas · what is ? ' also asked. He him-to said. · thy-brother came nimbas darharka gundi-khaddan irbyas, āsin kore-korem khakkhyas.' thy-father fatted cow-young prepared, him safe-and-sound found. Antile kõhas khisāras ūlā kōr'ā arā malā biddyas. Khanë the-elder Then got-angry and inside to-enter not sought. Then tambas urkhas darā āsin gohrāras. Antilē ās tambāsin his-father came-out also him entreated. Then he his-father-to ānā-kirtāchas, 'ērā, iñ ēn chānentī ninhai nalakh nandan I say-returned, 'see, these-many years-from thy service do iklāhõ arā ninhai pēskan malā esskan; annuhõ nīn engagē ever-even and thy order not broke; that-in-even thou me-to iklāhö ontā bokran chichchkai, malā ēkattī ēn-hõ enhai one kid once-even not gavest, which-from I-also ganě sangitar khus-mār'on. Mundā nindas īs bharvatī with merry-might-make. friends But this thy-son riotousness-with urmin mulkhas tanhai darā barchas, khanē nin ās-gē dārharkā his all spent also came, then thou him-for fatted gundi-khaddan irbkai bē'edai.' Tambas āsin ānvas. 'anā kō. killedest cow-young art. His-father him-to said, .0 dear

nīn-gā sagar-khanē en-ganē ra'adai, arā enhai urmī ninhaid-im tal'ī.

thou-indeed always me-with art, and mine all thine-indeed is.

Pahē ningāgē-hō khus-mārnā arā dav jiyā-tī ra'anā

But thee-to-also merry-to-make and good heart-from to-remain
chār ra'ī īgē ī nindis kechehkas ra'ch'as, antilē
necessary is because this thy-brother dead was, then
ujjyas; ās ebserkas ra'ch'as, arā khakkhras.'
revived; he lost was, and was-found.'

[ No. 25.]

## DRAVIDIAN FAMILY.

KURUKH.

## SPECIMEN II.

(DISTRICT RANCHI.)

(Rev. Ferd. Hahn, 1897.)

Lugu pachchō nād-gahi khīrī. Lugu old-woman demon-of tale.

ra'ch'ā. Ontā partā-gahi nāmē Lugu Aivā Lugu pachchō One mountain-of name Lugu was. There Lugu old-woman ra'ā-lagyā. Ā pachchō nēkan akh'ā-lagyā ār bhararnüti Lugu living-was. That old-woman whom remembering-was they divining Lugu partā kālā-lagyar, nād aivā ārin sattē arā ullā arā mãkhā going-were, the-demon there them mountain and seven days and nights uiyā-lagyā, ārgē tan-guyā arā okkāge nerran kandō kam'ar her-with keeping-was, and them-to to-sit serpent stool having-made atkhan alkhrā chiā-lagyā, arā aŭrā-gahi kamchā darā mökhā-gē giving-was, and woodapple-of leaves parched-rice made also eating-for chiā-lagyā. Arā ibsan mandi kam'ar ōnā-gē chiā-lagvā. Arā And eating-for giving-was. small rice having-made giving-was. And sijhū-gahi gaddan dudhī kamchā darā ōnā-gē chiā-lagyā. Arā sattē juice milk also drinking-for giving-was. Sijhu-of made And seven ullā mākhā khachkanti manj ār-gē ujgō mantr chiā-lagyā, arā days nights to-be finishing-from spell giving-was, them-to magic and 'indr'im ānā-lagyā, nalakh kā maldav mano. holē engan edkē, holē will-come, then mecall, business or evil then saying-was, any arã nē-hỗ pollor.' Arā dēõrā kālon, nas'ā ēn will-be-unable.' And divination shall-go, and any-one to-hurt nannā-gahi bangi chiar taiyā-lagyā. Arā ār-im making-of sending-was. And they-indeed magic-power having-given dēőrā-jhuppā Lugu-pachchō-gahi bar'ar nanā-lagyar, arā ārin chēlar having-come sorcery making-were, and them Lugu-old-woman's pupils bāch-bāch elchā-lagyar. Ār-ganē nādan-im innapollor. Arā ā calling fearing-were. Them-with can-not. And that demon-also to-dayguti dēőrā-jhuppar mannar arā adi-gē khēr ērā-gutthin chi'inar. kiss goat-many swine believe and her-to fowl give. till sorcerers

#### FREE TRANSLATION OF THE FOREGOING.

The tale of the female demon Lugu.

On the mountain Lugu there lived a female demon called Lugu. Whenever she thought of anybody, they felt the influence of her thought and went to the mountain Lugu, where the demon kept them for seven days and seven nights. She made stools of serpents and gave them to sit on, and the parched rice she gave them to cat was made of the leaves of wild apple-trees and the rice was made of small herbs. The juice of Sijhū (a kind of Euphorbia) was made into milk which she gave them to drink. After seven days and nights she taught them a magic spell and said to them, 'if any need or evil should befall you, then call on me, and I shall come, and nobody will be able to do you harm.' And she gave them power of divination and sent them away.

On returning home they began to exercise their magic power. They were called Lugu's disciples and were much feared, and nobody could do anything against them. Even to this day sorcerers worship that demon and bring her offerings of fowls, swine and goats.

[No. 26.]

## DRAVIDIAN FAMILY.

KURUKH.

## SPECIMEN III.

(DISTRICT SINGBHUM.)

En īdnā karam-parab-nu ākhrā dandi para-gē kerkan ra'chkan. I this-year Karam-festival-in Akhra 80ng singing-for went was. Ort unkhkā ālas engan ākhrā-nu dandi mal pārā-chichchas. Ā-bīrī One drunken man Akhra-in me 8ong not to-sing-gave. That-time jhumar bēchnā pellar arā dandi pārū jökhar āsin āniyar, 'nin jhūmar playing girls song singing men him-to said, · thou endrnā mal pārā-chīdai?' Inge unkhkā ālas engan tempā mund why not to-sing-givest?' Thence drunken man me sticks three ēōkh-nu lauchas. breast-in beat.

## FREE TRANSLATION OF THE FOREGOING.

This year I had gone to Akhra to sing songs at the Karam festival. An old man came and would not allow me to sing. Then girls playing jhūmar and men singing songs came along and said to him, 'why do you not allow him to sing?' Then the drunken man struck me three times in the breast with a stick.

In the Jashpur State Kurukh is locally known as Khendroi. The number of speakers has been estimated at 20,000.

The beginning of the Parable of the Prodigal Son which follows shows that the so-called Khendröi only differs from the Kurukh of the neighbouring Ranchi in unimportant details. The abrupt pronunciation of vowels, separated from following sounds, is very marked; thus, chi'ā', give; uddtō'd-anē, he would have filled. The latter form seems to contain an indefinite particle nē or anē and the form uddtō'd, corresponding to Standard urtōōs, he will fill. The suffix d will meet us again in Pal Lahera and neighbourhood, and properly belongs to the third person neuter.

[ No. 27.]

# DRAVIDIAN FAMILY.

### KURUKH.

(JASHPUR STATE.)

khaddar sãnni rahchar. Aur kukkö dui-ihan ālas-ghī Ontā And children were. younger male two-persons One man-of chi'ā.' engāgē tangdas tāmbās-gusan ānias, 'sagrō māl-jāl bantan enghai give.' share me-to 'all property my said. his-son his-father-with tangdas sanni khattias. Jokk-im ullā-nū ār-gē Aur tanghai dhannan younger them-to he-divided. days-in Few-only property And muluk gechchhā dhēr jamā nañjas aur chīj-basutan tanghai country went, far made and very together things-goods his jamā jab nañjas. Aur uran-paran chij-basutan tanghai aivā aur when all made. And spent-etc. his things-goods there and ās mañjā. Aur akāl bedår muluk-nū ā muñjura And he famine became. country-in big that was squandered ālas-ganē rājītā orot aur ās kēras kalpārā'-helras. Aur man-with that country-of one went and to-be-distressed-began. And he taivas. Aur jē khāpā-gī tonkā'-kharā kiss āsin Aur ās And which sent. swine feeding-for field-to was-joined. And he him khuśī-sē tanghai khakkhrā hō, ādin hō mökhālgiā kundon kissi was-got even, gladly that eating-were even husks swine Tab chichehar. hŏ nē-hō mal Magar ādin uddtö'danē. külan Then that anybody not gave. even But would-have-filled. belly āõdā āõdā embās-ghī ' marre. ās ānias. hōs mañjā, tab ās-gē said, my-father-of so-many so-many 'alas, sense came, then him-to iā kīrā'-tī khākkhālnar, aur ēn pūrē onnā-tī hō iõkhar here hunger-from getting-are, and Iservants eating-from even sufficient āsin gusan kā'on embās aur chō'on-kī khēālgdan. En and him-to will-say, will-arise-and my-father near will-go I am-dying. gusan aur ning-gusan kasur nanjkan. Akku en er ē bā, Bhagvan ēn did. Now I and thee-near near sin God " O father, I kamiār ninghai malikan. Engan ninghai khadd bēsē ba'a'rnā servants(-of)  $M_{y}$ thy to-be-called worthy am-not. thy 80n uiyā.", orot-bēsē keep." one-like

The Kurukh spoken in Korea, Sarguja, and Udaipur is probably of the same kind as that illustrated in the preceding pages. No materials are, however, available.

Proceeding southwards we find Kurukh spoken under various names all over the district of Sambalpur. Four thousand individuals have been reported to speak Kurukh, and 6,000 speakers who returned Khariā as their native tongue have turned out to speak the same language. Kisān was returned as spoken by 22,000, and Kōḍā as spoken by 9,000. All or most of these people speak Kurukh. Kisān means 'cultivator,' and kōḍā, 'digger.' Both words, therefore, denote occupation and not language.

Specimens of the so-called Kurukh, and a list of Standard Words and Phrases in Kurukh, Khariā, and Kisān have been received from Sambalpur. They show that all these different names connote one and the same language. The only difference is that the so-called Khariā and the so-called Kisān substitute an h for Standard Kurukh kh; thus, khekkhā, Kisān and Khariā hekkhā, a hand. This pronunciation of kh as h is also found in the so-called Kisān of Sarangarh, and in the Kurukh dialects spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. These dialects are known under the names of Kisān and Khariā.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find  $kis\ j\bar{e}\ m\bar{o}kh\bar{a}$ -lagiyar, swine what eating-were, where a neuter subject takes the verb in the masculine form. Compare also forms such as  $gh\bar{o}r\bar{o}r$ , horses;  $gh\bar{o}r\bar{i}r$ , mares;  $all\bar{a}r$ , dogs.

The accusative and the dative are often confounded; thus,  $\bar{a}sin$  chichchas, he gave to him. The same is also the case in those dialects in which  $\underline{kh}$  is replaced by h, with the exception of the so-called Khariā of Pal Lahera.

The numerals are Aryan. Occasionally, however, we also find ond, one.

The list of words contains forms such as rahkan, I was; rahchas, he was; kālkai, thou wentest; kālchas, he went.

In other respects the dialect is regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

# DRAVIDIAN FAMILY.

### KURUKH.

(DISTRICT SAMBHALPUR.)

Aur ra'char. ār-nu sannis khaddar ālas-gahi kukkō dō Ond And them-in the-younger male children were. two man-of One bātā jē engagē manō engan khurji-gahi āniās, · bābā, tāmbāsin which share me-to will-be me father, property-of said, his-father-to körhē ullā pisā khattias. Malā tänghäe khurjin ar-ge chia.' Aur ās Not divided. many days after property them-to his give.' he And Aur dūr rāji-nu kēras. āur jāmā nānjās hurmin khaddas sanni far country-in went. made and And all together younger 80% tāhās-nāhās nānjās. Aur bhōg-nu ās māl-dāu tänghäe khurjin āiā enjoyment-in spent made. Andnot-good he property there körhem kīrā māńjā, ā-rāji-nu ā-biri āur urābāchas, hurmin famine that-country-in heavy was, and that-time all wasted. Aur ās ā rajinta ond ganjhus-gusan helras. ās kīrā-nu para'a that country-of inhabitant-near And one began. to-fall hunger-in kis khāpā-gē taias. Aur kis khal-nu tänghäe ās kēras, āur feeding-for And field-in swine sent. swine his he went, and tänghäe kül ūrā'ā-gē biddyās, ā-chokor-ti mökhā-lagiyar āur jē filling-for his belly wished, that-husk-from and eating-were what chichchas. mal āsin ālas ēkam not gave. him man any

Kurukh is also to some extent spoken in the State of Patna. The dialect was formerly returned as Hō, a form of Kōl, and at the Census of 1901 it was returned as Kisān. Four hundred and seventy-five speakers were returned at the Census of 1891, and 666 in 1901.

The materials forwarded from the district are full of mistakes. The short specimen which follows will, however, be quite sufficient to show that the dialect is ordinary Kurukh. The pronunciation is in some respects different, if the specimen can be trusted.

Thus, i is commonly written for e, u for o, and ū for ō. Compare inder, how? inghāe, my; ingan, me; unṭā, one; kā'un, I shall go; ka'ū, it will come.

Final  $\bar{i}$  is often replaced by  $\bar{a}$ ; thus,  $gust\bar{a}$ , from;  $kh\bar{e}pk\bar{a}$ , thou abusedst.

The masculine gender is, in the specimen, sometimes used to denote animals.

The inflexion of nouns and pronouns is mainly regular. A list of Standard Words and Phrases gives forms such as emāhe, our; nimāhe and nimēhā, your. In the specimen, however, we find inghāe, my; ninghāe, thy, etc., which are simply various writings for Standard enhan, my; ninhai, thy.

The conjugation of verbs is also regular. Note forms such as radan, I am; mēnā-lagdan, I am hearing, used in the speech of the goat and the tiger, respectively.

## DRAVIDIAN FAMILY.

#### KURUKH.

(STATE PATNA.)

A-bari asan unta unā-lagiyā. bokrā untā amm khār-nū Unta That-time one there water drinking-was. goat river-in one One unā-lagī. Lakrā amm mēiyā-mēitali lakrā Bokrā-turu lakrā barchā. The-tiger drinking-was. water tiger above-direction Goat-from came. ninghāe-gustā gudurō nanā-lagdī? indrge āniyā, 'aman bokran thy-direction-from making-art? muddy why the-goat-to said, · water radan(sic). Inghae kīyā gā Bokr-aniya, 'ēn barā-lagī.' gudurō amm below am. My'I indeed The-goat-said, water coming-is.' muddy kathan ēkā-sē ka'ū?' Lakrā gudurō amm gustā this answer can-come? The-tiger how muddy water direction-from nin-d mañjā āniyā, 'barash-din Aur ra'chā. tarki miňja-ki thou-indeed ' year-day was said, Again remained. silent having-heard chha mahinā 'En-ga, inghāe ādin ēn mēnā-lagdan. khēbā-lagdī, sixmonths ' I-indeed, that hearing-am.' abusing-wast, 'Nin-d malla ākhun?' bachhar-din-tan inder kundurkā mañja, shall-know?' 'Thou-indeed not how year-day-age birth was, kathan Bokrā khēppar.' holē nimbas, āur ninjos khēpkā, The-goat this answer abused.' thy-grand-father then thy-father, or abusedest, ۴ī dosh-ghi nin āniyā, Lakra ra'chā. tarki mińja-ki this fault-of thou said, remained. The-tiger silent having-heard ādi-mēiyā lakrā mińja-ki Ī kathan khakkhue.' it-on the-tiger having-heard This answer shalt-receive. punishment dharchā mukhkhā. ārgiyā-kī falling seized ate.

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time a goat was drinking water in a river, and a tiger came to the same place. The tiger began to drink higher up in the river. Said the tiger, 'why are you making the water muddy? The muddy water comes from you to me.' The goat said, 'I am standing below. How can the muddy water come from me?' Having heard this answer the tiger was silent for a short time. Then he said, 'I am told that you have abused me a year ago.' Said the goat, 'I was born six months ago, how should I be a year old?' 'If you did not abuse me, then your father or grandfather has done it.' On hearing this the goat remained silent. Said the tiger, 'I will punish you for this fault.' So saying he made a jump, seized the goat, and ate it.

The Kurukhs of Sarangarh are partly known as Dhāngars and partly as Kisāns.

The revised figures are as follows:—

Dhāngarī Kisān ,	•	1		4.	100		:		604 907
							To	TAL	1,511

Two specimens of the so-called Dhāngarī have been forwarded from the district. The first, a version of the Parable of the Prodigal Son, was simply a translation of the English text word for word. 'To them' had for example been translated in-ār instead of ārin. The specimen could not, therefore, be printed. The second specimen has been reproduced in what follows. It is not correct, but it clearly shows that the dialect does not much differ from ordinary Kurukh.

The suffix of the genitive is hi; thus, hissā hi māl, i.e. māl-hi hissā, the share of the property. This suffix hi corresponds to Standard gahi, ghi. A form such as ālar, of a man, seems to contain the Oṛiyā suffix r. Similar forms also occur in Bamra.

We may also note indir instead of Standard endr, what? Compare the Kurukh of Patna.

For further details the student is referred to the specimen which follows.

## DRAVIDIAN FAMILY.

### KURUKH.

(STATE SARANGARH.)

Unță pachagis ălar			
One old man-of			Self-Cold.
āpas-nē sadā-din laṛhā-l			khūb
themselves-among always quarrelling	g-were. The	eir-father them	much
samjhāchas, par indir-hū ma			tangda-
advised, but anything-even no	became.	He at-last	his-son-
bagarin hukum chichas āniyas tang			
many-to order gave said him			
TOTAL CONTRACTOR OF THE PROPERTY OF THE PROPER	urtosin, aeno	enna jor	kar-kē
and then order made them-to			
es'ā.' Nibhāābhir kank-bīrā	jamār es'ar,	par indir	hū
break.' Some-time (?) stick-bundle			
mal mañjā, isī-karnē-kē bīņ	ā-kank gaski	ēhē hēchkāchā,	au
not became, this-reason-that bund	le-sticks close	ely was-bound,	and
bīŗā-kaṅk es'ā-gē ort ālē			
bundle-sticks break-to one man's s	trength able	not was.	Then
tambas bīŗā-kaṅkan ulṭā-nū	THE RESERVE THE PARTY OF THE PA	nichas, au unț	
the-father bundle-sticks untying-in		nane and on	a minis
stick one one sons-to gave, t			
-chichas. Jamā khaddar ā kank sa	haj es'ar.	Tab tambas	āniyas,
gave. All sons that stick ea	sily broke. I	Then the-father	said,
'ē khaddar, onaddā jör ērā.	Pīssānin innem	nīm hi m	it-mē
O sons, unity strength see. 2	Ind-here so	you also frien	dship-in
nichat untā-nū ra'ā-kē, niman nēh			jab
always one-in remain, you anybody			
nīm alag manar kā'or, nimhai			
you separate becoming go, your			
gon copulate conting go, gon	chemics you	weoduring w	u-gwe.

# FREE TRANSLATION OF THE FOREGOING.

An old man had several sons, who were always quarrelling. The father often remonstrated with them, but in vain. At last he ordered them to bring a bundle of sticks before him, and asked each of them to try with all his strength to break them. They all tried, but in vain, because the sticks were tied closely together, and no single man could

break them. Then the father asked them to untie the bundle, gave each of his sons one stick, and asked them to break them. All the sons did so easily. Said the father, 'observe the strength of unity. If you always keep together in unity, nobody will be able to hurt you. But if you are separated, your enemies will destroy you.'

The so-called Kisān of Sarangarh does not differ much from the so-called Dhāngarī. There are, however, some characteristic points which the dialect shares with the various forms of Kurukh spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. Thus the use of an h instead of Standard kh; the accusative suffix nu; the use of the accusative instead of the dative; the genitive suffix  $gh\bar{e}$  or  $g\bar{e}$ ; the termination t or d of the third person neuter of verbal tenses, and so forth. Some of these characteristics also occurred in Sambalpur.

The details will be found under the various districts. With regard to the so-called

Kisan of Sarangarh, they are as follows.

An h is usually, but apparently not always, substituted for Standard  $\underline{kh}$ ; thus,  $h\bar{a}p\bar{a}$ , tend; haddu and  $\underline{kh}addu$ , son.

 $\tilde{N}j$  becomes  $\tilde{n}ch$ . Thus,  $na\tilde{n}chas$ , he did;  $me\tilde{n}chas$ , he asked;  $ma\tilde{n}chas$ , he became, etc.

The genders are often confounded; thus, bahut din mal kēras, many days did

not pass; adin, him; adh-ghe, his, of them.

The accusative sometimes ends in nu instead of in n; thus, dhannu, the property. The suffix of the genitive is  $gh\tilde{e}$ ; thus,  $tambas-gh\tilde{e}$ , of his father;  $yengh\tilde{e}$ , my;  $ningh\tilde{e}$ , thy;  $adh-gh\tilde{e}$ , his. In  $\tilde{a}r-g\tilde{e}$ , their,  $g\tilde{e}$  is used instead. It cannot be decided from the materials available whether the final e is long or short. Compare Standard enhai, my; tambas-gahi, of the father.

The short forms of the possessive pronouns are apparently used promiscuously; thus,

tāmbās, my father; tāngdās, thy son. Similar forms are also used in Raigarh.

The inflexion of verbs is mainly regular. The various persons are, however, occasionally confounded. Thus, mallyas, I am not; chichkas, thou gavest not. Here the suffix of the third person masculine is also used in the first and second persons.

'I am' is atlan. This form is also used in Bamra, Pal Lahera, and so on.

In  $m\tilde{o}h\tilde{a}liy\tilde{a}t$ , (the swine) were eating, we find the suffix t of the third person neuter. We will find this suffix again in Rairakhol, and, in the form d, in Bamra and Pal Lahera. Compare the remarks about the dialect of Jashpur above.

The form nānom-anē, we should make, contains the same indefinite particle anē or nē which has already been noted from Jashpur.

### DRAVIDIAN FAMILY.

### KURUKH.

(STATE SARANGARH.)

Indrin ālas-gē jörē haddū rāchas. Aur adh-ghē chhōtēs Some two 80118 And man-to were. them-of the-younger tambasin 'tambasi. dhan-nū tāhē tingiyas, hissā jetē yenghē atlī his father-to said, father, property-in share which mine chia.' Aur āsu ār-gē tāhē dhannu engā hattiyā-chichchas. Aur And them-to his divided-gave. me-to give. property And bahut din mal kēras. chhōtē haddu hurmin undin-addan tudivāchas many days not went. younger 8011 all together gathered bongas-kēras. gechhā rāje Aur āsān luchpan-nū tāhē aur far country ran-went. and And there riotousness-in his urihā-chichehas. āsu dhannu Aur jab hurmin kharchī-nanā-chichchas property squandered-gave. when And he all spent-made-gave ā dēs-nū · dukāl mańchā, aur āsu tang mańchas-kēras. country-indestitute became-went. that famine became, and he Aur āsu kēras aur ā rājintā unțā sahariyā sangē rahchas And he went and that country-in one citizen near stayed hallu-nū kissū kēras. Aur ās-gē hāpā-gē āsu ādin taiyas. Aur went. And his field-in swine feeding-for he him sent. And ā unkū-nū jē kissū mõhāliyāt tāhē külü ūrō, āsu he husks-in his belly those which swine were-eating would-fill, chichehas. ēkā ālasi-hī ad-gē mal Aur jab āsu ās-gē aur he him-to gave. And when him-to and any man-even not yã āsu tingiyas, 'nenghē(sic.) tambas-ghē kamiyar-ge barchas, · my father-of he said, how-many servants-to came, purtā hākhrī, aur yēn kul-gē aur bāchhā bānā āsmā bread is-got, I belly-to enough and saved becoming k'on, khēdan. tambas-tarā kirë Yēn chōn aur nenghě father-towards shall-go, die. with-hunger I shall-arise and my āsin tengon, "ē sargē-ultānū ninghē aur tambas, yen " 0 heaven-against and thy shall-say. father, I nańchā(sic.) tāngdās tengnā-gē lag pap sangē aur ninghē saying-for worthy in-presence sin did 80% and thy nanā." mallyas. Aur āsu vēn Engan untā kamiyā-kē barobar make." And Me like he I am-not. one servant-of ās-gē tambas-tarā chōchas aur barchas. father-towards and his arose came.

The estimated number of speakers of Kurukh in the Raigarh State is 5,000. At the last Census of 1901, 4,312 speakers were returned, of whom 318 entered Kisān as their native language. The bulk of the Kurukhs of the State belong to the caste of Dhāṅgars, whose occupation is to dig wells and tanks. Their dialect is, therefore, also known as Dhāṅgarī or Dhanvārī.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the district, and the beginning of the former will be reproduced below.

The so-called Dhāngarī of Raigarh in most respects agrees with the so-called Kisān of Sarangarh.

H is, however, only occasionally substituted for Standard  $\underline{kh}$ ; thus,  $hakhr\bar{a}$ , it was received; but  $\underline{kh}addar$ , sons.

In the word husan, Standard gusan, near, the initial g has been replaced by h.

The suffixes of the genitive are i, corresponding to hi in the so-called Dhāngarī of Sambalpur, and  $k\bar{e}$ , corresponding to  $g\bar{e}$  in Sarangarh. Thus,  $Dharm\bar{e}s-i$   $erp\bar{a}-n\tilde{o}$ , in God's house;  $nimbas-k\bar{e}$   $erp\bar{a}-n\tilde{o}$ , in thy father's house. The suffix  $k\bar{e}$  may be due to Aryan influence. Compare, however, Malto  $k\bar{i}$ , and the Kurukh dative suffix  $g\bar{e}$ .

The accusative sometimes ends in  $n\bar{a}$  instead of n; thus,  $tambasin\bar{a}$ , to his father. This form is also used as a dative. On the other hand, we also find the dative used instead of the accusative; thus,  $eng\bar{a}g\bar{e}$   $ui\bar{a}$ , keep me.

The locative ends in  $n\tilde{o}$  instead of  $n\tilde{u}$ ; thus,  $erp\tilde{a}$ - $n\tilde{o}$ , in the house.

The ablative is regularly formed; thus, tambas-ti, from his father. In ormartis, all-from, an s has been added.

'Two' is ēnuṭan, corresponding to Standard endotā. The numerals for 'three' and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarangarh. Thus, embas, his father; engdas, thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find menjkan instead of menjas, he heard. Such stray forms are probably simply mistakes.

The suffix t of the third person neuter seems to occur in lauatke, having struck.

Note finally forms such as kālakdan, I am going; urāvachas-ichchas, he spent-gave, he squandered, and so forth.

In other respects the dialect is regular.

[ No. 32.]

# DRAVIDIAN FAMILY.

### KURUKH.

(RAIGARH STATE.)

enutan Ortos-ge khaddar Ormartis rahchas. sannis tambasinā One-to troo sons were. All-from the-younger his-father-to ٠ē ānias, bā, jaun ra'i engagē bata-bhag chiā.' Tambas said, .0 father, what is me-to share-portion give.' His-father khatias-chichehas. ullā-nõ Thore sannis bata-bhag khonr-lihichas divided-gave. Few days-in the-younger share-portion together-took gechchham Ā rājī kēras. rājī-nõ rannum-rannum chhōt buddhī-nõ far country That went. country-in staying-staying bad sense-in urāvachas-ichchas. tanhā dhan Tanhā dhan urāvachas-ichchas holē ā his property spent-away. His property spent-away then that rājī-nő mahā-bhārat kīrā mañjā kērā. Ā rājī-nő ortos kisānbecame very-heavy famine That country-in country-in went. one farmer-Tang-urbas rahchas. taias, kissī husan khāpā kēras. Kissī kund His-master stayed. sent, swine near to-feed he-went. swine husks mökhā-liā, bachchhrā tān kērā, mökhālias. As-gē endrā mhal eating-were, remaining went, he eating-was. Him-to anything not akhrā. Akkū ās-gē sūrtā varchā, akkū ās anias. 'em-bassī jatěk And was-got. him-to sense came, and he said. 'my-father 80-many kul-tī chiā-lakdas onā-gē. kamiar-gē āgar mandi Akkū ī paddā-nö servants-to belly-from more food giving-he-is to-eat. And this village-in En sār'aldan. em-bas husan kā'lakdan tambasinā(sic.) kīrā ān'un, I-feel. I my-father will-go hunger near the-father-to will-say, "ē bā, dharmësi erpā-nõ akkü ninghāi erpā-nő nathā-vāchas-ichchas " O father, God's house-in and thy house-in sin-committed-have laīki ninghāi endas mhalikan, bā hōē. Engage akkū ortos thy 8011 worthy not-am, father 0. Me and one servantuiā.", bichār najas, embas Esanum husan kēras. bisē thought made, father Thus like near

One thousand and five hundred speakers of Kurukh have been returned from the State of Sakti. One thousand of them are stated to speak Dhāngarī. No specimens have been available. It is, however, probable that the dialect is the same as in the neighbouring Raigarh.

According to Mr. Gait's Report of the last Census of Bengal, the Kurukhs of Gangpur, who have long been separated from the main body of the tribe, have a special dialect which is locally known as Berga Orãõ.

Kurukh has not been returned from Gangpur for the purposes of this Survey, and no materials are available. We cannot, therefore, form any opinion about the Kurukh dialect of the district. It is, however, probable that it is of the same kind as the various forms of the language described in the preceding pages. Strictly speaking, none of them are real dialects, but simply corrupt forms of the language which have come under the influence of the surrounding forms of speech.

The remaining forms of Kurukh are the so-called Khariā of Bonai and Pal Lahera, and the so-called Kisān of Bamra and Rairakhol. The principal Aryan language of all those districts is Oriyā, and it is therefore only what we should expect when the short a is often marked as long. Compare above, p. 411.

From Bonai 180 individuals have been returned as speaking Kurukh. Their dialect is probably the same as the so-called Khariā of the State.

The Kharias of Bonai and Pal Lahera now speak a form of Kurukh. The number of speakers has been estimated for the purposes of this Survey as follows:—

Specimens have only been received from Pal Lahera, and the remarks which follow are based on them.

**Pronunciation.**—A long  $\bar{a}$  is often written when Standard Kurukh has a; thus, eigān for eigan, me; mālād for mal'ī, it is not. The long  $\bar{a}$  is, however, probably written instead of the short a in order to show that a is not pronounced o as in the surrounding Oriyā.

Short vowels are, as in neighbouring dialects of Kurukh, very often inserted between consonants; thus, chichikāi, Standard chichkai, thou gavest; kiritāchkān, Standard kirtāchkan, I caused to return, I restored.

<u>Kh</u> becomes h as in the so-called Kisān of Sarangarh, Bamra, and Rairakhol, and the so-called Khariā of Sambalpur; thus,  $h\bar{a}du$ , Standard  $\underline{kh}add$ , a son;  $hekh\bar{a}$ , Standard  $\underline{kh}ekkh\bar{a}$ , a hand. In other respects the pronunciation only differs in unimportant details. Thus, we find  $y\bar{\delta}$  instead of  $\bar{e}\bar{\delta}$ , how much?  $r\bar{o}s$ , instead of  $ra'\bar{o}s$ , he will be, etc.

Nouns.—The inflexion of nouns is regular. In the genitive, however,  $g\bar{e}$  is substituted for gahi. Thus,  $\bar{a}las\text{-}g\bar{e}$ , to a man; Bhāturi-gustī, from Bhāturi;  $eng\text{-}b\bar{a}ngs\text{-}g\bar{e}$ , my father's;  $bh\bar{a}g\text{-}nu$ , in the share.

The pronouns are regular. Instead of ninhai, thy, we, however, find ninghē. Similarly also tānghē, his, and enghē or enghāi (also written ānghāi), my.

Verbs.—The inflexion of verbs is regular with a few exceptions.

In the third person neuter a suffix d is usually added. Thus, ātlī, it is; but hakrād, it was got; mālād, they were not; māhā-lagiād, (the swine) were eating.

The past verbal participle is often used to form compound verbs. Thus, hendekū-rāchkāi, thou boughtest. Compare forms such as urābāchā-chichas, he wasted-gave, he wasted away. Forms such as nañjkādān, I have done, are also derived from the past participle. Compare Standard nañjkā, done; nañjkan, I did.

The particle  $k\bar{\imath}$  which is used in Standard in order to form a kind of conjunctive participle is replaced by  $\bar{a}$ ; thus,  $\bar{e}n$   $me\bar{n}jk\bar{a}n$ - $\bar{a}$   $man\bar{e}$   $na\bar{n}jk\bar{a}n$ , I having-heard thought made;  $y\bar{o}$  rupiā chichikāy- $\bar{a}$  hendekāi, how-many rupees having-given didst-thou-buy?

chichas-ā niāliās, having-given he-asked.

Note finally the interrogative particle  $k\bar{a}$  and the indefinite particle  $n\bar{e}$ . Thus, Phāudās hadās-ā andkā-rōs-kā, Phāudā having-stolen bringing-will-be? ārhāi rupiā manōd-nē, two-and-a-half rupees will-be-probably.

For further details the student is referred to the specimen which follows.

[ No. 33.]

## DRAVIDIAN FAMILY.

### KURUKH.

(PAL LAHERA STATE.)

Bhāturi-gustī hendekā-rāchkāi? Phāudā Nin sunā phulin Bhāturi-from boughtest? Phāudā Thou this gold nose-drop hendekä-rächkän. phulin Hã. En ī bought. this. nose-drop Yes. chichikāy-ā hendekāi? Yő rupiā ikulā hendekai? Nin gavest-and boughtest? rupees what-day boughtest? How-many Thou sunā-phulin Phāudās kēr-kāthũ chha din Hēm mukān piţkā pańch gone-after Phāudā gold-nose-drop six days killed Hem woman enghāi-gusan niāliās. Ēn tengkan jē, engan jorē rupiā chichas-ā 'my-near said that, two rupees asking-was. I gave-and me khāndiō mālād.' Ās tengias, 'rupiā tō mālād, hēsu rupia are-not. Hesaid. 'rupees then are-not, paddy a-khandi rupees āur tin khāndi Pachhēlā chichikā-rā. Sunā phulin uikā-rā. further three khāndi Gold nose-drop keep. Afterwards. give. chiā.' hēsu palon chioi.' En tengkan jē, faur hēsu shall-not-be-able that, 'more to-give.' paddy wilt-give.' I said paddy phulin chichikān-ā sunā tingkāthũ khāndiō hēsu Ī ēn I gave-and gold nose-drop saying-after one-khāndi paddy word This uikān. kept.

Nîn Phāudā-ganē ikulā bikā-kiņā nanjkar-rachkar-kā?

Thou Phāudā-with ever buying-selling doing-were-what?

Sunā phuli iukā-āglā āth dinu ontā rūpā-chaữrmundi Gold nose-drop keeping-before eight days one silver-head-ornament uikān-ā dui āņā-gē hēr ontā Phāudās-gē chichikā-rāchkān. kept-and two annas-for cock one Phāudā-to giving-was.

Ā rūpā-chaữrmuṇḍi bājār-nū yỗ dām mañj-kirōd-nē?

That silver-chaữrmuṇḍi bazar-in which price having-been-would-return?

Jōṛē rupiā mañj-kirōd-nē.

Two rupees having-been-would-return.

Sunā phuli-gē muli yỗ manōd-nē?

Gold nose-drop-to price what may-be?

Sunā phuli-gē dām āṛhāi rupiā manod-nē.

Gold nose-drop-to price two-and-a-half rupees may-be.

· Hēsu khāṇḍiō-gē dām yỗ?

Paddy a-khāṇḍi-to price what?

Ē-bālkē Phāudās engā sunā phuli chichikā-rāchas agē rupiā-gē Phāudā to-me gold nose-drop When giving-was then a-rupee-to ārhāi khāndi hēsu lakichād. · Ā hisāb-nū hēsu khāndiō-gē two-and-a-half khandi paddy was-fixed. That rate-at paddy a-khāndi-to chha āṇā chār pāhulā mañjād. six anna four pice became.

E-balke chha ānā chār pāhulā-gē chichikāy-ā hēsu ārhāi When six annas four pice-of paddy gavest-and two-and-a-half rupiā-gē sunā phuli uikāi, ninghē man-nū elchkāvi-kā mālā. rupee-of gold nose-drop receivedest, thy mind-in fearedest-what not. 'Phāudās ā sunā phulin hadās-ā andkā-ros-kā. idin māl 'Phāudā that gold nose-drop stole-and bringing-may-be,' this not bāchkāi-kā? saidest-what?

Hendeka tin din kēr-kāthũ enghāi man-nū elchkā lagiad. bālkē-Buying three days going-after my mind-in fear began, then Phāudās-gē pādā-gē ēn kirkā-rāchkān. Phāudās pādā-nū māl rāchas. Phāudā's village-to I going-was. Phāudā village-in not was. Āstin tang-mukā Mandēin sangen dharchas-ā Jhariakhaman. pādā-gē Then his-wife Mande in-company Jhariakhaman village-to taking barachkan. Asan harbhū-ūlā Phāudās dāhi hasāliās. Ēn Phāudā-gē I-came. There jungle-in Phāudā dāhi was-cutting. I Phāudā-to kiritāchkān-chichikān. sunā-phuli Phāudās sunā-phulin tang-mukā-gē gold-nose-drop returned-gave. Phāudā gold-nose-drop his-wife-to sāitā uiā-gē chichas. well keeping-for gave.

Nîn manku sună-phulin kirităchkâi kā kirtăchă-gē nēd
Thou voluntarily gold-nose-drop returnedest or returning-for anybody

ningan tengias?

jiā-nū Enghāi elchkā lagiād. Is-gē lagan sunā-phuli Myheart-in fear was-fixed. This-of for-the-sake gold-nose-drop kirtāchkān chichikān. 'Hadkā māl manod,' bāchkān-ā enghāi jiā-nū I-returned · Stolen gave. property may-be, having-said mind-in my dhōk lagiād. fear was-fixed.

Nin hendā-bālkē Phāudās sunā-phulin ēstin andarkā-rāchas. bāchas-ā Thou buying-when Phāudā gold-nose-drop whence bringing-was, saying tengias? told ?

Phāudās tengias, 'ēn ĩ sunā-phulin jabar gechhenti andarkādān.' Phāudā said, this gold-nose-drop distance-from brought-have.' great Ēn menikan-a hadkā māl bāchkān-ā manē nanjkan. Sastā hakān I hearing stolen property saying mind made. I-got Cheap bālkē hendekā-rāchkān. Pachhēlā kiritāchkān chichikān. Enghāi hēsu therefore buying-was. Afterwards I-returned I-gave. Mypaddy khāndiō ondkādās. ās one-khāndi ate. he

Rūpā chaữrmuṇḍi ākōn nēkhē-gusan ātlī? Silver head-ornament now whom-with is?

Chaurmundi enghāi-gusan ātlī.

The-head-ornament me-with is.

Nin hadkā māl hendekāi jē doshī kā mālāi? Thou stolen property boughtest that guilty or art-not? Hā. En doshī ātlān.

Yes. I guilty am.

# FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold nose-drop from Phāudā Bhāturi? Yes.

When did you buy it, and how much did you pay for it?

Five or six days after the woman Hem had been killed, Phāudā handed the nose-ornament over to me and asked two rupees for it. I said that I had no money. Said he, 'if you have no money, give me a khāndi of rice, and keep the nose-ornament. You will give me three khāndi more later on.' I said that I should not be able to give more, and so I gave him one khāndi and kept the nose-ornament.

Had you ever any other business with Phauda?

Eight days before the purchase of the nose-ornament, I bought a silver Chaur-mundi, and gave Phāudā a cock worth two annas.

<sup>1</sup> A kind of head-ornament.

How much would the Chaurmundi fetch in the bazar?

Two rupees.

What is the price of the gold nose-drop?

Two rupees and-a-half.

What is the price of a khāndi rice?

When Phāudā sold me the nose-drop, there went two khāndis and-a-half to the rupee. At that rate, one khāndi would cost six annas and four pice.

When you bought a nose-drop worth two rupees and-a-half for six annas four

pice worth of rice, did you not suspect that he might have stolen it?

Three days after the purchase I began to feel uneasy, and I went to Phāudā's village, but he was not in. So I took his wife Mandē with me and went to the village of Jhariākhaman. We found Phāudā in the jungle, cutting wood for the Dāhi cultivation. I returned the nose-drop to Phāudā, and he gave it to his wife to keep.

Did you return the gold ornament voluntarily, or did anybody tell you to do so?

I was uneasy in my mind, and therefore I restored it, thinking that it might be stolen property.

Did Phauda tell you where he had got the nose-drop, when you bought it?

He said that he had brought it from a great distance. When I heard that, I suspected that it might have been stolen. But I bought it because I got it cheap. Afterwards I restored it. He, however, had eaten my rice.

Where is the silver Chaurmundi now?

It is with me.

Do you plead guilty of buying stolen property?

Yes, I do.

Kurukh is also spoken in the Bamra State. The dialect is known as Kisān, i.e. cultivators' language. The estimated number of speakers is 3,750. The corresponding figure at the last Census of 1901 was 15,704. The old estimates are probably below the mark, and some of the 13,569 individuals who have been returned as speaking Mundārī should be transferred to Kurukh. In 1901, only 6,023 speakers of Mundārī were returned from the district.

With regard to pronunciation, we may note the substitution of an h for Standard <u>kh</u>. Thus, hekhā, Standard <u>kh</u>ekkhā, hand; heddu, Standard <u>kh</u>edd, foot; mōhā-gē, Standard mōkhā-gē, in order to eat. Compare Kurukh <u>kh</u>ond, Muṇḍārī huṇḍī, gather.

Nouns.—The usual plural particle is a prefixed bagi. Thus, bagi ghori, mares; bagi kokai, daughters. Compare Standard bagge, many. Besides we also find forms such as jāti-mānē, the caste-men. Compare Oriyā and Chhattīsgarhī.

The usual case-suffixes are, accusative n, nu; dative  $k\bar{\imath}$ ,  $g\bar{e}$ ; ablative  $t\bar{\imath}$ ; genitive  $k\bar{e}$ ,  $g\bar{e}$ ; locative  $n\bar{u}$ . Thus, hadusin hadun dhar-ke, having seized the lad and the girl; jāti-mānē hadunnu menjas, the caste-men asked the girl; bangask $\bar{\imath}$ , to the father;  $\bar{a}s$ - $g\bar{e}$ , to him;  $n\bar{e}kh\bar{e}$ -gust $\bar{\imath}$ , from whom? bangas- $k\bar{e}$ , of a father;  $e\bar{n}$ - $k\bar{a}kas$ - $g\bar{e}$  hadu, my uncle's son:  $olp\bar{a}$ - $n\bar{u}$ , in the house.

Forms such as  $m\bar{a}l$ - $j\bar{a}l\bar{a}r$ , of the property;  $\bar{a}laskar$ , of a man, are formed with the genitive suffix r of the Oriyā dialect spoken in the State.

**Pronouns.**—The final ai of the genitive of personal pronouns has been replaced by  $\bar{e}$ ; thus,  $engh\bar{e}$ , my;  $ningh\bar{e}$  or  $nigh\bar{e}$ , thy;  $emh\bar{e}$ , our;  $nimh\bar{e}$ , your. 'Thou' is  $n\bar{i}n$ , but also nighe.  $\bar{A}las$ , a man, is often used instead of  $\bar{a}s$ , he. 'His' is  $\bar{a}sg\bar{e}$  and  $\bar{a}sk\bar{e}r$ .

Verbs.—The present tense of the verb substantive is atlan, I am; atlai, thou art; atlas, he is; atlī, it is. The masculine form is apparently also used for the feminine. Compare ra'a-chas, she was. The singular forms are often used in the plural. A third person plural is atlā, they are.

With regard to finite verbs, we may note forms such as kerkechkan, I went; kerkchas, he went; nañjā-ich'as, he did; nañjkā-r'om-nē, that I might have done; mal nannā, I did not.

Further details will be ascertained from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second a popular tale. They are far from being satisfactory, but it is hoped that they are sufficient to show the general character of the dialect.

[No. 34.]

## DRAVIDIAN FAMILY.

#### KURUKH.

(STATE BAMRA.)

### SPECIMEN I.

atlā. haddar-rū sānis tan-bansin Ortos-ki haddar Jörē jörē Twothe-younger his-father-to-One-to sons-among two 8008 are. 'ban. māl-jālār jāhā bhāg ängās-ki (sic) bhāg khātrö tingiyās, father, share will-be-got said, property-of which share me-to engā.' Alas mal kā'd-am adin chiā bhāg nanjā-ich'ās. Bagi ūlā days not passed-even give to-me. He share made-gave. Many that dūr des-nū. māl-jāl undā-nū atlī gechhä kērā sāni hadar sabu far distant country-in. property wentyoung son-of allone-in uriar-kērā. maharag mañjā. uriar-kērā balkē angē hurmi Sabu Asani famine became. then there spent-went. Allspent-went There ālas-kar āsrā-āchas. Alas purthi-nū Bēsi dukh hakhiyās. ā protection-took. He country-in man-of Much misery got. that kissu mūkhā Alasin taichas tangan hallā-gē kissu hā'pā-gē. Alas He eaten to-tend. swine field-to Him sent his swine unku mall chichas. unku mõhā-gē mân atle. Tangāhē nēdhi husks to-eat mind 18. Him-to anybody husks not

[ No. 35.]

## DRAVIDIAN FAMILY.

#### KURUKH.

(STATE BAMRA.)

## SPECIMEN II.

ra'achas. pachkis ra'achas. Ās-gē kokai ontā pådā-nū ontā Ontā Him-to daughter was. one old-man was. One village-in one Ā pachis ā-bâlke jatidharehas bongas. Kokainu ontā hadus old-man that-time fled. That castecaught one boy The-daughter 'enghē kokai jāti-gusan-nū, ontā Tengiyas gusan-gē tengā kēras. daughter one He-said caste-presence-in, "my near-to to-say went. āl taias dagra-kēra hakhiyas. Jāti-mānē bongas.' hadus dharchas found. sent searching fled.' Caste-people men boy caught Jāti-mānē hadunnu menjas, 'nighē ândras. dhar-kë Hadusin hadun · thou Caste-people girl asked. girl brought. having-caught Boy kēras.' ender kārkai?' tengiyas, ' hadus sikshyā-nu hadus Hadun sånge wentest?' The-girl said, 'the-boy entreaty-in went. why boy with hadusnu, 'nanas-kë hadun dharchkai bongai jē Jāti-mānē tengiyas 'another-of girl caughtest fledst that boy-to, said Caste-people nañjakedas jē enghe bhuji-nu nañjakedas. Nighē dush nighē dush madest that thou feast-in Thou fault madest. fault thou kaniā-mūl rupiā chāri ana chia chandhe.' Pachkisnu satē chiā. rupiā give bride-price seven. rupees four annas Old-man-to 800n. give. money

### FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man who had a daughter. A young lad ran away with her. The father then went and complained to the caste that the lad had run away with his daughter. The caste sent men to search after them, and they were found and brought back. The caste-people asked the girl, 'why did you go with the lad?' The girl said, 'he persuaded me.' They then said to the lad, 'since you have committed the fault of running away with another man's girl, you must stand a feast, and you must give the old man seven rupees and four annas for the girl.'

Five hundred and forty-seven speakers of Kisan have been returned from the Rairakhol State. The corresponding figures at the last Census of 1901 were 1,367. The so-called Kisan of Rairakhol is simply a corrupt Kurukh, just as was the case in Bamra.

The dialect of Rairakhol in many respects agrees with that spoken in Bamra. Compare hāpā, Standard khāpā, tend; dhannū muñjyā-chichchas, he wasted his property; enghē, my; nighē, thy; malla charhnā, I did not transgress, etc.

The plural is seldom expressed; thus, jōrē haddus, two sons; chākriyās, the servants. Sometimes also the case suffixes are dispensed with. Thus, alas, of, or to, a man; bāṅgs, to the father. The dative and the accusative are sometimes confounded. Thus, āsin, to him; chākryār-ing, to the servants.

With regard to pronouns we may note forms such as  $y\bar{a}l\bar{a}s-k\bar{\imath}$ , i.e.  $\bar{\imath}-\bar{a}las-k\bar{\imath}$ , of that man, his;  $\bar{a}s-k\bar{e}$ , and  $\bar{a}s-gh\bar{e}$ , his; hat, that thing; endr $\bar{a}-n\bar{\imath}$ , anything, and the use of  $\bar{e}k\bar{a}$ , which? as a relative pronoun.

Most verbal forms are apparently regular. Compare atlī, it is; atlas, they are (singular instead of plural); hakkhān, I get; hakkhalnār, they are getting; chichkai, thou gavest; tingun, I shall say; nānōt, let us do. Several irregular forms are, however, used as well. Thus, kōt and kēras, he went; kāmchāt, he did; bhāgkāmā, dividing; onṭā jamā-kiri, having collected; kēras, going; ērat, having seen, etc.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[No. 86.]

## DRAVIDIAN FAMILY.

#### KURUKH.

(STATE RAIRAKHOL.)

alas jörē haddus Ontā atlas. Aul-tin sannis haddus One man(-of) two 80n8 were. Them-of the-younger 80% 'hē tingyās, bān, nighē bangs dhannū ēkā bhāgū ēn hakkhan 'O father, said, thy property-in which the-father-to share get hat chyā.' Anunti ās dhannū bhāg-kāmā ār-gē chichyas. Thereafter property-in that give.' division-making them-to gave. kir-kānthū Unā ullā sannis kukkas hurmī-jēkō onță-jamă-kiri Few days going-after the-younger all one-place-making 8011 gechchhyā rājī uchchas, kōt, kharāb kāmchāsya hurmī dhannū took, distant country went, evil deeds-in allproperty muñjyā-chichchyas. Hurmi muñjyā-chichchyas ārū ā dēs-nū nithā All wasting-gave. wasting-gave and that country-in heavy dukh mahrag khātrā, ās-ghē khatrā. Innunti ās kēras ā his distress famine occurred, occurred. This-from he went that onțā arpantas āsrā-nu dēsantas rāchas. Ās alas āsin kissübhir one citizen(-of) country-in protection-in remained. That man him swine hāpā-gē hallū-gē uchchas. Asan āsin nēdin endrā-nī onā-gē mal to-feed field-to sent. There him anybody anything eating-for kissū-gē As mõhā-gē chichehas. kulā kund unnā-gē man kāmchāt. Heswine-to eating-for husks belly gave. filling-for mind made. Pāsilī manē-manē chētā ās hakhyās singyas, 'hāy, enghē bāngsē-Afterwards he in-mind sense got said. · Oh, my father'syengure chākriyās adhyanti chāhā-nũ bage onā-gē hakkhalnār. Baki how-many servants enough-from much house-in eating-for But get. khayāldān. Ēn bāngsē-chāhā-nū kīrā kērās tingun, ārū "hē with-hunger am-dying. I I father-of-near going and will-say. mahāpur-ghē ēn ārū nighē chāhā-nū pāp kāmchekān. Nighē I father, heaven-of and thy presence-in sin did. Thy haddun bānā mallyan. Nighē ontā chākriyās bhutti enghan uiyā.", to-say I-am-not. Thy 80% one servant like me keep." pāsilī ās chōchyas bāngsē-chāhā-gē Ad-ghē kēras. Bākĩ tänghē bāngs arose father-of-presence-to That-of after he went. But his father

tänghē kudiyā-kērās, ārū niñjas, ārū dayā gechchhyā āsin. ērat, nithā his running-went, and and made, seeing, pity him very far chichehas. chunkhyās hanță dharchas, ārū āsin gavekissed and him seized, neck

The table printed on p. 407 shows that Kurukh is spoken in several places outside the territory where it is a vernacular. We cannot, in this place, deal with the various forms the language assumes abroad. It is known under the same names as within its proper territory. Thus we find it returned as Dhāṅgarī in Shahabad, Champaran, and Bhagalpur. In Bhagalpur the speakers are also known as Kōls, and their language has, therefore, hitherto been considered as a Muṇḍā dialect. The beginning of the Parable of the Prodigal Son in the so-called Dhāṅgarī or Kōl of Bhagalpur will, however, show that it is Kurukh and not a dialect of the Muṇḍā family.

[ No. 37.]

# DRAVIDIAN FAMILY.

#### KURUKH.

(DISTRICT BHAGALPUR.)

tangdas rahcha. Aianti sanī khaddar ālar-gi dutā Někhai Them-from the-younger 80% were. two 80118 man-of Some holē jō dhanan rai, hissā-nō enghae 'baba, bāchas, tambas-turu then i8, which property father, share-in my said, his-father-to mālā bitiā, ūlā hu khattias. Joka dhanan ā chyā.' Aur not passed, he-divided. Few days even property that And give.' bongas, dēs nañjas, dūsrā jamā dhanan hūrmi tangdas sani went, country made, another together all property the-younger 8011 Aur sagrō mujias jab nañjas. indar-indar dhanan tanghai asan aur And when all spent made. what-what his property and there mañjā, antilkē kirā kīŗā aur ā rājin-āggar antilkē chichas famine and then became, famine that country-in-big then gave antilkē rāyā-helras, aur ontā rāji-nū ālas-gusan ā Aur mañjas. and then to-live-began, man-near Then that country-in he-became. antilkē khusi ghasi mökhdas. Aur āsin khal-nū mentā taias. kis ate. And then gladly grass swine he-sent. to-tend him field-in chainar. mal Nehu not gave. Anybody

#### MALTO.

Malto is almost exclusively spoken in the Rajmahal Hills in the north-east of the Sonthal Parganas. The number of speakers has been estimated at about 12,000.

Malto is the name used by the people themselves in order to denote their language.

The word simply means 'the language of the Maler,' and maler in Malto means 'men' and is the name the people apply to themselves. The Rev. E. Droese, whose Malto Grammar is the principal source of our information about the language, writes maler, and I have adopted this form, though most authorities write maler with a long a.

We do not know the original meaning of the word maler. The Rev. F. Hahn, in the introduction to his Kurukh Grammar, draws attention to the fact that māl in Kurukh means 'giant,' 'hero.' It is, however, more probable that Malto like Malayālam is derived from the common Dravidian mala, mountain, so that the original meaning of maler would be 'hillmen'; compare Tamil tamirar, Tamilians, from Tamir, Tamil.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Māl-Pahāriās. See Vol. V, Part I, pp. 99 and ff.

The Maler sometimes also call themselves Sauriā, and their language is also known under the name of Rājmahālī, i.e., the language of the Rajmahal Hills.

Malto is almost entirely confined to the Rajmahal Hills in the Sonthal Parganas.

At the last Census of 1901, about 1,000 speakers were returned from other districts of the Bengal Presidency. Compare the remarks under the head of number of speakers below.

The Malto area forms a linguistic island in territory occupied by Bengali, Bīhārī, and Santālī. It has already been remarked in connexion with Kurukh that the traditions of that latter tribe are to the effect that the Kurukhs and the Maler are one and the same tribe, and that they formerly lived together on the banks of the Sone, whence the Maler followed the course of the Ganges and finally settled in the Rajmahal Hills. This tradition is strongly borne out by the close resemblance between the languages of the two tribes.

The skirts of the Rajmahal Hills and the low lands and valleys intersecting them are now occupied by the Sonthals. In former days the Maler made frequent raids on the plains. Towards the end of the 18th century they were brought to terms by Augustus Cleveland, Collector and Magistrate of Bhagalpur, who left them in free possession of their territory on condition that they should give up their predatory habits. He did not, however, succeed in inducing them to turn to regular cultivation. They preferred to call in the Sonthals from Hazaribagh as cultivators, and the result has been that the Sonthals have now taken possession of the low lands and the valleys, and the Maler have only retained the hills.

According to information collected for the purposes of this Survey, Malto was spoken by 12,801 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Māl-Pahāriā, which was treated as a Dravidian form of speech, but has now turned out to be a corrupt Bengali.

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A much larger number of speakers has been returned at the last Census of 1901.

The details are as follows:—

Hoogly										37
Dinajpur										140
Darjeeling				-						243
Bhagalpur										338
Malda .							1			543
Sonthal Par	ganas									59,476
									-	-
							To	TAL		60,777
					63	16			100	

The corresponding figure for the Maler tribe was 48,281. The language total is, therefore, certainly above the mark. We are not, however, able to check it, the estimates made for the purposes of this Survey probably being too low. Mr. Gait, in the report of the last Census of Bengal, explains the discrepancy between the language and caste returns as follows:—

'The true explanation seems to be that Rājmahāli which, following the Linguistic Survey, I classed as Malto, should in many cases have been treated as Bengali, and that the word Malto itself was sometimes misused in the same sense. Except in the case of Rajshahi, the ambiguity attaching to these terms did not attract my attention in time to enable me to remove it by classifying the language of the persons so returned according to their caste and tribe.'

Malto has not been mentioned by any old authority. A short vocabulary was printed in the fifth volume of the Asiatic Researches. The following are the works dealing with the language which I have come

#### across :-

ROBERTS, MAJOR, R.E.,—Specimen of the Language of the People inhabiting the Hills in the vicinity of Bhagulpoor. Communicated in a Letter to the Secretary. Asiatick Researches. Vol. v, 1799, pp. 127 and ff.

Hodgson, B. H.,—The Aborigines of Central India. Journal of the Asiatic Society of Bengal. Vol. xvii, 1848, pp. 553 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. II. London, 1880, pp. 99 and ff. Contains vocabularies of Malto, etc.

Mason, F.,—The Talaing Language. Journal of the American Oriental Society, Vol. iv, pp. 277 and ff. Contains a list of words in Rajmahali, etc., reprinted in the British Burma Gazetteer, and in the Revue de Linguistique, Vol. xvii, pp. 167 and ff.

Dalton, E. T.,—Descriptive Ethnology of Bengal. Calcutta, 1872. Contains a Rajmahali vocabulary. Campbell, Sir George,—Specimens of Languages of India. Calcutta, 1874, pp. 94 and ff.

Cole, Rev. F. T., -The Rajmahal Hillmen's Songs. Indian Antiquary, Vol. v, 1876, pp. 221 and f.

Aufrecht, Theodor,—Eine Liste von Rajmahali-Wörtern. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. xxxi, 1877, pp. 742 and ff. Contains a Rajmahali vocabulary, found among the papers of the late John Bentley in the Trinity College, Cambridge.

SWINTON, R., -Rajmahali Words. Indian Antiquary, Vol. vii, 1878, pp. 130 and ff.

RAJMAHALLI PRIMER,—Paryen Sikatra Maltono, i Kochi. Agra, 1879.

DECESE, REV. ERNEST, - Introduction to the Malto Language, Agra, 1884.

Malto does not possess a literature of its own. The Psalms, the four Gospels, and the Acts of the Apostles have been translated into it. The Roman alphabet has been made use of for the purpose.

The Malto language very closely agrees with Kurukh. It has, however, been strongly influenced by Aryan tongues, especially in vocabulary, and there are also some traces of the influence of the neighbouring Santālī.

Pronunciation.—The system of denoting the sounds of the language has been introduced by the Rev. E. Droese, and it is based on the common system used

in transliterating Hindostānī. It is therefore sufficient to draw attention to some few points.

B is described as fluctuating between the English b and v; and w is said to be something between English v and w.

The Rev. E. Droese describes the pronunciation of q as follows:-

'q, as k uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking (? clicking) sound.'

There is also a deep g, which is said to be like the Northumbrian r. It does not, however, occur in the specimens. Mr. Droese writes it g. Compare the Arabic ghain.

Th is said to be a lightly sounded sharp English th.

Nouns.—Men and gods are masculine, women and goddesses are feminine. All other nouns are neuter. The feminine agrees with the neuter in the singular, and with the masculine in the plural. Neuter nouns have no plural. The termination of the nominative singular feminine and neuter is <u>th</u>, and this suffix is also added to words such as <u>abba</u>, my father; <u>prabhu</u>, the Lord; <u>Gosanyi</u>, God. Thus <u>eng abbath</u> got <u>āken enge sopchāth</u>, my father has given all things to me; <u>Gosanyith</u> <u>īw-īw chāchet Ibrahimek maqerin kundtroti pāryīth</u>, God is able of these stones to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding ni, thus, mal-ni, a hill woman; mālik-ni, a mistress, etc. The suffix ni is, of course, borrowed from an Aryan source.

The natural gender is distinguished in the usual way by prefixing words such as bokra, male; dadi, female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding r; thus, maler, men; maln ir, women. Peli, a woman, and maqi, a girl, form their plurals peler, mager, respectively. Bager or bagter, many, is often used as a plural suffix. Thus,  $tangad\ bagter$ , son many, sons. A kind of plural is in a similar way formed from neuter nouns by adding gahndi, a flock, a multitude; thus,  $b\bar{e}di\ gahndith$ , sheep.

The case suffixes are added immediately to the base, just as is the case in Kurukh. The suffixes are also mainly the same as in that form of speech. Compare the skeleton grammar on pp. 452 and ff. below. It should, however, be noted that Malto always uses the definite nominative, not only of masculine nouns, but also of feminine and neuter bases. Thus, maleh, a man; malnith, a woman; manth, a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix k sometimes takes the form ko; thus, mal-ko, to a man. This suffix is said to add a collective signification so that the proper translation of mal-ko would be 'to mankind.' From ko is formed an emphatic kihi, and in a similar way an emphatic nihi is found in addition to the locative suffix no; thus, mal-kihi, even to man; ada-nihi, even in the house. The final ihi in these suffixes probably represents an attempt at marking an i with a following semi-consonant.

Adjectives.—Nouns are freely used as adjectives. A final e is dropped, and so also the final i of peli, woman. Thus, male, man; mal tetuth, a human hand: peli, woman; pel sājeth, female attire. In other respects the Malto adjective is of the same kind as that of Kurukh.

Numerals.—Malto has borrowed Aryan forms for the numerals 'three' and following. Aryan forms are also commonly used for the two first numerals.

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When the Dravidian forms are used to qualify neuter nouns, generic particles are prefixed to them in order to denote the kind of noun qualified. Such particles are maq, referring to animals; pat, denoting things with a flat surface; kad, denoting objects of the appearance of tendrils;  $d\tilde{a}r$ , long things;  $p\tilde{a}r$ , round things, etc. Thus, maq-ond  $\tilde{e}re$ , one goat; pat-ond kati, one bedstead;  $p\tilde{a}r$ -ond panu, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, man-ond manu, a

tree; sab-ond sabā, a word.

It will be seen that Malto in this respect agrees with some Tibeto-Burman languages. The two first numerals are, if we leave out the generic prefixes, ort, neuter ond, one; iver, neuter is, two. Thus, ort maqi, one girl; iver maqer, two sons.

Ort can also be used as a noun. It then takes the forms orteh in the masculine and ortith in the feminine. In the same way we find a noun inver, they two. Instead of inverse we also find inverse or inverse used as an adjective. The meaning is the same as that of inverse.

**Pronouns.**—The Malto pronouns are the same as those used in Kurukh. Forms such as *abba*, my father, but *abbo*, thy father, are peculiar, and they seem to be formed by adding a personal suffix as is the case in Santālī.

There are no neuter plurals of the demonstrative pronouns, the singular being used instead. A w is often added to the demonstrative bases when they point back to objects already mentioned. Thus,  $\bar{\imath}w-\bar{\imath}weth$   $\bar{e}ro-malath$ , these things are bad;  $\bar{a}h$  bikyah  $\bar{a}w-\bar{a}wer$  barchar, he called those came, those whom he called came. This w is perhaps the old suffix of the neuter plural.

Verbs.—The conjugational system closely agrees with Kurukh. It is, however, richer in forms than is the case in that latter language. Thus it not only possesses a present, a past, and a future, but also a conjunctive and an optative, and there is a corresponding series of negative forms. This richness of various forms is probably due to the influence of Santālī.

The various participles which are used in the formation of compound tenses are very commonly conjugated in person and number, just as is the case in Kurukh. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, ên dûren ano dôkin, I alone dwell there. Here the adverb dûre, alone, only, agrees with the pronoun ên, I, in person and number. Forms such as Kurukh ên eskan ra'chkan, I had broken, are exactly analogous. In Malto two participles are inflected in this way, one with the meaning of a present participle while the other must usually be translated as a conjunctive participle. The former takes the suffix ne, and the latter the suffix ke corresponding to Kurukh kā. Thus, bandne, drawing; bandeke, having drawn.

These participles are conjugated as follows:— Singular,—

- 1. bandnen: bandeken.
- 2. bandne, f.-ni; bandeke, f.-ki.
- 3. bandneh, f. & n. -nith; bandekeh, f. & n. -kith.

#### Plural,-

- 1. bandnem, bandnet; bandekem, bandeket
- 2. bandner; bandeker.
- 3. bandner, n. -nith; bandeker, n. -kith.

Examples of the use of such participles are en tude pitnen urarken, I tiger killing was wounded; ah takan qendkeh eng bahak barchah, he the-money having-brought me near came.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from baje, to strike, the relative participles baju, who strikes, and bajpe, who struck, are formed. By adding pronominal suffixes we may form nouns of agency such as bajuh, a striker; bajpeth, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, ēn bajun, I am a striker; nīm bajper, you are people who have struck, etc.

There are, further, many various verbal nouns and participles.

The simplest form of the verbal noun is the base ending in e; thus, bande, to draw. This form is the base of several adverbial and conjunctive participles. Thus, band-no, or emphatic band-nihi, in the act of drawing; bandako, after the drawing; bandati, by means of the drawing, on account of the drawing, etc.

E is also added to the base of the past tense in order to form an adverbial participle; thus, Mēsah ahin baje !idah, Mesa him beating (by beating) overcame. There is a form ending in i which is used in a similar way, especially with verbs denoting motion; thus,

maler ame tundi ochar, the-men the-water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, nīn indre kude dōkne, what are you doing? Often, however, the final vowel is dropped; thus, āh ine gumon asch dōkih, he is to-day chiselling the post.

A past verbal noun, which has the additional meaning of necessity, is formed by

adding the suffix po; thus, eige keypoth, me-to dying-is; death is my lot.

A third verbal noun is formed by adding oti, thus, bandoti, to draw. It is com-

monly used as an infinitive of purpose.

An adverbial participle is formed by adding le to the base of the past tense; thus, darch-le, catching. It usually denotes customary or habitual action; thus, ēn ame chānch-le ōnin, I water filtering drink.

Negative forms correspond to most of the participles and verbal nouns mentioned in the preceding remarks, and it will thus be seen that this part of Malto conjugation is

very complex.

The suffix of the present tense is *i*, and in the 2nd person singular and the 2nd and 3rd persons plural an *n*-suffix is added. Compare the forms of the inflected participle in *ne*. The past tense is formed as in Kurukh, and the characteristic of the future seems to be *e*.

The conjunctive and optative seem to be innovations of the dialect, probably under

the influence of the rich variety of the conjugational system in Santālī.

An inspection of the tables in the grammatical sketch on pp. 452 and f. will show that the personal terminations are essentially the same as in Kurukh.

The passive voice is formed by adding *uwr* or *ur*, probably a form of the verb substantive, to the base. Thus, *baj-uwre*, to be struck. This form is very commonly used reflexively. Compare the passive in Santālī.

Causatives are formed by adding the suffix tr; thus,  $m\tilde{e}\tilde{n}jtre$ , to cause to make. From such verbs we may form double causatives by adding tit; thus, baj-tr-tite, to cause someone to have someone struck. Other causatives are formed by adding d; thus,  $\tilde{o}ne$ , to drink, caus. onde;  $p\tilde{u}ne$ , to put, caus. punde, etc.

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Compound verbs are very extensively formed. Thus, ane, to say; an-naqe, to speak to one another; barch-sege, to come again and again, etc. We shall here only note the frequent use of the verb mene, to be, as the second part of transitive compounds. Thus, saba-kata, word, tale; ēm ārin sabakata menjekem, we spoke with them; nin ning kājen bīr-menku, thou shalt attend thy work; mare, to will, to wish; mar-mene, to be pleased with, to love, etc. Mene is itself perhaps a Santālī loan-word.

The negative verb is inflected throughout. An examination of the conjugational tables on p. 453 will, however, show that this conjugation is effected by inserting the negative particle l (compare illa in Kanarese, etc.), and then conjugating. Instead of l we may also add the verb maleken, I am not, to a participle ending in o; thus, bando-maleken, I don't draw. This participle ending in o is used in combination with various forms of maleken in order to form several negative nouns and participles. Thus, bando-male, not to draw; bando-malpo, not to have drawn; bando-malu, not drawing (relative participle), and so forth.

There is also a negative verb pole, corresponding to Kurukh polnā, not to be able.

It is hoped that when the preceding remarks are borne in mind the short grammatical sketch which follows will enable the student to understand the forms occurring in the two specimens which follow. They have both been received from the Sonthal Parganas. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agra, 1881. The second is a popular tale-taken down in the district. A list of Standard Words and Phrases will be found below on pp. 648 and ff. For further details Mr. Droese's grammar mentioned under authorities above should be consulted.

### MALTO SKELETON GRAMMAR.

I .- NOUNS .- Male, man ; malni, woman ; manu, tree ; bendu, coil.

	Singular.	Plural.	Singular.	Plural.		
Nom.	maleh.	maler.	malni <u>th</u> .	malnir.	man <u>th</u> .	benduth.
Acc.	malen.	malerin.	malnin.	malnirin.	mane.	bendun.
Inst.	malet.	malerit.	malnit.	malnirit.	manet.	bendut.
Dat.	malek.	malerik.	malnik.	malnirik.	manik.	benduk.
bl.	malente.	malerinte.	malninte.	malnirinte.	mannte.	bendunte.
ien.	maleki.	malerki.	malniki.	malnirki.	manki.	benduki.
,00°	maleno.	malerino.	malaino.	malnirino.	manno.	benduno.
oc.	o male.	o maler.	o malni.	o malnir.	o manu.	o bendu.

#### II .- PRONOUNS-

	I.	We (exclus.).	We (inclus.)	Thou.	You.	Self.	Selves.
Nom.	õn.	ēm.	nām.	nīn.	nīm.	tāni.	tămi.
Acc.	engen.	emen.	namen.	ningen.	vimen.	tangen.	tamen.
Dat.	enge.	eme.	name.	ninge.	nime.	tange.	tame.
Gen.	eng (-ki).	em(-ki).	nam(-ki).	ning(-ki).	nim(-ki).	tang(-ki).	tam(-ki).
Loc.	engeno.	emeno.	nameno.	ningeno.	nimeno.	tangeno.	tameno.
	He.	She, it.		They (m. and f.).	7	Vho ?	What P
Nom.	āh.	ā <u>tħ</u> .	ãr,	ā-saber.	nêreh, f. nê	(ri) <u>th</u> .	indrth.
Acc.	ahin.	athin, n. athe.	āris		nāken.		indre.
Dat.	ahik.	athik.	ārik		nāke.		indrik.
Gen.	ahi(-ki).	ath i(-ki).	āri(	ki).	nāk(-ki).		indrki.
Loe.	ahino.	athino, n. atheno	o. ārin	0.	nēkeno.		indrno.

Ih, f. and n. ith, this, is inflected as āh, that. So also nāh, that one. Aw, that; iw, this, plur. āw-āw, iw-iw, respectively, refer to something which has previously been mentioned. North, who? has a nom. plur. north. Ikeh, which? is inflected as maleh, man, but inserts hi before the suffixes of the instrumental, ablative, and locative. Thus, ikehit, by which? The feminine ikith is inflected like malnith, and the neuter ikuth like manth.

 $<sup>\</sup>vec{A}$  ( $\vec{a}$   $\omega$ ), that;  $\vec{i}$  ( $\vec{i}$   $\omega$ ), this;  $i\vec{k}$ , which? are adjectives.

Indefinite pronouns are formed by adding gote or bedi to the interrogative pronouns. Thus, ikeh-gote, anyone; indethbedi, something.

III .- VERBS .- Bande, to draw ; darye, to catch.

Verbal nouns—bande, bandpo; darye, darypo. Negative, bando-male, bando-malpo; daryo-male, daryo-malpo. Infinitive of purpose—bandoti; daryoti.

Relative participles - Present, bandu; daryu. Negative, bando-malu; daryo-malu. Past, bandpe; darype. Negative, bando-malpe; daryo-malpe.

Inflected adverbial participles-bandne; daryne. Negative, bando-malne; daryo-malne. Past, bande-ke; darchke. Negative, bandleke, daryleke.

Adverbial participles-band(e), bandi, bandle; darch, darchi, darchle. Negative, band-balo, bando-malle; dary-balo, daryo-malle.

Conjunctive participles -bandako; darchko. Negative, bandlako; darylako.

Case forms of verbal noun used as participles—bandno; daryno. Negative, bando-malno; daryo-malno: bandati, darchati. Negative, bandlati; darylati, etc.

	Present.	Past.	Future.	Conjunctive.	Optative.	Imperative.
Sing.	Male Land		Total Control			
1.	bandin.	bandeken.	banden.	bandlen.	bandon.	A STATE OF THE PARTY OF THE PAR
2. m.	bandne.	bandeke.	bandene.	bandle.	bando.	banda, bandku
2. f.	bandni.	bandeki.	bandeni.	bandli.	bando.	NO PRO
3. m.	bandih.	bandah.	bandeh.	bandle4.	bandoh, bandandeh.	
3 f. & n.	bandith.	bandath.	bandenith.	bandlith.	bandoth, bandandeth.	- V3 W3
Plur.					THE PARTY	
1. excl.	bandim.	bandekem.	bandem.	bandlem.	bandom.	
1. inel.	bandit.	bandeket.	bandet.	bandiet.	bandot.	A STATE OF THE PARTY OF THE PAR
2.	bandner.	bandeker.	bander.	bandler.	bandor.	
3.	bandner.	bandar.	bander.	bandler.	bandor, bandander.	A STATE OF

The neuter singular is also used when the subject is a plural neuter nonn. Banda is the present, and bandku the future imperative.

The tenses of darye, to catch, are formed in the same way. Thus, daryin, I catch; darchken, I caught; darchah, he caught.

Present definite-band(e) dokin; darch dokin.

Pluperfect - bandeken bechken ; darchken bechken ; 3rd pers. bandekeh bechchah, etc.

#### NEGATIVE TENSES .-

Present-bando-maleken or bandolken, etc., as bandeken.

Past - bandleken, etc., as bandeken.

Future -banden mala, etc.; 2nd pers. sing. bandene(-ni) mala and bandlene(-ni); 3rd pers. fem. and a. bandenith mala and bandlenith.

Conjunctive-bandlon, as bandon.

Optative-bando-mandon, etc.

IRREGULAR VERBS .- The past tense is often apparently irregular. Thus-

Poss	THE RIVE	Past.	Base.	Past.			
Base.	1st pers.	3rd pers.		1st pers.	3rd pers.		
eye, bind.	ēcheken.	ēchah.	behe, exist, be.	bechken.	bechchah.		
qoye, reap.	goseken.	gosah.	pāke, take up.	pakken.	pakyah.		
qoye, measure.	qojeken.	qojah.	mene, be.	meñje ken.	menjah.		
bare, come.	barchken.	barchah.	choge, set loose.	choqqen.	choque.		
Sie, beat the drum.	ateken.	atah.	one, drink.	ondeken.	ondah.		

Mene, to be, has a corresponding negative maleken, I am not; malleken, I was not. Both are conjugated like bandeken. Mene is regularly inflected when it is not the copula. Thus, āh meno-malah, or, menolah, he is not.

Passive voice—Formed by adding user or ur to the base and conjugating throughout. Thus, baj-user-in, I am struck; āh baj-user-eh, he will be struck.

## DRAVIDIAN FAMILY.

#### MALTO.

## SPECIMEN I.

(SONTHAL PARGANAS.)

Ort malek Chudeh iwr mager bechchar. tambakon awdyah, One man-to two The-younger 80n8 were. his-father-to said. o abba, biteki bakrath - enge anrsith qata.' athe Ānko father, property-of me-to portion will-come that give.' Then arik chägkeh chichah. Pulond dini dokkeh chud them-to having-divided Few gave. days having-stayed young mageh goteni tungah ante gech dēsik urageh ekvah. all far 8011 gathered and country-to having-come-out went, tang-ki biten ante ano dagraha kāje-no ongyah. Goteni and there his property bad deeds-in consumed. All ongyah ani ā desino akāleth utrāth, ante āh kīr-waroti consumed and that country-in famine fell, and he to-hunger jejyah. Āh ā dēsiki ort malen birgrkeh ano began. He that country-of one man having-joined there dōkoti jejyah; āh ani ahin kise charatroti tang ketek teyah. to-live began; and he him pigs to-tend his field-to sent. moqāth Ante kisth ā choprat tangki kochon urdoti pigs And he ate that husk-with his belly to-fill je uglechah, ahik něreh gote chiylah. Ani āh bijorarkeh he-wished, but anyone even him-to Then he having-come-to-senses gave-not. awdyah, 'eng abba adano ikondi bērni-kudurik lapeth ēgrith. said, my father's house-in how-many servants-to food is-sufficient, ante kiret keyin. En chöcheken eng bahak ēken, abba and I hunger-from I die. having-arisen my father near will-go. ahin awden, "0 ante abba. ēn merg panteno ante ning bahano " O father, him-to will-say, I heaven towards and thy place-in papen kudken. Ante aneke ēn ningad ānuwr joker maleken. Je did. And now I thy-son to-be-called worthy am-not. But ningki běrni-kuduri chow engen mēñja."' Änkeh āh chōchah ante thy wages-worker like me make." Having-said he arose and tambako bahak ekyah. Ah gechi behnihi, tambakoh ahin his-father's place-to went. He far being-when, his-father him having-seen chengjyah, ante bong-kitrkeh ahin bangretrah ante chumqah. Tangadeh pitied, running-approaching him and embraced kissed. and His-son

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awdyah, 'o abba, en merg panteno ante ning bahano papen ahin O father, I heaven regarding and thy place-in him-to said, joker male-ken.' Tambakoh kudken, ante aneke nandu ningad anuwr and now again thy-son to-be-called fit am-not.' His-father 'gotente tang chākrivarin awdvah, ěru pinderen ondrker ahin 'all-from good said. cloth his servants-to having-brought him chuvtra. ante ahiki tetuno angtin, qedno jutan attra. Ante borgo his hand-on ring, feet-on shoes cause-to-wear, and put. And fatted apokārlet, athik ōy-maqon, nām laplet ante ondrker cow-young, we should-eat and should-make-merry, therefore having-brought je aneke nandu jiyaryah; piţa; i engadeh keyp menjah, kill; this my-son dead again revived; he-was-lost, 10018, but now je aneke anduwrah.' Ante apokāroti ār jejyar. was-found.' And they to-make-merry began. but now

Ahiki megro tangadeh a gari keteno dokyah. Kirneh eldest his-son that time field-in was. Returning he house anrskeh lale-pāre-ki sadin meñjah. Ante ort chākriyan near having-reached dancing-singing-of sound heard. And one servant 'ith indrth?' any menjah. Ah ahin awdyah, 'ning-doh having-called, 'this what?' thus asked. He him-to said, 'thy-brother ahin ĕruqani andah barchah, ante abboh alagkeh borqo oy maqon came. and thy-father him well found therefore fatted cow young pitvah.' Anko ah rökarkeh ule koroti mar-menlah. Je killed.' Then he having-got-angry inside to-enter willing-was-not. But his ahin Āh tambakon awde-kirtrah, tambakoh urqqeh börtrah. his-father having-come-out him entreated. He his-father-to said-returned, bacheri en ningen 'tunda, inond sēwch dōkin, ante ikonno thee see. so-many years I having-served am, and ever gote ningki ukmen tuwleken, je apokārlen, en eng sangaleri sangal even thy command broke-not, but I my companions with should-rejoice, athik nīn ikonno gote magond er magon enge qatleki; therefore thou ever even one sheep young me-to gavest-not; but ā · ningadeh barchah, ningki biten langwino ongyah, ani nin thu property harlotry-in consumed, that thy-son came, then . thou magon awdyah, 'o lagki borgo ōy pitki.' Anko āh ahin said, his sake-for fatted COLD young killedest.' Then he him-to Je ī nin eng sangal jugek behne; engkith ath ningkith. engade, thou me with always mine that thine. But this art; my-80n, ningdoh keyp menjah, ujih; ewjyah, je anduwrah, je nandu was-found, thy-brother dead lives; was-lost, but 10as, but again alagkith name lalopāroti apokāroti behith.' us-to to-dance-and-sing to-make-merry it-is. therefore

## DRAVIDIAN FAMILY.

MALTO.

## SPECIMEN II.

(SONTHAL PARGANAS.)

Mundi-mundi gol-rājarki amlente agdu maler ī Formerly-formerly Hindu-kings-of time-from before the-men this country-in dokker tam mar-meñjar. Atino ange-mange qale-kukre kudyar chaqar. Dokno living their will-did. There their-own field-plot made sowed. Living dokno goler ĩ anrsker mulukek maleri guni gare baje-nage living Hindus this country-to having-come with men much fighting-mutually dokyar, ante arin tideker āriki qeqle ante gale bachyar. were, and them having-overcome land their and field robbed. The-men tamki qepe ante gale ambker dadeno dōkoti jejyar. Dadeno ar their villages and fields having-left forest-in to-live began. Forest-in they qale-kukre ēr-ēru kudoti chaqoti polar, ā-lagker ār āw-āwen field-plots good-good to-make to-8010 were-unable. therefore they bīr-menlar, je gahnd-gahndi tungrle ahran charchar, ante chañje māke did-not-attend, but many-many having-gathered hunt made, and deer kise ante ado sawajen pitle, ba ino ano golerki biten spotted-deer pigs and other animals killing, or here there Hindus-of property luschle qepik ondrar. Ante iw-iwti tam-tamki peler ante mager plundering village-to brought. And these-from their-their wives and 80118 Ār ujyar. gare chechrun ante bary menjar. ā-lagker goler lived. They very cunning and powerful were, therefore Hindus arin daryoti ba tekvoti polar. them catch or hinder could-not.

### FREE TRANSLATION OF THE FOREGOING.

In old times, before the time of the Hindū kings, the Paharias lived in this country and did just as they liked. They tilled and sowed their own plots. In the course of time the Hindūs came into the country and began to fight the Paharias. At last they overpowered them and took their lands and fields from them. The Paharias then left their villages and their fields and began to live in the woods. They could not there till and sow good plots, and therefore they left off attending to them, but began to gather in great flocks and turned to hunting. They killed deer, stags, spotted deer, pigs, and other animals, and they occasionally also plundered the property of the Hindūs and brought it home to their villages. Their wives and children lived from such things. The hillmen were very cunning and powerful, and the Hindūs could not, therefore, catch them or check them.

### KUI, KANDHĪ, OR KHOND.

The Kandhs or Khonds are a Dravidian tribe in the hills of Orissa and neighbouring districts, and the number of speakers may be estimated at about half a million people.

The tribe is commonly known under the name of Khond. The Oriyas call them Kandhs, and the Telugu people Gonds or Kods. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Koi, one of the names which the Gonds use to denote themselves. The Koi dialect of Gondi is, however, quite different from Kui. Compare the specimens on pp. 545 and ff.

The Khonds live in the midst of the Oriyā territory. Their habitat is the hills

Area within which spoken.

Separating the districts of Ganjam and Vizagapatam in the

Madras Presidency and continuing northwards into the

Orissa Tributary States, Bod, Daspalla, and Nayagarh, and, crossing the Mahanadi, into

Angul and the Khondmals. The Khond area further extends into the Central Provinces,

covering the northern part of Kalahandi, and the south of Patna.

Kui is surrounded, on all sides, by Oriya. Towards the south it extends towards the confines of the Telugu territory.

The language varies locally all over this area. The differences are not, however, great, though a man from one part of the country often experiences difficulty in understanding the Kui spoken in other parts. There are two principal dialects, one eastern, spoken in Gumsur and the adjoining parts of Bengal, and one western, spoken in Chinna Kimedi. According to the report of the Madras Census of 1891 the caste called Konda, Kondadora, or Kondākapu, which is found on the slopes and the eastern summits of the eastern Ghats in Vizagapatam, speak a dialect of Kui, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have no new materials for testing this statement.

In the north, Kui has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Oriya with a slight admixture of Chhattīsgarhī.

The number of Kandhs returned at the Census of 1891 was 627,388. The language returns, however, give a much smaller figure. The reason is that many Kandhs have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 306,241 of the inhabitants of the Ganjam and Vizagapatam Agencies did not return their language.

The revised figures for Kui in those districts where it is spoken as a home tongue are as follows:—

~											
	Madras Presidency										190,893
	Bengal and Feudato	ries							-		61,550
	Angul and	Kho	ndma	ls						46,622	,
	Orissa Trib	utary	Sta	tes					-	14,928	
	Central Provinces										65,600
	Patna.									759	,
	Kalahandi		•							04 0+0	
							m				
							To	TAL			318,043

The bulk of Kui speakers in the Orissa Tributary States are found in Bod, Daspalla, and Nayagarh. The details are as follows:—

Bod				10	-		*		924
Daspalla			0.00						8,294
Nayagarh	*	*							4,528
							To	TAL	13,741

Of the remaining 1,187, some few speakers are found in all States except Athgarh, Hindol, Keunjhar, Morbhanj, Nilgiri, Ranpur, and Tigaria.

Outside the Kui territory the language has only been returned from the Cachar Plains where the Kandhs are employed as coolies in the tea-gardens. Local estimates give 549 as the number of speakers. We thus arrive at the following total:—

spoken at hom spoken abroad					100						*	318,043
English Commission		•						•				040
									Ton	LAL		318,592
e last Census	of I	1901	Kui	was	retu	rned	from	the	follo	owi	ng distr	icts:-
lras Presidency						7	9.45	Tyles		2010.00		372,366
Ganjam .				1.5	- 8					- 1	19,758	012,000
Ganjam Agency	V	16		48		100	-		•		157,325	
Vizagapatam		7	7.7		-	-	•	-			18,818	
Vizagapatam A	gene	v			•		100	5.00	**		175,747	
Godavari							-		•		3	
Godavari Agen	OV.	8		1888	*	•	-	(6.7)	•		690	
Bellary .				300	1	2	*				3	
South Arcet	8	-	333			11.	30.3	100				
gal and Feudate	1	100	100	100			10.00				22	1220-700
	ories			1.07								55,655
Midnapore											2	
Rangpore			*	941							27	
Cuttack .											4	
Balasore .											1	
Angul and Kho	ondm	als									40,088	
Puri .			4	1							8	
Orissa Tributar	y St	ates	76	164							15,525	
tral Provinces		40		(0)								54,242
Sambalpur									74	140	7	ONJURE
Bamra .											7	
Sonpur .				1			4.				3	
Patna .								1.0	1121		94	
Kalabandi									- 12		54,131	
m											Tan Bearing	437000
Sylhet .								•		*		11,827
D									10	100	210	
D.H.			•		•						4	
Lakhimpur			•								10,335	
ed Provinces					•						1,278	
ed Provinces	•	*	*				180					9

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Kui is not a literary language and does not possess a character of its own. The

Gospel of St. Mark and parts of the Old Testament
have been translated into the language, and have been
printed in the Oriyā character.

The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Lingum Letchmajee and Smith, and is relatively well known. It may be considered as the Standard form of the language, and the remarks which follow apply to it.

**Pronunciation.**—The short a is pronounced as the a in 'pan.' In the Khondmals it has a broader sound, probably that of a in 'all,' and it is often written o in the specimens. Thus,  $rat\bar{a}$  and  $rot\bar{a}$ , big. The long  $\bar{a}$  is, according to Mr. Lingum Letchmajee, shortened before i and h, and when followed by double consonant. Thus,  $a\tilde{i}$ , I come, but  $\bar{a}di$ , thou comest;  $mass\bar{e}$ , I was. The specimens, however, do not confirm this rule. In words such as  $mass\bar{e}$  they simplify the consonant and preserve the  $\bar{a}$  long; thus,  $m\bar{a}s\bar{e}$ , I was. Similarly the  $\bar{a}$  is written long in  $a\tilde{i}$ , I am;  $e\bar{a}\tilde{n}ju$ , he, and so forth.

Similar is the case with  $\bar{e}$  before double consonant. Lingum Letchmajee writes ess $\bar{e}$ , Major Smith  $\bar{e}ss\bar{e}$ , and the specimens  $\bar{e}s\bar{e}$ . In Kalahandi, the double ss in such words is replaced by ch; thus,  $m\bar{a}ch\bar{e}$ , I am.

D is often pronounced as r in the Khondmals; thus,  $g\bar{o}d\bar{a}$  and  $g\bar{o}r\bar{a}$ , horse. In Chinna Kimedi l is used instead. Thus,  $p\bar{a}du$  and  $p\bar{a}lu$ , milk; iddu and illu, house. In Kalahandi l is also often substituted for r; thus,  $n\bar{e}g\bar{a}li$ , Standard  $n\bar{e}g\bar{a}ri$ , a good woman.

In Orissa and the Central Provinces a v commonly becomes b; thus,  $b\bar{e}st\bar{e}nju$ , Standard vestenju, he said. In the Khondmals we even find  $\bar{e}b\bar{a}nju$ , he;  $\bar{e}b\bar{a}ru$ , they, corresponding to Standard  $\bar{e}anju$ ,  $\bar{e}aru$ . The Standard form is also used in Kalahandi. A comparison with Telugu  $v\bar{a}du$ , Kanarese avanu, he, shows that the v in this word has been dropped in the Standard. The form  $\bar{e}anju$  seems to correspond to Kanarese avanu. The substitution of nj for n in connected languages is especially common in Kalahandi where we find forms such as  $\bar{e}anji$ , Standard  $\bar{e}ani$ , his.

Inflexional system.—The usual inflexional forms will be found in the Skeleton Grammar on pp. 462 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

Nouns.—Kui agrees with Telugu and Göndi in using the same form for the feminine and neuter singular. Thus, gināri, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

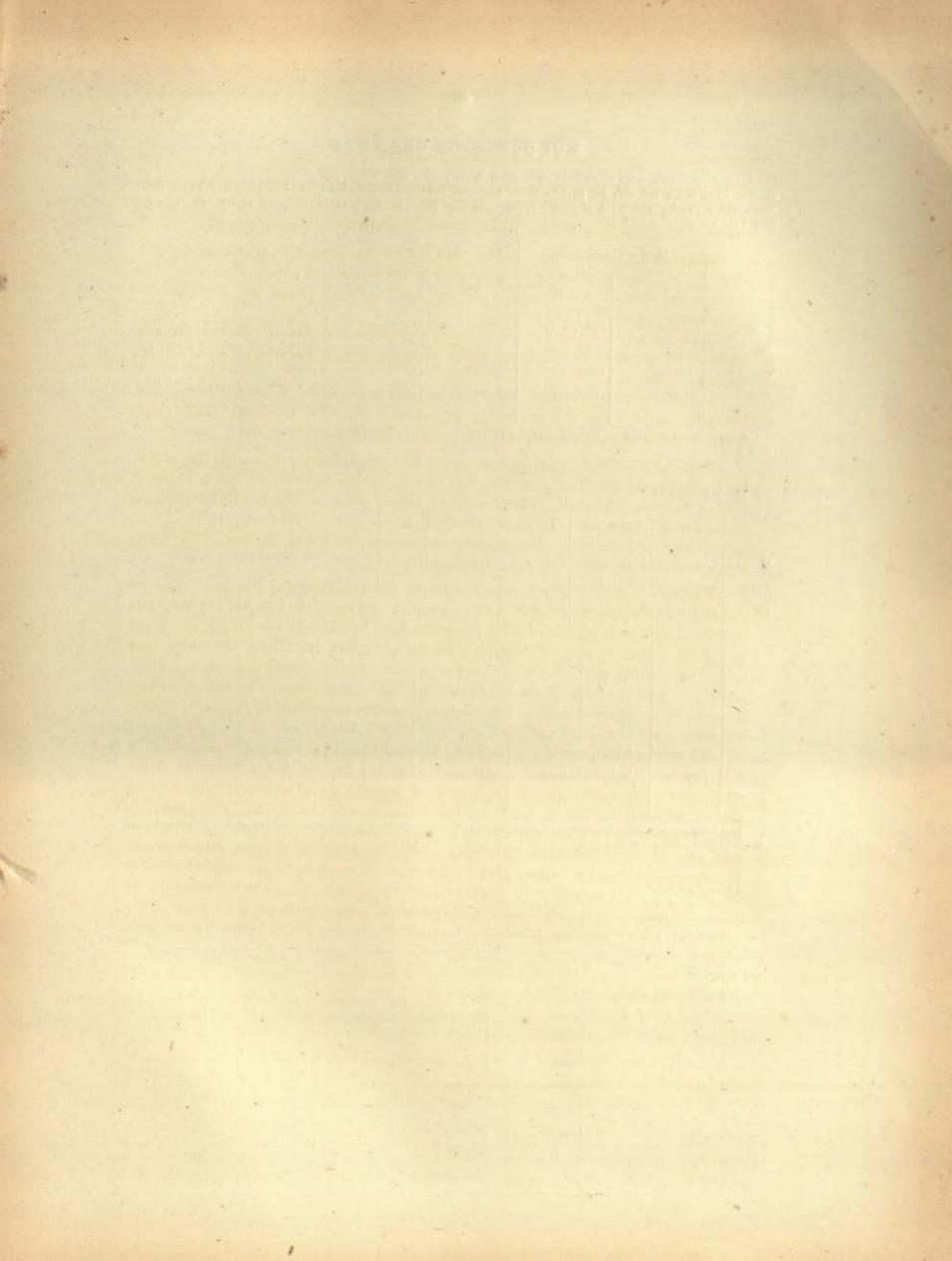
The suffixes of the plural are ru for men, and wi, ga, and ska for the feminine and neuter. These suffixes must be compared with ru and gal in Kanarese, Tamil, etc.  $\tilde{o}r$ ,  $\hat{n}g$ , and k in Göndi.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. 'Five' is singi and 'six' sajgi. Compare Tamil añju, Göndī saiyūng, five; Tamil āru, Göndī sārūng, six.

**Pronouns.**—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a dual by Lingum Letchmajee. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khondmals. Thus,  $\bar{aju}$  tinā, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalahandi.

Verbs.—There are only two proper tenses, the indefinite and the past. The indefinite tense is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a nā, they are used to form adverbial phrases. Thus, pāginā-vio, when beating; pāgān-āi, having become a beater, having beaten. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingum Letchmajee and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gumsur and Bod. No specimens have been received from those districts. The short tale which follows on p. 464 has been taken from Major Smith's Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingum Letchmajee, and that double consonants are often simplified. Thus, mranu-gatanju instead of mranu-gattanju, the owner of the mangoes. I have added an interlinear translation. In one or two places it is not quite certain.



### KUI SKELETON GRAMMAR.

I.—NOUNS.—Masculine nouns form their plural in ru; thus, ābā, father; ābāru, fathers; tinanju, an eater; plur. tināru. Other nouns add skā, kā, or gā. Thus, āṅgi-skā, sisters; vihā-kā, bundles of straw; kōḍi-ṅgā, cows. So also masculine nouns ending in eṅju, e.g. lāveṅju, a young man; plur. lāveṅgā. Feminine nouns ending in āri take āwi. Thus, tināri, she who eats, plur. tināwi.

lāvenju, a		a young man.	dādā	, elder brother.	
	Sing.	Plur.	Sing.	Plur.	
Nom.	lāvenju.	lävengä.	dādā,	dādāru.	Nouns ending in nju form their singu-
Acc.	lāvēni.	lāvengāni.	dādāni.	dādāri.	lar as <i>lāvenju</i> , other nouns as dādā. Other postpositions are tini, tangi,
Dat.	lāvēniki.	lāvengāniki.	dādāki.	dādāriķi.	tingi, and tiki, to ; tai, dai, toti, and tākā, from ; tanni, tā, lai, lai-tā,
Gen.	Zāvēni.	lāvengāni.	dādāni.	dādāri.	in; tolkā-tā, near; kē, with, etc. They are added to the same form as the dative suffix ki.

Adjectives are indeclinable. Adjectives are formed from nouns by adding gatta; thus, data-gatta, strength-having strong.

### II.-PRONOUNS.-

	I.	We (inclus.).	We (exclus.).	Thou.	You.	Who?	A THE PERSON NAMED IN			
Dat. na	ānu. naṅgē. nā, naī.	āju. ammangē. ammāni.	āmu. mangē. mā, maī.	inu. ningē. ni.	iru, mingā. mī.	imbāi. imbēriki. imbēri.	In Chinna Kimedi there are separat forms for the accusative, viz., nanna me; mamma, us; ninna, thee mimma, you. In Bod and Gumsu the dative is used instead. Who? I also umbāi, imbāri, and imbāru.			
	He,	She, it.	1	They.		Self.				
			Mase.	Fem. and neut	Sing.	Plur.				
Nom.	ēanju.	ēri, ērā.	ēāru.	ēwi, ēwa (-skā).	tānu.	tāru.	Instead of Janju, etc., we also find			
Ace.	ðän i-	ērāni.	ēāri.	ēwaskāni.	tānā,	tārā.	feminine trai, and the centity is			
Dat.	šāniki.	ērāniķi.	ēāriķi.	ēwaskāniki.	tānāki	. tārāki.	often trā instead of tānā.			
Gen.	čāni.	ērāni.	ēāri.	ēwaskāni.	tānā.	tārā.				

Like šanju are inflected ianju, this man; estanju, who? Inna, what? is indeclinable. Innari, what? is inflected like šriit. Adjectival pronouns are ā, ē, ō, that; i, this; esti, which?

III.-VERBS.-A.-Regular verbs.-Principal parts.-

Verbal noun.	pāga, to beat.	meḥpa, to see.	meḥpa, to see. kopa, to cut.		giwa, gipka, to do
Inf. of purpose.	pāgboņdi.	mehbondi.	köbondi.	āboņģi.	gibondi.
Conjunctive participle, Present	pāgi.	mehpi.	kōi.	aï.	gi(pk)i.
" Past	pāga.	mëha.	kōa.	āja.	gia.
Rel. part.					
Pres. and fut.	pāgini.	mehni.	kōni.	āni.	gini.
" Neg.	pāgāni.	mēhāni.	köäni.	āāni.	giāni.
Past.	pāgiti.	mehti.	kōti.	āti.	giti.
" Neg.	pāgāti.	mēhāti.	kōāti.	āāti.	giāti.
Present and fut.	pāgiš.	měh ř.	kor.	aī.	giř.
" Neg.	pāgēnu.	mēhēnu.	kōēnu.	āēnu.	giënu.

II.—VERBS—contd.

A.—Regular verbs.—Principal parts—contd.

Verbal noun.	pāga, to best.	mehpa, to see.	kopa, to eut.	āwa, to become.	giwa, gipka, to do.
Past tense.	pāgitā.	meậtē.	kotë.	ātē.	gitē.
" Neg.	pāgātē (-nu).	mēlātē(-nu).	köätē(-nu).	āātē(-nu).	giātē(-nu).
Imperative.	pāgāmu.	тефти.	kömu	āmu.	gimu.
" Neg.	pāgā.	mēhā:	kōa.	āā.	giā.

#### Personal terminations .-

		Present	and future.	Par	st tense.	Imper	rative.	and the state of t
		Positive.	Negative.	Positive.	Negative.	Positive.	Negative.	
Sing	. 1.	pāgiī.	pāgēnu.	pāgitē.	pāgātē(-nu).			All other regular verbs
	2.	pāgidi.	pāgāi.	pāgiti.	pāgāti.	pāgāmu.	pāgā.	are inflected in the same way. The plural
	2m.	pāginenju.	pāgenju.	pāgiteñju.	pāgātenju.			of the positive imper- ative ends in du when
	3 f. & n.	pāginē.	pāgē.	pāgitē.	pāgātē.			the singular does not end in āmu. Thus, gidu, do ye.
Pl.	1. incl.	pāgina.	pāgassu.	pāgita.	pāgātassu.			ysan, do ye.
	1 excl.	pāgināmu.	pāgāmu.	pāgitāmu.	pāgātāmu.			Str. Silmin s
	2.	pāgidēru.	pāgēru.	pāgitēru.	pāgātēru.	pāgātu.	pāgātu.	The Park Harry
	3 m.	pāginēru.	pāgēru.	pāgitēru.	pāgātēru.			The shirt
	3 f. & n.	pāginu.	pāgu.	pāgitu.	pāgātu.	PORT -		THE SPACE

#### B .- Irregular Verbs .- Manba, to be.

	1	Present.		Past.	
	Sing.	Plup	Sing.	Plur.	A Company of the last
1 incl.		manna.	mari	massa.	The imperative is mannu, plur. manju
1 exel.	ma ĩ.	mannāmu.	massē.	massāmu.	The corresponding negative verb
2.	mañji.	mañjêru.	marri.	massēru.	is regularly inflected.
3 m.	manneñju.	mannēru.	massenju.	massēru.	
3 f. & n.	mannë.	mannu.	massē.	massu.	A STORY OF THE STORY

In the same way are conjugated punha, to know; venha, to hear; tinha, to eat. Present conjunctive participle punja, venja, tinja. Similarly also salba, to go; Present conj. part. sajji; Past conjunctive part. salja; Present and future sai, 2nd person sajji, plur. sānēru; Past sassē, Imperative salmu or sajju, plural saldu.

Compound tenses.—Formed by adding the verb mands, to be, to the present and past conjunctive participles. Thus, gipki-maī, I am doing; gipki-massē (in Gumsur gipkissē), I was doing; gia-maī, I have done, etc.

A kind of precative is formed from the verbal noun by adding kānu, 2 kādi, 3 m. kanju, 3 f. & n. kāri; plur. 1 kāmu (kāsu), kādu, 3 m. kāru, 3 f. & n. kāwi. Thus, salba-kāru, let them go.

Condition is denoted by adding &ka to the past relative participle; thus, anu gitaka, if I do, or did.

Aki added to the past relative participle and ānē added to the verbal noun denote the cause. Thus, chengi gitāki, or, givanē, because (they) did so.

Mus, I can, and kus, I will not, are added to the verbal noun; thus, amu gives muamu, we cannot do.

Verbal nouns are formed from the relative participles by adding the terminations of the personal pronoun of the third person. Thus, tinanju, an eater; fem. and neut. tinari.

A second set of relative participles are formed from the present and past conjunctive participles by adding  $n\bar{a}$ . These forms are always used when the participles are used by themselves. They are combined with particles in order to form adverbial clauses. Thus,  $p\bar{a}gin\bar{a}$ -vio, when beating;  $\bar{a}n\bar{a}$ -vi, when coming;  $p\bar{a}g\bar{a}nai$ ,  $p\bar{a}g\bar{a}naiga$ ,  $p\bar{a}g\bar{a}naiko$ , having beaten. Ai,  $ang\bar{a}$ , and ai-ko are old conjunctive participles of  $\bar{a}va$ , to become. The negative conjunctive participle is also a compound form, and is formed by adding  $\bar{a}r$ -ang $\bar{a}$  (in Chinna Kimēdi  $\bar{a}n$ -ang $\bar{a}$ ) to the past conjunctive participle. Thus,  $p\bar{a}g\bar{a}r$ -ang $\bar{a}$ , not having struck.

Passive voice.—Not in common use. Formed by adding āwa, to become, to the verbal nom. Thus, giwa-ātē, it is done.

[No. 40.]

## DRAVIDIAN FAMILY.

KUI, KANDHI OR KHOND.

(Major J. McD. Smith, 1876.)

KOGĀŃJŪ ĒNGĀ MĀHĀ-MRĀNŪ-GĀṬĀŃJŪ. BOY AND MANGOE-TREE-OWNER.

Kogānjū māhā prēk-ātēnjū. Mrānū dēgātānni koksānāikā jēdā A-boy mangoes stealing-became. Tree branch-in sitting heart jilli-dāi tinjisēnjū. Tinjisawa mrānū-gāţāńjū būdā-gāţāńjū roānjū tānā gladness-in eating-was. Eating-when iree-owner old-man one his pēski-wātēnjū. Wajā-nāi ā kogāni mēhitēnju; mēhā-nāi mangoes gathering-came. Having-come that boy 8aw; having-seen ēri mādē, 'kogānthi ānā gidi nāi mranutanni? dandē wāmū. that in, · boy what doest my tree-in? quickly come. wäätēkā issingātēkā wāwā-giē,' iñji vēstēniū. 'Āē būdācomest-not-if somehow to-come-shall-make,' saying said. 'Nay oldgātāndi dē, ëssë-vë gidi ? Ānū wāēnū: tūtū päñjitēkā one 0, whatever will-you-do? I will-not-come; belly filled-when wāē, inū ärtēkā ëssë-vë wāānu.' Būdā-gātāñjū ārā vēniāwill-come, thou callest-if ever will-not-come.' The-old-man that havingnāi, 'ānū āspā gitēkā vānēnjū ginnā vaēnjū sūdiē.' heard. · I frightening do-if he-will-come or will-not-come shall-see.' iñji kogi-kogi dējālkā āhānāi ikkē vitēnju: vivānē kogāñiū saying small-small clods taking gently threw; throwing-from the-boy kāksānāi āwāniki, 'vivi-dūmū. vivi-dūmū būdā-gātānthi dē, ivi laughing him-to. 'to-throw-continue, to-throw-continue old-one 0, these pātēkā annāri ān?-imbānē kopki-due.' iñji ēsitēnjū; will-be?-here-indeed to-sit-will-continue,' saying hit-if what said; būdā-gāṭāńjū tānā jēdātā, 'dējālkā vitēkā ānni-vē āā-ātē; his mind-in, 'clods throw-if anything not-becoming-is; on-saying the-old-man vāddingā vitēkā idē ānni ānē ginnā āě sūdie, stones now throw-if what will-happen or not-will will-see,' saying dēri dēri dāddingā āhānāi dātā-dāi dāndē dāndē vitenjū; taking force-with quickly quickly big big stones threw; throwing-from pānpānē kogānjū riānāi mrānū-ţikā ditēnjū, děhāně patů, divā-dāndē hit, hitting-from the-boy crying tree-from fell, falling-immediately būdāgāṭāńjū āhānāi dūrā-dāi dēhānē sāhātēńjū. the-old-man seizing stick-with much

KUI. 465

### FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who owned the tree came to gather his fruit, and espied the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' an he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do hit me, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and threw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khondmals represent the same form of Kui as that spoken in Gumsur and Bod. There are, however, some traces of the influence of the neighbouring Oriyā. Thus the interrogative pronoun is often used as a relative, and a b has been substituted for every w or v. The cerebral d is often pronounced as an r, and so on. Long vowels are used as in the preceding specimen, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Parable of the Prodigal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and ff. A list of Standard Words and Phrases will be found on pp. 648 and ff.

[No. 41.]

# DRAVIDIAN FAMILY.

KUI, KANDHÎ OR KHOND.

## SPECIMEN I.

(DISTRICT KHONDMALS.)

Raāni ri mrikā māsēru. Ebār-tākā kogāñju tānā ābāki bēstēnju, One-of two 80n8 Them-from were. the-younger his father-to said, nī dana-tākā nange ēsē baga diane siāmu.' Ehēngā thy property-from me-to which share will-fall that Then ēbāñju tānā dana ēbārki bāgā-giā sitēnju. Ikali dinā sāsēkā property he histhem-to share-making gave. Few passed-when days kogēri mriēnju gulē dana uspā-māsēñju, ēhēngā durā dēsāki sājā younger 80% all property collecting-was, then far country-to going 30

māsēnju. Embā rai buditā gulē dana udi-gitēnju. Esti-bēlā There bad sense-in all property spent-made. What-time all was. udi-gitēnju ēmbā jugā diātē; ēi-gēli ēbānju dēhā kalabalatā ratā spent-made there mighty famine fell; therefore he great distress-in ditēnju. Irā-tā ēbānju sājā-nāi ē raāni-kē dēsā rāhi-ātēnju. fell. This-from he having-gone that country (-of) one-with staying-became. Ei loku ebāni-ki pāji-bidā kapā-tingi kētā-tāngi pānditēnju. Esti-bēlā pig-flock tending-for field-to sent. That man him Which-time ēbānju ēlu pātēnju ēbānju bēstēnju, 'nāi ābāri āliā-lokungā isē tinārā sense recovered he 'my father's servants so-much food said, panpi maneru je ērā tińjanaka sarai-mane; anu sakita sai-mai. getting are that that having-eaten to-spare-is; I hunger-from dying-am. Ānu ningānāi ābā sadiki sāĩ ēbāniki bēsĩ, "ābā, ānu I having-arisen father near-to will-go him-to will-say, "father, I rațăpēnu băgāritā ațē nī sariți păpa giā mãĩ. Nī mriēnju heaven against and thee before sin having-done am. Thy son ilbātingi aṭē ānu sānjai sidēnu. Nāngē nī ra āliā gimu."' to-be-called anymore I worthy am-not. Me thy one servant make." Ēbānju ningitēnju ēhēngā ābā sariki sāsēnju. Ebāńju ikē duratā arose and father near went. HeHe some distance-at mānēniu, ēi-bēlā tānā ābā ēbāniki mēhānāī lālaki ātēnju; ēhēngā that-time his father him having-seen kind became ; and piñjānākā sājānāi tāndā dakā āhtēnju ēhēngā nanjitēnju. Mriēnju having-run having-gone his neck embraced and kissed. The-son ēbāniki bēstēnju, 'ābā, raṭāpēnu bāgāritā nī sariṭi pāpa giā māĩ. him-to said, 'father, heaven against thee near sin having-done am. Nī mriēnju inbātingi aṭē ānu sānjai sidēnu.' Tānā ābā son to-be-called anymore I worthy am-not.' His father āliā-lōkurki bēstēnju, 'nēgi siņdā tādu ēhēngā ibāniki tātā-gidu, servants-to said, 'good cloth bring and this-to to-put-on-make, and mudi bāńjutā sidu, satēnii kādutā sidu. Bādu, āju gulē tinā ēhēngā ring finger-on give, shoes feet-on give. Come, we all shall-eat jēdā-jēdā ginā; jē-gēli ī nāi mriēnju sā-ājā māsēru, ēj-gitēnju: merry shall-make; because this my son dead-become was, revived : Dāōke ēbāru bana-aja masēnju, panpa-sasēnju.' jēdā gibātiki, lost-become was, found-went.' Then they merry to-make lagi-ateru.

beginning-became.

Ei bēlātā tānā raṭā mriēnju kētātā māsēnju. Ehēngā ēbānju That time-in his big 80% field-in was. And he ēņdā aṭē gāni bēsēñju. Ehēngā idu-saritā anaba ēbānju āliā-loku house-near coming dancing and singing heard. And he servant

rāniki ārtēñju ēhēngi bēnjātēnju, 'i gulē ini-gēli āi-mānē?' one-to called and asked, 'this all wherefore becoming-is?' bēstēnju, 'ni Aliā āu bātēnju; ni ābā ēbāniki nēgi The-servant said, 'thy younger-brother came; thy father him-to sukutā pānsā-māni-gēli rață baji siā-mānēñju.' Irā happiness-in getting-being-on-account-of big feast giving-is.' This bēñjānākā ēbāñju sadāngi ājānāi idutāngi sālbātiki mangiā having-heard angry having-become he house-into to-go wishing-not ātēnju. Eigēli tānā ābā rāhātāngi bājānāi tāngē jāti became. Therefore his father outside having-come him-to much gitēnju. Ebānju tānā ābāki bēstēnju, 'mēhimu, ē buji ābā, entreating made. He his father-to said, 'lo, O father, I bāsāri ātē ni kāmā gitë; ēsēkābē nidā hukum years. this-many became thy work did; ever thu command dēgā-ātēnu. Irā ātēkā-bē nāngē tanēlokurki boji gibātiki transgressing-not-was. This being-though me my-friends-to feast to-make ēsēkābē randā adā siâ sidāi. Ni ēsti mriēnju dāri-giānākā ever one goat giving wast-not. Thy which son harlotry-making nindā gulē. dana udi-giā-mānēñju, ēbāñju bāti-dāndē thy all property squandered-making-was, he coming-immediately tānā-gēli boji siti. Tānā ābā bestenju, 'e mrienti, inu his-sake-for feast gavest.' His father said, 00 80n, thou nākē mānji. Nāndē jāhā mānē, rāhāna ērā gulē nindā. I ni always me-with are. Mine what 18. that all thine. This thy sājānākā, ējgitēnju; bānā-ājānākā, rānpā-sāsēñju: younger-brother dead-having-become, revived; lost-having-become, was-found; ēigēli māndē jēdā-jēdā gibā ādāi-mānē. therefore our merry making proper-is.'

[ No. 42.]

## DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

### SPECIMEN II.

(DISTRICT KHONDMALS.)

KRĀŅDI AŢĒ KORUKĀ, TIGER AND BUFFALOES.

Korukā tinji-masu. Randa krāndi surā-nāi, 'randani tinĩ,' Buffaloes eating-were. One tiger having-seen, 'one will-eat, iñji ĕbāskāni bāhāki sāsē. Korukā koskā-rāi āskānāi pēkitu. horn-with saying their presence-to went. Buffaloes pushing drove-off. Eigēli Ēri ēri āhāppā muātē. dãō putuputi giānāi Therefore he seize. could-not. He afterwards deception having-made isē, 'nēnju sujāmāni randā odā māĩ; ra-āñju pājā iru said, 'to-day one fat having-killed goat am ; you one bilāni bēlātā gāra bāhāki bājānāi kāmuli nāi tisēkā suāri night time-at den near coming eat-if 7213/ very pleased Randē āĩ. koru ĕmbāki sājānāi gulē bēnōti suritē; shall-be.' One buffalo thereto having-gone all sides saw; dēhānē ēmbā bējgu dēri dēri bājā-tēki gāra muhutā fuel there much large large cooking-pots den mouth-at Ērā gulē itā-ājā mānē. surānāi koru kiņdri-ājānāi That all kept are. having-seen the-buffalo having-turned bājānāi pāturitā guhitē. sājā-māsi Guh-āimāsā-bā going-having-been fled. having-come way-on Fleeing-when 'imbāki ērāni bāhāki bēstē, krandi bājānāi bāti. him near having-come 'here the-tiger said, thou-camest, I ināki sāji-māñji?' koru krāndini bēstē, 'ni rai going-art?' This why buffalo the-tiger-to said, thy: evil budi klārnā panba-saji-mane. I bējgu bājātēki intention clearly This caught-is. fuel cooking-pot odā bājā-tiki āē, nāi dehingi rotā janta bājātingi to-cook not-is, goat me like big animal to-cook dāhā-māñji,' inji guhitē. having-prepared-art, saying fled.

#### FREE TRANSLATION OF THE FOREGOING.

A tiger saw some buffaloes grazing and went to kill one of them. But they drove 'him off with their horns, and he could not seize any of them. He then, in order to deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big kettles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understand your evil design. This fuel and these cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chinna Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral d is changed to l, and d is sometimes substituted for s. The numerals are said to be Dravidian, as far as ten.

The personal pronouns have a separate form for the accusative, viz. nanna, me; mamma, us; ninna, thee; mimma, you. These forms are identical with those used in Kanarese.

The terminations di and du in the second person singular and plural of the present tense are sometimes changed to ri and ru, respectively. Compare the Telugu termination ru in the second person plural.

The ma of massē, I was, etc., is not elided in the compound tenses. Thus, gipki-massē, not gipkissē, I was doing; giā-massē, not giassē, I had done.

The negative conjunctive participle is formed in a different way from that usual in Gumsur. Thus, ēāni sūdāān-aṅga, without having seen him.

The preceding notes have been taken from Lingum Letchmajee's grammar. No specimens of the Chinna Kimedi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kui which shares some of the characteristics of the Chinna Kimedi dialect. Thus, decomes l, e.g. ilu, Standard iddu, house; salānga, Standard sadāngi, angry. But we also find forms such as adā, a goat. Double ss seems to become ch. Thus, māchē, Standard massē, I was. This ch is probably only a way of writing s, to prevent its being pronounced as sh.

L often corresponds to r in other Kui dialects. Thus,  $il\bar{a}$ , this;  $n\bar{e}g\bar{a}li$ , a good

An  $\tilde{n}j$  occurs in many forms where other Kui dialects have n. Thus,  $\tilde{e}\tilde{a}\tilde{n}ji$ , him;  $\tilde{e}\tilde{a}\tilde{n}ju$ , his.

The form  $\tilde{e}\tilde{a}\tilde{n}ju$ , he, his, agrees with Standard in not pronouncing a w between  $\tilde{e}$  and  $\tilde{a}$ . In other cases w has become b as in the Khondmals. Thus,  $b\tilde{e}st\tilde{e}\tilde{n}ju$ , he said.

With regard to inflexional forms, we may note the accusative suffix i; thus, ābāi, the father; ēāñji, him. This form is commonly used as a dative as well. Datives such as iluku, to the house, are due to the influence of Oriyā, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, e.g. nange, me. Amu,

we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Oriyā.

It will be sufficient to give the Parable of the Prodigal Son as an illustration of this form of Kui.

[No. 43.]

# DRAVIDIAN FAMILY.

KUI, KANDHĪ, OR KHOND.

(STATE KALAHANDI.)

ri mrēnju māchēru. Eāru-bāhātā kagāñju mrēnju trā ābā-i One-of two 80n8 were. Them-among the-younger son his father-to bēstēnju, 'āhē ābā, mi mālātā ēchē bāgā mā pātāpātiki ēhā siāmu.' 'O father, your goods-in what share our gelting-for that give.' Embā ēānju trā mālā bāgā-giānā ēāri sitēnju. Likē dinā māñjānā Then his goods shares-making them gave. Few days having-passed ē kagāñiu mrēnju gulē radādā-giānā atēnju sēka dină sājānā nēgi that younger 80% all together-making took far country going good buddhi sidānā gulē mālā ēmbā mutěňju. Gulë muti bëtati ë sense not-being all goods there squandered. All spent after that country-in bādā sākhi pātēru. ēānju bādā dukhā pātēnju. E dinātā much famine they-suffered, he much distress suffered. That country-in sājānā ē dinātā ra-loku ēānju bāhātā, ē mětěňju ēānji pānjingā having-gone that country-in one-man near, that him man him pigs kapātikā kētātā pāņditēnju. Embā ēāñji amēñju inā tinbātiki siātēru. to-herd field-in sent. There him anyone anything to-eat gave-not. E pājingā tiñji māchā, mēhānā pāñjātiki mana gitēñju. Dādā tutu Those pigs eating were, seeing belly to-fill mind made. At-last puchēnju bēstēnju, 'āhā, nā ābā-bāhātā ēanju puñjānā ěchě he having-known knew O, my father-with how-many servants said, ēāru gāmā tinbātiki pādpi-mānēru, aṭē āmu sākitā sāi-mānāmu. enough-from they more to-eat getting-are, but we hunger-in dying-are. Āmu ningānā ābā-bāhātā sājānā bēsĩ. "āhē ābā. ānu Iśvara-bāhātā father-to having-gone will-say, "O father, I God-before mi-bāhātā pāpa gitāmu. Mi mrēñju iñjānā bēspā-lōku sidāmu; you-before sin son having-said to-say-worthy did. Your am-not: ranju gutiloku dēhēngi māngē itāmu." Atē ēānju ningānā ābā servant like me keep." And he having-arisen his father tādā sāchēnju. Atē trā ābā sēkati trānāi mēhānā śōka gitēnju near went. And his father far-from him seeing compassion made atē pinjānā sājānā trā batā āhānā muskitěňju. Emba mrenju ēāñji and running going his neck catching kissed. Then the-son him-to

bēstēnju, 'āhē ābā, Īśvara-bāhātā mi-bāhātā pāpa gitāmu, aṭē mi mrēnju 'O father, God-before you-before sin I-did, and your iñjānā bēspā-lōku sidāmu.' Trā ābā trā kulilōku-tiki bēstēñju, 'gulē-tēkā saying to-say-worthy am-not.' His father his servants-to said, 'all-from tāchānā tātā-sidu; ibānjā kājutā mudingā sidu, nēgi jirā ēānju kālutā good cloth bringing put-on; of-this hand-on rings give, pāndāngā sidu. Atē āmu gulē tiñjānā dātā ānāmu; ēnā nā all having-eaten merry will-be; because my that give. And we mrēnju sājā-māchēnju, atē ējgitēnju; ēānju mrāngā māchēnju, pāṭāmu.' dead-was, and revived; he lost was, we-found.' Ēmbā ēāru udungu gibātiki giteru. Then they merry to-make made.

Ēchē-bēlā trā drēi mrēnju kētātā māchēnju. Eānju bātā-biā That-time his eldest 80% field-in was. He coming-whilst ilutāngi bātēnju. Endā bājā dimāchē bēnjānā guti-loku ranjiyi bēngānā came. Dance music sound hearing servant one house-to calling bēnjā-mistēnju, 'ilā inādiki ihingā gipki-mānēru?' Eānju bēstēnju, 'mi inquired, this why thus doing-are? He said, 'your tāmbēsā bātēnju, atē mi ābā ēānji nēgi jēlātā pāti-gāli younger-brother came, and your father him good state-in getting-because sibki-mānēňju.' Ēmbā salānga ājānā drē boji lāiki sālbātiki kutēnju. big feast giving-is.' Then angry becoming inside to-go wished-not. Embā trā ābā dārāti sāchānā ĕāñji gāmā bēstēnju. Ehāngā Then his father outside going him-to much said. But his ābā(-i) bēstēnju, 'mēhēndu, mi ini kāthā bēndānā gāmā father(-to) he-said, · 10, your any order not-transgressing many dinā-ātē mi kāmā gipki-māĩ. Ēchētābē tanē gāspātiki udungu days-became your work doing-I-am. Ever to-gather friends merry ājānā ēchētābē randā adā māngē siā-sidāi. Ehāngā mi mrēnju being ever one goat me-to giving-wast-not. But your dāri ilutā sājā-māchēnju, mi gulē mālā mũtēñju, ēāñju harlots' house-to gone-is, your all property squandered, he trā-bāti-gāli ēānji gāli drē siti.' boji Trā tānji bēstēnju, 'āhē him for big feast returning-when gavest.' His father said, .0 mrēnju, inu nātādā mañji, atē mā-bāhātā ēchē mālā māně 80n, thou me-near livest, and me-with what property ē gulē mindē, Ațē idā mi āmbēsā sājā māchēnju, ējgitēnju; that all thine. And this your younger-brother dead was, revived ; ēānju mrāngā māchēnju, pātēnju; čadiki ihingi udungu ăjānā lost was, was-found; therefore 80 merry having-become āmu gipki-mānāmu.' toe doing-are!

#### GONDI.

Gondi is the principal Dravidian language of Northern India, and is spoken by about one million people.

The word Gōṇḍ occurs in the works of Sanskrit lexicographers like Hēmachandra as a term denoting a low tribe. The Gōṇḍs have given their name to the tract of Gondwana, which corresponds to the greater part of what is now the Central Provinces. Their home has long been the plateau between the Nerbudda valley on the north and the Nagpur plains on the south, and connected tribes must have resided to the north of the Nerbudda in the hill tracts of Central India and Rajputana.

The word 'Gōṇḍ' is not now used by the Gōṇḍs themselves, the national name being Kōi. This name has been adopted by European scholars as the denomination of a subtribe of the Gōṇḍs in Chanda and Bastar and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between Gōṇḍs and Kōis cannot be upheld from a philological point of view. The so-called Kōi is not a separate dialect, but an advanced form of Gōṇḍi with more points of analogy with Telugu than is the case in other districts. The other Gōṇḍ dialects of the same districts are of exactly the same kind. They are partly known simply as Gōṇḍi, and partly also distinguished by separate names. Thus the hill Gōṇḍs of Chanda are called Gaṭṭu or Goṭṭe, and others are known under the name of Māṛi or Maṛiā, i.e., perhaps 'forest-people.'

The materials collected for the purposes of the Linguistic Survey and printed below show that these various denominations are only local names for the border dialects where Göndi merges into Telugu. The various forms of what is known as Köi are more different than is the so-called Göndi from the so-called Köi of Bastar.

The denomination Kōi, which is used by almost all Gōṇḍs to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as Gaṭṭu and Maṛiā, and all the various dialects of Gōṇḍī should be considered as one single form of speech, with local variations, which gradually approaches the neighbouring Telugu.

Area within which spoken.

Area within which spoken over a very wide area. In the course of time, however, the bulk of them have come under the impure of Gōṇḍs was returned as 3,061,680, but only 1,379,580 were returned as speaking Gōṇḍs.

Even those returns were probably a little above the mark. The information collected for the purposes of this Survey shows that Gōṇḍs has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called Gōṇḍs of Baghelkhand is a broken form of Baghēlī, and the Gōṇḍs of Chhindwara also use a jargon based on that form of speech, while the Gōṇḍs in the Orissa Tributary States speak a form of Oṛiyā, and so on. Other dialects which have formerly been considered as various forms of Gōṇḍs have long ago been classed as Aryan dialects. Such are for instance the Bhatrī dialect of Oṛiyā in the Bastar State; Hal¹bī which language has, in this Survey, been dealt with in connexion

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with Marāthī, and several minor dialects which will be mentioned below under the heading Semi-Dravidian languages.

The area within which the Dravidian Gōṇḍī is spoken is, therefore, much less extensive than it used to be. In many cases Gōṇḍī remains in the hills but has been superseded by some Aryan form of speech in the plains. The Gōṇḍī area is, therefore, not a continuous one, but consists of several islets, and even in those Gōṇḍī is not the only language spoken, but other languages are used as well.

The heart of the Gōṇḍ country is the plateau of the Central Provinces from Wardha in the west and south to Balaghat and Mandla in the east and north. To the south of Nandgaon it continues through Bastar and Chanda into the Madras Presidency where we find Gōṇḍī spoken side by side with Telugu in Vizagapatam and Godavari, and further into Hyderabad where Telugu and Gōṇḍī are spoken all over the north-eastern portion of the State.

Beginning with Mandla, we find Gondi spoken in the north-west of Mandla and the adjoining hills in the south of Jabalpur, Narsinghpur, and Bhopal, while it is now practically extinct in Damoh and Saugor. It occupies the south-eastern corner of Hoshangabad and is spoken in the north of Chhindwara. We find it all over Betul and Amraoti, while it is gradually disappearing from the neighbouring districts of Ellichpur and Nimar. Gond communities speak the language in Akola, in the centre of Basim, and, partly interspersed with Köläms, in the district of Wun. Speakers of Göndi are scattered all over the districts of Wardha, Nagpur, and Seoni, in the north-east of Bhandara, and all over Balaghat and in the adjoining parts of Khairagarh. Gondi is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Sarangarh and Patna. From the south-west of Raipur and Nandgaon we follow the language southwards, through the north-west of Kanker and the east of Chanda into Bastar, where it is spoken in the north, and also farther to the south, where it meets with Telugu. Still farther to the south we find Göndi dialects in Vizagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khamamet in the south-east to Sirpur Tandur in the north-west.

Göndī has no well-defined linguistic boundaries, the speakers being almost everywhere scattered among people employing various other languages. In the north it meets with Eastern and Western Hindī and Rājasthānī, to the west we find Marāthī, to the south Telugu, and to the east Telugu, Oriyā, Halabī, and Chhattīsgarhī.

The Göndi language does not differ much in the various districts. I have already mentioned that the so-called Mariā, Gaṭṭu, and Kōi do not differ so much from ordinary Gōndī that they should be classed as separate dialects, although the southernmost form of Kōi is a very distinct form of speech. Several other dialects are mentioned in the various Gazetteers and Census Reports. Such is the so-called Bhōi which has been returned from Saugor. The Gōnds of Saugor are known as Bhōi Gōnds, and the 2,400 speakers of Gōndī which were returned from the district for the purposes of this Survey should therefore be expected to speak the so-called Bhōi. No specimens have, however, been obtainable, and at the last Census only three speakers of Gōndī have been returned from Saugor. The so-called Bhōi must therefore be considered as extinct. Similar is the case of the so-called Bhōi must therefore be considered as extinct. Similar is the case of the so-called Ladhādī of Amraoti. The specimens forwarded from the district show

that the dialect has ceased to be a Dravidian form of speech, and it will, therefore, be dealt with under Semi-Dravidian languages below. Kölämi and Naiki, on the other hand, which have hitherto been considered as dialects of Göndi, differ so much that they must be separated as a different language.

There thus only remains one real dialect of Gōṇḍī, the so-called Parjī spoken in the Bastar State. The Gōṇḍī specimens forwarded from that State are all far from satisfactory, and it has not, therefore, been possible to give a full account of Parjī. Compare pp. 554 and ff. below.

The number of speakers of Göndi is continuously decreasing. The estimates made for the purposes of this Survey refer only to Northern India, and the totals for Hyderabad and the Madras Presidency have therefore been taken from the reports of the Census of 1891. The bulk of speakers is found in the Central Provinces and in Berar. The returns of the last Census of 1901 show a small increase in the number of speakers in Berar, while the total for the Central Provinces is more than 200,000 less than the estimates. The tables which follow show the estimated number of speakers in the Central Provinces and Berar compared with the returns of the Census of 1901.

ALTERNA				Wh	ere spok	ien.					80 9	Estimated number.	Census, 1901
Saugor							1.00					2,400	3
Damoh					4		1.					1,200	377
Jabalpur											Π.	24,130	5,422
Mandla	100											89,187	78,681
Seoni		100	*									146,000	102,747
Narsinghpu	ir			13	•		1					800	383
Hoshangab	ad					:00	•					41,550	27,740
Nimar		٠										2,200	1,693
Betn1		•										94,000	81,619
Chhindwar	a								*			123,100	104,168
Wardha												40,450	37,880
Nagpur		1.5			25							44,300	41,218
Chanda												96,500	75,146
Bhandara												87,350	55,705
Balaghat	•											76,300	54,168
Raipur		•	100		24							27,800	7,784
Bilaspur				- (4)								8,450	2,119
Sambalpur													232
Bastar								14				60,660	89,763
				1				Car	ried or	ver		966,377	766,848

				Whe	re spo	oken.			3	Estimated number.	Census, 1901.		
- House							В	rough	ht forv	vard		966,377	766,848
Makrai	*)	*											849
Kanker		4								٠,		39,000	37,399
Nandgaon									¥			5,000	1,418
Khairagarh							V.					21,690	1,141
Kawardha													66
Sakti		100	*						-		1		1
Raigarh		***					14						33
Sarangarh		18	2.				50.5					963	855
Rairakhol								243					11
Sonpur							-3	4					2
Patna												130	4
Kalahandi			8.0					14.7					16
											1		-
						TOTAL	CENT	BAL I	BOVIN	CES		1,033,160	808,638

It will be seen that there is a decrease in all districts with the exception of Bastar, where the old estimates must have been too low.

If we turn to Berar we find the returns as follows:-

				Wh	ere spo	ken.			100		Estimated number.	Census, 1901.
Amraoti				•							12,000	19,022
Akola		*									1,142	2,208
Ellichpur			/4	*							4,427	6,148
Buldana										,		71
Vun											53,000	55,495
Basim	*		1				•		•		450	273
	1						39	TOTAL	Ber	RAR .	71,019	83,217

As will be seen from the table, there is an increase in all districts, and in addition thereto, 71 speakers were in 1901 returned from Buldana.

In Central India Göndi was reported to be spoken by 150 individuals in Bhopal. At the Census of 1901, 20,531 speakers of Göndi were returned from Central India, 20,268 of whom were found in Bhopal. It seems, however, probable that many of the individuals in question did not in reality speak Göndi.

It will thus be seen that, generally speaking, the number of speakers of Göndi in Northern India is decreasing.

The number of speakers in those districts where Gondi is spoken as a vernacular was according to local estimates and the Census reports of 1891 and 1901, as follows:—

							-11	Estimated number.	Census, 1901
Central Provinces				100				1,033,160	808,638
Berar								71,019	83,217
Central India .								150	20,531
Hyderabad			-16_					36,157	59,669
Madras Presidency	•							6,694	4,240
					To	TAL		1,147,180	976,295

To this total must be added the figures for the so-called Gattu, Kōi, and Mariā. They are as follows:—

Gattu was returned as spoken by 1,680 individuals in Chanda and 353 in the Madras Presidency, *i.e.*, by a total of 2,033. The corresponding figures in the Census of 1901 were 5,494, of whom 5,483 were returned from Chanda.

Kōi was returned as spoken by 51,127 individuals, viz. 10,455 in Chanda, 4,169 in Bastar, and 36,503 in the Madras Presidency. In 1901, 70,842 speakers were returned, viz. 8,144 in Chanda, 46,803 in the Madras Presidency, and 15,895 in Hyderabad.

Mariā was returned as the language of 104,340 individuals, of whom 10,000 were returned from Chhindwara, 31,500 from Chanda, and 62,840 from Bastar. The corresponding total in the last Census of 1901 was 59,876, viz. 9,655 in Chanda, 50,091 in Bastar, 3 in Raigarh, and 127 in Assam.

The so-called Marias of Chhindwara are ordinary Gonds, and they have now been reported to speak the usual Gondi of the district.

We thus arrive at the following total for Gondi spoken as a vernacular :-

									Estimated number.	Census, 1901.
So-called G	ōņģī		18	*			Q.		1,147,180	976,295
So-called G	attu		100		. *			. "	2,033	5,494
So-called K	ōi								51,127	70,842
So-called M	lariā								104,340	59,876
							To	TAL	1,304,680	1,112,507

Outside its proper territory Göndi was only returned for the purposes of this Survey from Angul and Khondmals, where it was spoken by 123 immigrants. The corresponding figure at the last Census of 1901 was 227. In 1901, Göndi was returned as spoken

by small numbers from the following districts outside the territory where it is spoken as a vernacular:—

Andamans and Nicobe	ars							1
Assam								1,989
Bengal Presidency								240
Bombay Presidency								401
Rajputana								3
				*		To	TAL	2,634

We thus arrive at the following total:-

					Estimated number.	Census, 1901.
Göndi spoken at home			111		1,304,680	1,112,507
Göndi spoken abroad					123	2,634
				TOTAL	1,304,803	1,115,141

If we add the speakers of Parji in Bastar we arrive at the following grand total for Gōṇḍī and its dialects:—

			- 1				Estimated number.	Census, 1901.
Göndi proper							1,304,803	1,115,141
Parji	•		1100				17,387	8,833
					To	TAL	1,322,190	1,123,974

Göndī is not a literary language. There are, however, several Göndī songs current, and some of them have been printed in the work by the Rev. S. Hislop mentioned under Authorities below. The Gospels and the book of Genesis have been translated into the language. In this translation the Dēvanāgarī alphabet has been used. The Telugu character, which is much better suited to the language, has been employed in a translation of the Gospel of St. Luke into the so-called Kōi dialect of the Madras Presidency.

I am not aware of any old mention of the language of the Gōṇḍs. The authorities dealing with Gōṇḍī which I have come across are as follows:—

Vocabulary of Goand and Cole Words. From Dr. Voysey's MSS. Ellichpur, 16th December 1821.

Journal of the Asiatic Society of Bengal, Vol. xiii, Part i, 1844, pp. 19 and ff.

ELLIOTT [ELLIOT], W.,—Observations on the Language of the Goands, and the identity of many of its terms with words now in use in the Telugu, Tamil and Canarese. Journal of the Asiatic Society of Bengal, Vol. xvi, Part ii, 1847, pp. 1140 and ff.

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Göndī is not a written language. The Dēvanāgarī, the Telugu, and the Roman alphabets have all been used in printing versions of parts of the Scriptures in the various dialects of Göndī.

**Pronunciation.**—It is often impossible to decide when e and o are short and when long. The long and short sounds are only distinguished in the version of the Gospel of St. Luke in the dialects of the Kōis of the Madras Presidency.

An h is in many districts prefixed to the demonstrative pronouns. Thus we find hör, that, in Raipur, Khairagarh, Bhandara, Nagpur, Wun, and Akola.

An r is often cerebralised. Thus we find forms such as  $var\bar{a}$  for  $var\bar{a}$ , come, in Khairagarh, Bhandara, and Nagpur. The cerebralisation of r is especially common in the plural forms of pronouns and verbs. Thus,  $\bar{o}rk$ , they;  $matt\bar{o}ram$ , we were, etc. Such forms are used in Sarangarh, Raipur, Khairagarh, Nandgaon, Bhandara, Balaghat, Nagpur, Seoni, Betul, and Akola. In the northernmost dialects and in the south, on the other hand, the dental r is used instead.

L is used instead of r in the singular of the demonstrative pronoun and in the third person singular of verbal forms in Hoshangabad and Betul. Thus,  $v\bar{o}l$   $\bar{a}ndul$ , he is. It is possible that we have not here to do with an instance of interchange between r and l, for the l can also be explained as representing an old n. Compare Pronouns, below.

Initial r becomes l in words such as  $l\bar{o}n$ , instead of  $r\bar{o}n$ , house, in Kanker, Bastar, and Chanda.

Initial s often becomes h in Kanker and Bastar; thus, hīm for sīm, give.

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The palatals are pronounced as in Sanskrit and Hindi. In the Köi dialect of the Madras Presidency, however, ch and j are pronounced as ts and dz respectively, when not followed by i or e, as is also the case in Telugu and Marāṭhī.

Nouns.—There are two genders, the masculine and the neuter. The former is used for men and gods, while all other nouns are neuter. Gōṇḍī here differs from all other Dravidian languages with the exception of Kui, not only from Tamil and Kanarese, which have a separate feminine gender, but also from Telugu. That latter language agrees with Gōṇḍī in the singular, but uses the masculine and not the neuter form to denote the plural of nouns which denote women and goddesses.

Number.—The usual suffixes of the plural are k and ng; thus,  $k\bar{a}l$ -k, feet;  $ma!!\bar{a}$ -ng, mountains. Compare Kui  $g\bar{a}$  and  $sk\bar{a}$ ; Korava (a dialect of Tamil) nga.

When a word ends in r preceded by a long vowel the final r is often changed to h, thus,  $mi\bar{a}r$ , daughter;  $mi\bar{a}hk$ , daughters. Words ending in  $i\bar{n}j$  change that termination to sk in the plural, thus,  $viri\bar{n}j$ , finger, plural virsk.

Some words ending in a long vowel add hk in the plural and shorten the preceding vowel; thus,  $m\bar{a}yj\bar{u}$ , wife;  $m\bar{a}yjuhk$ , wives. The usual suffix in words ending in a long vowel is, however, ng, thus,  $pitt\bar{e}\cdot ng$ , birds.

Several nouns form an irregular plural. Thus, allī, a rat, alk, rats; marrī, son, plur. mark; sarrī, road, plur. sark; kallē, thief, plur. kallērk; purī, insect, plur. purk; sirī, parrot, plur. sirk; dāū, brother, plur. dāulk; māmā, father-in-law, plur. māmāl; ār, woman, plur. ask.

Kallē-rk, thieves, seems to be a double plural, like the Tamil avargal, Telugu vāralu, they. Kallērk probably goes back to an older form kallēr which contains a plural suffix r corresponding to Tamil ar. The same suffix also occurs in words such as dādāl-or, fathers, and was probably originally used as the plural suffix of rational nouns. Such nouns in all connected languages have the same termination as the personal pronoun of the third person. Compare Tamil avan, he; avar, they; manidan, a man; manidar, men. The corresponding pronoun in Göndi is  $\delta r$ , he;  $\delta rk$ , they.  $\delta r$  is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been on. It is still preserved in the form ondu in the so-called Kōi of Bastar and the Madras Presidency, and probably also in the form vol, he, in Hoshangabad and Betul. Compare Pronouns and Verbs below. The form ork is thus a double plural and must be compared with avargal, they, in Tamil. Forms such as dādālor, fathers, are now very uncommon in Gondi, and corresponding forms such as tammur, a brother, are used in the singular, and a second suffix k is added in the plural. Thus, tammurk, brothers. On the other hand, the suffix or is occasionally also used to form the plural of irrational nouns. Thus Bishop Caldwell mentions kāvālor, crows.

Case.—The decleusion of nouns shows that the distinction of the two genders in Göndī is a late development of the language and presupposes a state of affairs which more closely corresponded to that prevailing in other connected languages, where there are two genders, one for rational and the other for irrational beings. We see this in the way in which the singular noun is changed before adding the case suffixes. We can distinguish two declensions. In the first an n is added to the base before the case suffixes, in the second a t is inserted. Thus, tammur, a brother, oblique base tammun, but chhauvā, a child, oblique base chhauvāt. Compare Tamil manidan, a man, oblique base manidan; but maram, a tree, oblique base maratt. Similar forms also occur in Kanarese, and also in the so-called irregular nouns in Telugu.

The second declension in Göndi now comprises several nouns denoting rational beings and is, broadly speaking, the regular one. The final consonant is often combined with the following t into one sound. Thus,  $r\bar{o}t$  is the oblique base of  $r\bar{o}n$ , a house;  $d\bar{o}ngut$  of  $d\bar{o}ngur$ , jungle. Final r plus t sometimes become t, and t plus t, d, and so on. Thus,  $n\bar{a}r$ , village, oblique  $n\bar{a}t$  (and  $n\bar{a}ten$ );  $n\bar{e}t$ , field, oblique  $n\bar{e}d$ .

The first declension comprises masculine nouns ending in ur such as tammur, brother. The oblique form is tammun, which is really the old singular base, tammur being by origin a plural form. In the same way are inflected nouns ending in āl, such as māṛṣāl, a man, oblique māṛṣān, and several other nouns such as marrī, son, oblique marrīn; kallē, thief, oblique kallēn; pēṛgī, girl, oblique pēṛgīn; māyjū, wife, oblique māyjūn.

The oblique plural form is identical with the base when the plural suffix  $\delta r$  is used. After k and ng an n is added before which the final ng is usually dropped. Compare Kui. The suffix un of the dative and accusative is added immediately to the suffix k.

Gondi uses the same form for the dative and the accusative. In Chanda and Bastar, however, the two cases are distinguished, as is also the case in other Dravidian languages. The confusion in other Gondi dialects is therefore probably due to the influence of the neighbouring Aryan languages.

The usual suffix of the dative-accusative is un corresponding to Kanarese nnu, Telugu nu and ni. Thus, chhauvātun, to the child. In the first declension this case is identical with the oblique base; thus, tammun, to a brother. In the plural we find forms such as tammurk-un, to the brothers; chhauvānun, to the children. From plural forms such as chhauvāng, children, we also find dative-accusatives such as chhauvān and chhauvānung.

The suffix un is the old accusative suffix. We sometimes also find the old dative suffix k. Thus,  $m\bar{a}rs\bar{a}nk$ , to the man; tammurkunk, to the brothers;  $chhauv\bar{a}ngk$ , to the children. All these forms are used promiseuously.

Other case suffixes are, ablative  $\bar{a}l$  and  $s\bar{e}$ ; genitive  $\bar{o}r$ ,  $\bar{a}$ ; locative e; and vocative  $n\bar{i}$ , plural  $n\bar{i}t$ . Thus, tammunāl or tammun-sē, from the brother; tammun- $\bar{o}r$ , of the brother;  $n\bar{e}d$ -e, in the field.

The ablative suffix āl is the same as the Tamil suffix of the instrumental; sē is Aryan. The vocative plural is formed from the corresponding singular by adding t; thus, tammunīt, O brothers.

The genitive suffix is inflected so as to agree with the qualified noun. Before masculine nouns it ends in  $\delta r$ , plural  $\delta rk$ , before other nouns in  $\tilde{a}$ , plural  $\delta rk$ . Thus,  $tammun\tilde{a}\ l\tilde{o}n$ , the brother's house;  $m\tilde{a}rs\tilde{a}n\tilde{o}rk\ d\tilde{a}ulk$ , the man's brothers. Similar forms are also found in Kaikādī and Kōlāmī.

Adjectives.—Adjectives are not inflected. Comparison is effected by putting the compared noun in the ablative. Thus, ōnōr tammur ōnā selārt-āl ḍhāngāl mondānur, his brother his sister-from high will-be, his brother is taller than his sister.

Numerals.—The numerals are given in the list of words. The Göndi forms are used all over the Göndi area so far as seven. For 'eight' and following numbers Aryan loanwords are commonly used in Mandla and the neighbourhood. More to the south, for instance in Balaghat, Seoni, Chhindwara, Betul, and Amraoti, we find armur, eight; unmāk, nine; pad, ten, etc.

The numeral undī, one, corresponds to Kanarese ondu, Tamil ondru. Both these languages have also a masculine form oru, one, and the corresponding varru is also used in Göndī with the meaning 'some one.' In Mandla we find undī instead of undī.

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Rand, two, is the form usual in most Dravidian languages. In the south, in Kanker and Bastar, we also find irur, corresponding to Tamil iruvar, Kanarese ir. Irul also occurs in Hoshangabad.

Mūnd, three, corresponds to Tamil mūndru, Telugu mūdu; nālung, four, to Tamil and Kanarese nālu, Telugu nālugu.

Saiyūng, five, and sārūng, six, begin with s in the same way as Kui singi, five, and sajgi, six. Compare Kanarese eidu, ei, Telugu eidu, five; Kanarese, Telugu, Tamil āru, six.

Yērūng, seven, corresponds to Tamil ēru, Kanarese ēļu, Telugu ēdu, seven.

**Pronouns.**—'I' is nannā and annā. The latter form is most used in the west, for example in Narsinghpur, Hoshangabad, Chbindwara, Betul, and Amraoti. But it also occurs in Nagpur and even in Patna. Compare Kanarese ān, nānu, nā. The corresponding plural is mammāt, ammāt, ammōt, and similar forms. The final t is a plural particle, and the real pronoun is mammā or ammā corresponding to Old Kanarese ām, Telugu ēmu, mēmu.

The forms mammāt and ammāt are local varieties of the same base. Mammāt is the usual form in Mandla. In Seoni we find amōt and mamēt. In the other districts ammōt or similar forms are used. The same form is used whether the person addressed is included or not. In this respect Gōṇḍī agrees with Kanarese. In the south, however, in the so-called Kōi, we find the inclusive plural distinguished from the exclusive one, just as is the case in other Dravidian languages. Thus, mannaḍa, we, inclusive; mamma, we, exclusive.

'Thou' is immā or immē, plural immāţ. In Chanda we also find nimē, thou; nimēţ, you; and in the so-called Kōi we find the Telugu form mīru, you.

The form  $imm\bar{a}$  is originally a plural employed as an honorific singular and must be compared with Malayāļām and Kanarese  $n\bar{\imath}m$ . Compare also Kui  $\bar{\imath}mu$ , thou.

The pronoun  $\bar{o}r$ , he, is originally a plural form corresponding to Tamil and Malayāļām avar, Kanarese avaru, they. The old singular form was  $\bar{o}n$ , which is used as the oblique base, and also as the base of many verbal forms. The Kōi form  $\bar{o}ndu$ , he, is the old singular. Compare Kui  $\bar{e}a\tilde{n}ju$ , Telugu  $v\bar{a}du$ , he.

The form  $\bar{o}r$  is also used as a plural meaning 'they.' In this sense, however, a new plural suffix k is commonly added; thus,  $\bar{o}rk$ , they. Compare Tamil avargal, they. Regarding forms such as  $\bar{o}rk$ , they;  $v\bar{o}l$ , he, etc., see Pronunciation above.

The corresponding neuter form is ad, she, it, genitive addēnā, avēnā, tānā; plural aū, genitive avēhk-nā. Compare Tamil adu, it, gen. adiņ, plur. avei-gaļ; Kanarese adu, it, genitive adara, plural avu. Forms such as dānā, her; dānku, to her, occur in Chanda and Bastar. Compare Telugu.

The pronouns  $\bar{e}r$ , this, neuter id;  $b\bar{o}r$ , who? neuter bad, are inflected like  $\bar{o}r$ . The latter pronoun, however, is also inflected in person so as to agree with the subject. Thus if we want to say 'who are you?' we must say  $imm\bar{a}$   $b\bar{o}n\bar{i}$  (not  $b\bar{o}r$ )  $\bar{a}nd\bar{i}$ . So also  $am\bar{o}t$   $b\bar{o}ram$   $\bar{a}nd\bar{o}m$ , who are we? and so on.

The nominative of the interrogative pronoun can therefore be given as follows:-

1					Singular.	Plural.	
1	pers				bonā	boram.	
2	pers				bōnī	borit.	
3	pers. masc.		 100.0		bor	bor(k).	
3	pers. neut.				bad	baü.	
	-						×

When the question concerns females or irrational beings we also find forms such as first person badēnā, plural bavēnā; second person badēnī, plural bavēnī.

The pronoun bor is usually compared with Tamil yavan, Kanarese yavaru. It is, moreover, used as a relative pronoun, though we also find relative sentences evaded by the use of participles or independent sentences in the common Dravidian way.

Other interrogative pronouns are battī, bārāng, and bāl, what? Battī is an interrogative adjective; bārāng is used as an interrogative particle, and bāl is an accusative and used as the object of transitive verbs.

Verbs.—The Göndi verb is apparently much richer in forms than is the case in other Dravidian languages, and this richness has been pointed out as characteristic of Göndi. Thus Bishop Caldwell remarks of the language:—

'It has a passive voice: in addition to the indicative and the imperative moods, it possesses a potential: in the indicative mood, where Tamil has only three tenses, it has a present, an imperfect definite, an indefinite past, a perfect, a conditional, and a future, each of which is regularly inflected: like the other idioms, it has a causal verb, but it stands alone in having also an inceptive. In these particulars the Gönd grammar has acquired a development peculiar to itself, perhaps in some degree through the influence of the highly inflected Santāl, its Kölarian neighbour to the northward.'

The elaborate conjugational system of Gondi is, however, an illusion, and the language in this respect entirely agrees with other Dravidian tongues.

The so-called passive in Göndī does not seem to be in common use. Forms such as jīsī āyātōnā, and jīsī hattān, I am struck, lit. having-struck I-become, having-struck I-went, are apparently only imitations of Aryan constructions. They do not occur in the materials at my disposal. Jīsī āyātōnā, however, corresponds to Tamil forms such as kōvil kaṭṭi āyirru, the temple having-built became, the temple is built.

The so-called potential mood is not a separate form of the verb, but is arrived at in the same way as in other Dravidian languages by adding an auxiliary verb to the verbal noun. Thus, kīā parītōnā, I can do. Here kīā is simply the verbal noun.

The so-called inceptive is formed in a similar way.  $K\bar{\imath}\bar{a}l\bar{a}t\bar{o}n\bar{a}$ , I begin to do, is no proper tense, but either simply  $l\bar{a}t\bar{o}n\bar{a}$ , I begin, added to the verbal noun, or  $\bar{a}t\bar{o}n\bar{a}$ , I become, added to the dative of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb  $k\bar{\imath}a-l\bar{e}$ , to do:—

		Present.	d	Imperfect	t.	Indefinite pe	ast.	Perfect.	Future.	Conditional
Sing.	1	kiātōnā		kindan		kiëna		kītān	kŧākā	kīākā.
	2	kiātoni		kindi	(1.0	ktění		kētē	kiaki	kłākł.
	3 m	 kiätör		kindur		kiër		kitur	kianur	kir.
	3 f. & n	ktātā		kind(u)		kicār		kīt(u)	kiār	ki.
Plar.	1	kiātōram		kindom		kiëram		kitom	kiākōm	kīākōm.
	2	kiātoriţ		kindir	-	ktörit	*	kitir	kiākir	kiākir.
	3 m	klatork		kindurk		ktěrk		kiturk	kiānurk	kīrk.
	3 f. & n	kiātāng		kindung		kīvāng		kitung	kiānung	kīng.

It will be seen that the so-called conditional is simply a modification of the future from which it only differs in the third person. The r in the third person masculine kir

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perhaps corresponds to the conditional particle re in Kanarese. The other forms of the third person have then followed the analogy of other tenses. They seem to be very seldom used, and they do not form an essential feature of the language.

With regard to the other tenses, they can be divided into two classes. The first comprises the present and the indefinite past, the second the imperfect, the perfect, and the future.

The two classes use different personal terminations, and it will be seen that those added in the first class closely correspond to the terminations of the interrogative pronoun. This fact enables us to understand the real nature of such tenses.

In all Dravidian languages, nouns of agency can be formed from the various participles. Compare, for example, Kanarese māduv-avanu, a man who makes; mādid-avanu, a man who has made. In Gōṇḍī there are three different verbal participles, a present, a past, and an indefinite. Thus, kīātā, doing; kītā, done, having done; kīē, doing (indefinite). Verbal nouns of agency are formed from all those participles; thus, kīātōr, a doer; kītār, one who has done; kīēr, one who does, or, who will do. Such verbal nouns are regularly inflected; and Bishop Caldwell has long ago pointed out that such forms may be substituted for the ordinary tenses. This is exactly what has been done in Gōṇḍī, and the tenses of the first class are simply nouns of agency inflected in the same way as in other connected languages.

The conjugational system in Göndi therefore agrees with that occurring in other Dravidian forms of speech, and the rich variety of different forms is only apparent.

On the other hand, there are, as in other connected languages, several compound tenses. The imperfect  $k\bar{\imath}nd\bar{a}n$ , I did, can be considered as such a form, consisting of the indefinite participle  $k\bar{\imath}\bar{e}$ , and  $\bar{a}nd\bar{a}n$ , I was. Another imperfect is formed by adding  $matt\bar{o}n\bar{a}$ , I was, to the indefinite participle; thus,  $k\bar{\imath}\bar{e}$   $matt\bar{o}n\bar{a}$ , I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus,  $k\bar{\imath}s\bar{\imath}$  mattonā, I had done. The abbreviated form  $k\bar{\imath}s\bar{\imath}t\bar{o}n\bar{a}$  is used as an ordinary past meaning 'I did.'

The regular past tense  $k\bar{\imath}t\bar{a}n$ , I did, is formed by adding the same suffix t which occurs in the form tt in Tamil and d in Kanarese. We also find the conjunctive participle used alone as in Malayāļām. Thus,  $m\bar{a}s\bar{\imath}$ , he was, in Sarangarh and Chanda.

The suffix of the future is k as in old Tamil, and Malayāļām. Compare Gōṇḍ kīākā or kēkā, I shall do; kīākōm or kēkōm, we shall do; with Old Tamil śeygu, I shall do; śeygum, we shall do.

In the formation of tenses, therefore, Gondi agrees with Old Tamil and Malayāļām and not with Telugu.

The personal terminations used in the inflexion of verbs in Gondi are as follows:-

Sing.	1.	$\tilde{a}(n)$	Plur. 1.	ōm.
	2.	ĭ	. 2.	īt, īr.
	3 m.	(u)r	3 m.	r(k).
	3 fem. & neut.	(n <del>-</del> )	3 fem. & neut.	ng.

The third person singular feminine and neuter has no separate termination. It will be seen from the table on p. 482, that  $\bar{a}$ ,  $\bar{a}r$ , and u, may be added. Instead of  $\bar{a}r$  we also find  $\bar{a}l$ ; thus,  $mand\bar{a}l$ , it is, in Mandla. This  $\bar{a}l$  is probably the old feminine termination. Compare Tamil aval, Kanarese avalu, she.  $\bar{A}r$  is perhaps derived from  $\bar{a}l$ .

Compare the termination  $\bar{a}$  of the genitive before neuter and feminine words, which form also occurs as  $\bar{a}l$ .

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix  $\bar{a}(n)$  of the first person singular and the corresponding  $\bar{o}m$ , am, of the plural must be compared with  $\bar{a}n$ ,  $\bar{o}m$ , respectively, in Old Malayāļām. Compare also  $\bar{e}n$ ,  $\bar{o}m$  in Tamil.

The  $\bar{i}$  of the second person singular is also used in Tamil and Kanarese. In the plural r is added. Compare  $\bar{i}r$  in Tamil and iri in Kanarese. In the tenses of the first class the second person plural is formed from the corresponding singular by adding t. This t seems to be a plural suffix. Compare  $imm\bar{a}t$ , you,  $mamm\bar{a}t$ , we, and forms such as  $tind\bar{a}k\bar{a}t$ , let us eat, in the Seoni specimen.

The termination r of the third person singular is originally a plural suffix. Compare Pronouns, above. The plural suffix -rk is a double form and corresponds to Tamil, -argal.

The imperative is identical with the base, and t is added in the plural. Thus,  $udd\bar{a}$ , sit;  $nill\bar{a}$ , stand;  $var\bar{a}t$ , come ye; tin, eat; han, go. In verbs such as  $k\bar{\imath}\bar{a}n\bar{a}$ , to do;  $s\bar{\imath}\bar{a}n\bar{a}$ , to give;  $j\bar{\imath}\bar{a}n\bar{a}$ , to strike, an m is usually added. Thus,  $k\bar{\imath}m$ , plural  $k\bar{\imath}mt$ , do. Compare the honorific suffix um in Tamil and mu in Telugu and Kui. Forms such as  $k\bar{\imath}\bar{a}$ , however, also occur.  $K\bar{\imath}sim$ , do, and similar forms are probably compounds, sim meaning 'give.'

The verbal noun ends in  $\bar{a}$ ; thus,  $k\bar{\imath}\bar{a}$ , to do. The genitive  $k\bar{\imath}\bar{a}n\bar{a}$  is used in the same way. The infinitive of purpose ends in  $\bar{a}l\bar{e}$ ; thus,  $k\bar{\imath}\bar{a}l\bar{e}$ , in order to do. Compare the suffixes al in Tamil and alu, in Kanarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kanarese bāluta, living; Telugu koṭṭutu, striking. The past participle is formed as in Kanarese. Compare Kanarese māḍida, who has done. The indefinite participle Gōṇḍī shares with Telugu.

These participles are not much used. They occasionally also occur in the function of relative participles.

The conjunctive participle is formed by adding  $s\bar{\imath}$ ,  $ch\bar{\imath}$  or  $s\bar{\imath}$ -kun,  $ch\bar{\imath}$ -kun; thus,  $k\bar{\imath}s\bar{\imath}$ -kun, having done. Compare Telugu  $ch\bar{e}si$ , having done, and vulgar Tamil padichchu, having suffered. Kun is probably Aryan.

Other participles are kīsore, doing, kītēkē, in the act of doing, etc.

The negative verb is formed in the same way as in connected languages by adding the personal terminations to the base without any tense suffixes. Thus the negative form of  $k\bar{\imath}\bar{a}n\bar{a}$ , to do, is:—

Sing.	1.	kīōn	Plur. 1.	kīōm.
	2.	kēvī	2.	kēvīr.
	3 m.	kiör	3 m.	kiörk.
	3 fem. & neut.	kīō	3 fem. & neut.	kīōng.

The particle hille, corresponding to Kanarese illa, Tamil illei, may be added; thus, hille sevor, he gave not.

Hille is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, hille kēvākē, had not done; hille kītā, did not. Such forms do not change for person and number.

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The negative imperative is formed by suffixing mā, plural māţ. Minne may be prefixed. Thus, (minne) kēmāţ, do ye not do.

The preceding remarks will have shown that the position of Gondi within the Dravidian family may be defined as follows.

In some few points it has struck out independent lines of its own. Compare the confusion between the dative and accusative cases and the inflexion of the genitive so as to agree with the qualified noun. In all these points we must probably see the influence of Aryan vernaculars.

On the other hand, there are some points of analogy with Telugu. Thus, the distinction of the genders is analogous, though Gōṇḍī, in this respect, still more closely agrees with Kui. Some of the inflected forms of the personal pronouns are similar to those used in Telugu. Compare Gōṇḍī mīkun, Telugu mīku, to you. The indefinite participle Gōṇḍī shares with Telugu, and the conjunctive participle is similarly formed in both languages.

In most respects, however, Gōṇḍī agrees with Tamil and Kanarese, more especially with the older forms of these languages. Where these two differ between themselves, Gōṇḍī sometimes agrees with Tamil and sometimes with Kanarese. Compare the distinction of two declensions, the case terminations, and the personal pronouns. Note especially that Gōṇḍī like Kanarese has only one form of the plural of the personal pronoun of the first person. Compare further the formation of verbal tenses, the personal terminations of verbs, the verbal noun, and the negative verb.

Göndi must therefore be derived from the same old dialect from which Tamil and Kanarese have developed, i.e., from what Kumārila called the *Drāviḍa-bhāshā*, as opposed to the *Āndhra-bhāshā*, the parent of modern Telugu.

On the other hand, Gōṇḍī has come under the influence of Telugu, especially in the South, where the so-called Kōi dialect may be considered as a link between the two forms of speech. Much stronger is, however, the influence exercised by the neighbouring Aryan dialects. All forms of Gōṇḍī abound in Aryan words; Aryan speech is gradually supplanting the old Dravidian language of the Gōṇḍs, and it is probably only a question of time when Gōṇḍī shall have ceased to exist as an independent form of speech.

When the preceding remarks are borne in mind it is hoped that the short grammatical sketch which follows will enable the student to easily understand the Göndi specimens. For further details the works mentioned under authorities above should be consulted. The ensuing sketch is, to a great extent, based on them, more especially on Mr. Williamson's grammar.

I .- NOUNS .- māraāl, a man ; tammur, a brother ; chhauvā, a child.

			Singular.		*	Plural.	
Nom.		mārsāl	tammur	chhauvā	märsälör	tammurk	chhauvāng
Voc.		märsäni	tammuni	chhauvānī	märsälörit	**Tammunif	chhauvānīţ
AccDat.		mārsān	tammun	chhauvätun	märsälörun	tammerkun	chhauvān(ung
Abl	-	mārsānāl, mārsān-sē	tammunāl, etc.	chhauvātāl,	mārsālörāl, etc.	tammurknāl,	chhauvānāl,
Gen		mārsānor,1 -nā, etc.	tammunör,	chhauvātēr, etc.	mārsālörör, etc.	tammurknör,	chhauvānör, etc.
Loc		märsäne	fammune	chhauväte	mārsālāre	tammurkne	chhauvāne

<sup>&</sup>lt;sup>1</sup> The form ending in  $\bar{o}r$ , plural  $\bar{o}rk$ , is used before a masculine noun; the form ending in  $\bar{a}$ , plural  $\bar{a}ng$ , before a neuter word. Instead of  $\bar{a}$  we also find  $\bar{a}l$ .

#### II .- PRONOUNS.

			1	I.	We.	Thou.	You.
Nom		Tell		(n)annā	(m)ammāţ	immā	immāţ, immār
AccDat	t.			nak(un)	māk(un)	nīk(un)	mīk(un)
Abl.			1	nā(-vā-)tāl, nāvāl, nā- sē.	mā(-vā-)tāl, māvāl, etc.	nī(-vā-)tāl, nivāl, etc.	mī(-vā-)tāl, mīvāl, etc
Gen.		,		nāvār, nāvā, etc.	māvēr, māvā, etc.	nīvār, nīvā, etc.	mīvār, mīvā, etc.
Loc.			*	nāve, nāvā-īvide	māve, etc.	nive, etc.	mīve, etc.
	ī		1			Tu	EY.
				He.	She, it.	Masc.	Fem. and neut.
Nom				ōr	ad	$\delta r(k)$	aŭ.
AccDat	t.			$\delta n(k)$	tān, addēn, avēn	$\delta r(k)un$	avēhkun, avēn(k).
Abl				ōnāl, ōn-sē	tānāl, addēnāl, etc.	ör(kn)äl	avē(hk)nāl.
Gen				onor, etc.	tanor, addenor, etc.	ör(kn)ör, etc.	avē(hk)nor, etc.
Loc				one, avide	addēne, avēte	Tr(kn)e	avē(hk)ne.

Ēr, this, fem. n. id, plur. ērk, fem. and neut. iū; bōr, who? fem. and neut. bad, are inflected like ōr. Bōr is also inflected in person when used in the nominative; thus masculine 1st person bōnā; 2nd bōnī; 3rd bōr; plur. 1 bōram, 2 bōrīt, 3 bōrk; feminine and neuter, 1 badēnā, 2 badēnī, 3 bad, plur. 1 bavēnā, 2 bavēnī, 3 baū. Bōr forms-the locative bavēte or bāvide.

Eōrē, anyone, neut. badē; dat. bōnaī, neut. badēnē; gen. bōnōrē, bōnaī, neut. baddēnōrē.

#### TON GRAMMAR.

III .- VERBS .- Kiānā, to do.

Verbal Noun.-kiā, kiānā, kiālē ; negative kēvākē.

Verbal participles.-Present, kīātā; Past, kītā; Indefinite, kīš.

Adverbial participle.-kīsāre ; kītākā.

Conjunctive participle.-kisi(-kun).

	Present.	Indefinite.3	Past.	Future.	Negative.7	Imperative.
Sing. 1 .	kīātōnā¹	kiënā	kītān	kiākā 4	kisn	
2 .	kīātōnī	kiëni	kiti	kiākī*	kānī	kim, kisim
3 m	kiātār	kiër	kitur	kiānup	kiör	
3 f. & n.	kiātā	kivär	kit(u)	kiār <sup>4</sup>	k48	
Plur. 1 .	kiätöram	kiëram	kītōm	kīākōm*	kīōm	
2 .	kiātārīţ1	kiāriţ <sup>a</sup>	kitir	kiākir <sup>4</sup>	kāvir	kīmţ.
3 m	kīātārk	kiërk	kiturk	kiānurk*	kiörk	note from the last
3 f. & n.	kīātāng	kīvāng	kitung	kiānung*	kiōng	pilares / Principle

<sup>1</sup> Also kiāltānā, etc. <sup>2</sup> Also kiātārī;, etc. <sup>2</sup> Used as an imperfect indefinite and a conjunctive present. <sup>4</sup> Also kānur, etc. <sup>6</sup> Also kānur, etc. <sup>6</sup> Also kāāl. The future is also used as a conditional in which case the third person is kīr, neut. kī; plur. kīrk, neut. kīng. <sup>7</sup> The negative verb is usually preceded by kille, halle. Those particles are also combined with verbal nouns and participles. Thus, hille kāvākē, had not done; hille kītā, did not do; hille kīālā, hille kīnīl, will not do, for all persons and numbers. <sup>8</sup> Negative imperative (minne) kēmā, plur. kēmāt, don't do. Some veros form their imperative differently. Verbs ending in ānā (not īānā) and īnā form their imperative in ā; those ending in htānā in hā; those ending in ndānā in n. Thus, askānā, to cut, imper. askā; uddīnā, to sit, uddā; tehtānā, to raise, tehā; handānā, to go, han. Note tachchum and tarā, bring (tattānā); vahchum, explain (vahtānā); varā, come (vāyānā).

Imperfect, kindan, as kitan. Perfect, kitona and kisitona, as kiatona.

Auxiliary verbs. - Ayana (mayana, etc.), to be, to become; mandana, to be, to stay.

Verbal noun, āyānā; mandānā; negative āvākē, mannākē.

Conjunctive participle, asi-kun, manji-kun.

Present, āyātōnā, mandātōnā or mandōnā.

Indefinite, āyēnā, mannēnā.

Perfect, ātōnā, mattonā.

Future, āyākā, mandākā.

Imperative, ām, man; negative, āyimā, manmā.

Negative tense, ayon, mannon.

Other tenses and the inflexion in general is regular.

Causals.—Formed from the conjunctive participle by adding ahtanā; thus, jīsahtānā, to cause to strike; present jīsahtātānā; perfect jīsahchītānā; future jīsahkā, etc. The causative of nittānā, stand, is nillahtānā; todānā, to rise, tehtānā; tindānā, to eat, tihtāna; undānā, to drink, uhtānā; handānā, to go, hanahtānā.

Potential, kiā-paritonā, I can do ; past kiā partān ; future kiā parākā.

Inceptive, kiālātēnā, I begin to do, etc.

Passive, kīsī-āyātōnā, I am made, etc.

Intensitive particle, 5, n5. An interrogative pronoun is made indefinite by alding 5; thus, 55r-5, anybody.

The Gōṇḍī of Mandla closely agrees with the preceding sketch. It is commonly called Pārsī Gōṇḍī, or Chaurāsī kī bōlī, from Chaurasi, an estate of 84 villages within the area of which Gōṇḍī is everywhere spoken. It is also spoken to the north and west of the estate.

The specimen which follows has been forwarded from Mandla. It is, however, simply the corresponding passage of Mr. Williamson's translation of the Gospel of St. Luke, which was printed in Allahabad in 1895. No other specimen has been forwarded from Mandla, but a list of Standard Words and Phrases will be found on pp. 648 and ff.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words. Compare  $p\bar{u}chh\bar{e}$ - $k\bar{\imath}tur$ , he asked; hille  $ch\bar{a}h\bar{e}$ - $m\bar{a}y\bar{o}r$ , he did not wish. Note also the frequent use of  $\dot{n}$  instead of final  $\dot{n}g$ ; thus,  $dhiy\bar{a}\dot{n}$ , instead of  $dhiy\bar{a}ng$ , days.

In the list of Standard Words we may note forms such as dādātāl, from the father; miyārtun, to the daughter; kũvāta, in the well; māṛsālk, men; tān, him.

'I am' is andona and andan, plural andom. Note also mandal, it will be.

The past tense and the future are not given in full in the list. The missing forms have been supplied from other sources, and they have been given within parenthesis.

Note finally jītān āyēnā, I should beat, which apparently contains a noun of agency jītān, one who has beaten.

[No. 44.]

## DRAVIDIAN FAMILY.

GONDI.

ōrān-rōpātāl mark mattork. Ani luhrāl ādmīnor rand Börē And their-midst-from two sons were. the-younger A-certain man-of jõ tūs nāvā uddītā dādān kattur, 'ē dādā, dhante 00 what portion my sits property-in that to-father said, father, Tab or ōrun apnō sampat tūsī-sītur. Valle dhiyan nākun sīm.' he to-them his-own property dividing-gave. Many days me-to give.' Then bārāngē ikatthō sab kīsī hille āvôn ki chudur marri all whatever together having-made that the-younger 80% not passed kāmte din bitē-kīsōre tāksī-hattur, ani burō dēś agā lakk bad deed-in days passing his-own a-far country going-went, and there mähchī-sītur. bārāngē māh-chītur aske dhan Baske ör sab whatever had-expended all having-squandered-gave. When then wealth he akāl kangāl āyā-lātur. Ani ōr ad dēśte barō artt ani ör country-in a-great famine fell and he poor to-be-began. And that mandānavārērknā ropatal undīnā igā hañji lägtur, dēśānör one-of near having-gone lived, that country-of inhabitants-of among-from nělkne padding měh-talě röhtur. Ani jō apnō And his-own fields-to to-feed sent. he those who him swine chhīmīng-nāl bavēhkun paddīng tindung apno pīr nihtālē chāhē-māndur. swine belly to-fill husks-from which ate his-own wishing-was. Ani baddē ōnk borani hille Tab ōn āt siyön. surat ani And anyone to-him anything Then to-him sense came and not gave. mandanurk or ittur. 'nāvor dādānōrk vallē chākark jonknā sārī will-be whom-of he said, 'my father's many servants bread karrū techchhi nannā sāyitonā. Nannā pissātā, ani igā I am-dying. I having-arisen sufficient-is, and here of-hunger "ē port indākā. dādā, dādānā dākā ani ōn-sē nannā my-own father-of near "0 father, will-go and him-to will-say, Isvargtā biruddh kītonā. Nannā issur nīvor ani nīvā munne pap heaven-of against and I thee before sin have-done. again thy apnör chākarknā inch-ahtana jog hille ayon; nakun ropațal marri to-be-called fit thy-own servants-of among-from not am; me 80% banē-kīm." dādānā lēkā Ani ōr techchhi apnō muttis undinā make." And like he having-arisen his-own father-of near one-of 3 E

tāktur. Pē ör lakka-ī mattör ki önör dādāl ön hūrsī that his father him having-seen compassion went. But he far-off 1008 viehehhī-kun önā kitur. ani varēte liptē-kīsī on chume-kitur. did, and running his on-the-neck having-embraced him kissed. ittur, 'ē dādā, nannā Marri ōn-sē svargnā biruddh ani nīvā said, 'O father, The-son him-to I heaven-of against and thy nannā issur nīvor marrī inch-abtānā jog hille kītonā; munne pāp in-presence sin have-done; I again thy to-be-called fit not 80n āvon.' dādāl apnörk chäkarkun ittur, 'nahnal-së nahnal dikri am. But the-father his-own servants-to said, 'good-from good clothes pasahchī ihapnē ōn pöndsahār, ani ônā kaide muddā ani quickly having-brought him cause-to-put-on, and his hand-on a-ring and kālkne sarpūhk karsahār; ani mammāt tindākam ani anand feet-on shoes cause-to-put-on; and 100 will-eat and rejoicings Bārī-ki ēr nāvōr marrī kēkam. sāsī mattor, issur will-make. Because this my son having-died was, again came-alive : rachchhī mattor, issur purtor.' Ani ork kiyā-lāturk. ānand having-been-lost was, again was-found.' And they merriment to-make-began. Önör jēthō marrī nēde mattor. Ani jab or vasore rōtā muttis His elder son field-in was. And when he coming house-of near avvatur tab bājā yendānā lēng kēnitur. Ani ani ör chākarknā had-arrived then music and dancing-of noise he-heard. And he servants-of ropațal unditun apnō muttis kēisī püchhē-kitur. 'id bāl among-from one his-own near having-called asked, this what ānd?' Ör ön-sē ittur, 'nīvor tammur vātor; ani nīvor dādāl bhōj is?' He him-to said, "thy brother has-come; and thy father a-feast idēn-lānē kitör, ki on bhalo chango pantor.' Pē ōr söngā has-made. this-for that him good well he-has-received.' But he angry ātur ropā handālē hille chāhē-māyor. Tab onor ani dādāl babro and within to-go became not wishing-was. Then his father out ōn manē-kiyā-lātur. Ōr javāb vāsī sīsī apnō dādān having-come him entreaty-to-make-began. He answer giving his-own father-to ittur. 'hūrā, nannā ichchö barshāngnāl nīvā tahal kiyātonā, ani said, I ' see, so-many years-from thy service am-doing, and bappore nīvā hukumtun hille tārē-kiyōn, immā ani nākun at-any-time thy commandment not transgressed, thou and nie-to uņdī yētīnā bappore pīlā gadā hille sēvī. ki nannā apnō at-any-time one goat-of young-one even not gavest, that I my-own mītk-nā sang ānand kiyēnā. Pē marri vatur jo jab nivor ēr friends-of with rejoicing might-make. But when came who thy this 80%

tinjētor vissyängnä sampat tab immā ōnā-lānē sang nīvā bhōi has-eaten then thou harlots-of with thy property him-for a-feast Ōr ittur, 'ē marri, immā kītonī.' on-se sag din nāvā sang āndī. 00 said, all hast-made.' He him-to thou 80n, day my art, and ad sab nīvā and. Pē ani jō-bārāngē nāvā ānand kiyānā ani whatever mine that all thine But rejoicings to-do and 18. and anand uchit mattā. Bārī-ki ēr nivor tammur sāsī Because-that thy having-died to-become proper was. this' brother . merry rachchhi pistor; mattor, ani puttor.' mattor, ani came-alive; having-been-lost and is-found.' and was, 10a8,

In Bilaspur Göndi is now quickly disappearing and giving way to Chattisgarhi. It is still spoken in the hills. The number of speakers was estimated for the purposes of this Survey at 8,450. In 1901, however, only 2,119 were returned.

The Gönds of Bilaspur trace their origin to Mandla, and the dialect is essentially the same in both districts. Compare what is said about the Gönds of Bilaspur in the Report of the Ethnological Committee. Nagpore, 1868, Part ii, pp. 5 and ff.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that the language is ordinary Gondi, though the specimen is rather corrupt.

[ No. 45.]

## DRAVIDIAN FAMILY.

GÖNDÎ.

(DISTRICT BILASPUR.)

Ōnā-sō Börē mārsalnā mark mattā. chidur marri rand Them-from the-younger Some man-of two children were. 80% dāhran kattur, 'rē dadā, nā-igā battīyē mandar tē nākun siyā 'O father, will-be that me-to the-father-to said, me-to coming to-give diyā chāhi.' Ingā ōnigā jō-kuchhu mattā SÕ or tūsītur. Balē is-wanted. Now him-to whatever that he divided. Many days 2008 chidur kuchhu undi jagā kīsī anī hile āyē marri sab becoming the-younger all whatever place having-made and not 80% mattā tān kharāb Agā kittur. hañji jō-kuchhu handē that wasted did. There whatever having-gone enas. going vattur. having-made he-threw-away.

To the north of Mandla lies the district of Jabalpur. Göndi is here only spoken in the hills. The number of speakers at the Census of 1891, when there was a large temporary influx of Gönd harvesters, was 24,130. In 1901, when the total number of Gönds in the district was 78,689, only 5,422 speakers of Göndi were returned. Compare the Report of the Ethnological Committee, quoted under Authorities, Part ii, pp. 1 and ff.

The specimens received from the district are rather corrupt and much mixed with Aryan forms and words. The beginning of the Parable of the Prodigal Son will show that they represent the same form of speech as that illustrated in the preceding pages. Note the frequent omission of case suffixes and forms such as *immē*, thou; *mēdkī*, in order to tend; *hill-aṅgā*, was not, etc.

[No. 46.]

# DRAVIDIAN FAMILY.

GŌŅDĪ.

(DISTRICT JABALPUR.)

mattan. Chudur tural dādan chhauvān Urrar ādmī rando the-father-to were. The-younger 80% 80n8 One man(-to) two SÕ Jō kuchh mālmattā tusī 'nāvā hissā sīsum.' kattur ki, give.' Which some that dividing share property said that, 'my hil-väyeväke chudur bēsī dhan tural Valē din dādal sītur. not-came the-younger 80n all property days Many the-father gave. jarīsī mattur sagā dhan ba dēste. Aggā hatur baghē-lē There riotously allanother country-in. was property went collecting Vō deste barā akāl arsī mattā. One-gat khoiki situr. big famine having-fallen Him-near That country-in 10as. gave. squandering Ā dēste bare ādmī-ingan mandā-lātur, nökri hill-angā. bārē country-in big man-near to-live-began, service That not-was. anything mēdkī padī. Ön nēlī röchitur kiyā-lātur. field sent to-feed pigs. Him to-do-began.

In Narsinghpur, as in Bilaspur and Jabalpur, Göndi is only spoken in the hills, and the dialect is gradually disappearing from the district. The number of speakers was estimated for this Survey at 800. In the Census of 1901 only 383 were returned.

The Gondi of Narsinghpur cannot, under such circumstances, be expected to be an unmixed form of speech. The Aryan element is rather strong, and the dialect will soon cease to be a Dravidian form of speech.

The difference between the two genders is disappearing, and the suffixes of the plural are not often used. The case suffixes are modified, and so forth. Compare mārsalnōr rand chhavā mattur, Standard mārsānāng rand chhavāng mattāng, a-man-of two children were; dādalrān, Standard dādān, to the father; dādalōn, Standard dādālōr, fathers, etc.

'I' is anā, and 'we' imān. The form māōr, his, occurs too often to be a mere blunder. Māōr, māvā, also means 'my.'

The inflexion of verbs is also corrupt, the various forms being interchanged. Compare sāyātur, Standard sīyātōnā, I am dying; sīm and sītur, give, etc.

It is not, however, of any use to go into details. The beginning of the Parable of the Prodigal Son which follows will show how mixed and corrupt the Gondi of Narsinghpur is.

[No. 47.]

## DRAVIDIAN FAMILY.

GÖNDI.

(DISTRICT NARSINGHPUR.)

Barrūr mārsalnor raņd chhavā mattur. A-vital chudur pēdgal One man-of two 80118 were. Them-from the-younger boy māōr dādalrān kattur. dādal, · bārī ron dhan ichchō māvā his father-to said. 00 father. house property how-much my hai, māk sīm.' Phir dādal hīsā ōrun māōr dhan tūsītur. share give.' Then the-father them-to his property divided. pijjā Bāryē din chudur pēdgal mäur dhan ēchhī-kun lakdar Some after days the-younger boy his property having-taken distant hattur uden hukkē luchpanten sab kīsī-sītur. Sab dhan country went and there riotousness-in all doing-gave. All property marsat-horsiat ad dēśtēn parā kāl artā. udēn inēkē vor karrū spent-on-being big famine that country-in fell, and now he with-hunger sāy-lātur. Tab vorre dēśī-mārsalnör barrūr nīgā chākur lägtur. to-die-began. Then he some. country-man-of near servant stayed. Uden or on paddī mēhtā nirsī. vorre vallen paddinor tindā-lēnī And he him pigs to-feed having-sent, he all pigs-of eating-of phaliyonran maur pīr pańchtan nihtātur; barrē mārsal ōn bārē husks-with his belly full was-filling; any man him anything hillen mattur. Jab dāylē ōn khabar vāt, vor katā-lātur. not to-give was. When him-to sense came, he to-say-began, 'daiyā, nāur dādalnör vallēn chākrānkhön pir pańchtan tindātōnā pijjā O-God, father-of many servants-to belly full eating after māitā-hat, pissī udēn anā karrū savatur. Uděn iněkě anā something left-is, and I with-hunger die. And now I tēchchhu-kun dādalnōr nīgā handātonā uděn katātonā, "ē dādal. anā father-of near will-go and will-say, "0 father, I tuddi-sāman bhagvanta pāp-dōkh kītur. Anā inēkē niur chhavā God-of thy face-before sin made. I now thy 80n katānā lākh anā hillenā. Niur chākur-vallēntē undhinör barrūr worthy to-be-called I am-not. Thy servants-in one-of some irsēnā mākun nirsēnā." Tab ōr tēchchhī nichchhtur udēn māur like keep."' Then he arising stood and his dādalnōr nīgā hattur. Dadal ōn lakdal vanakē hürsētur, ön father-of near went. The-father him far-from coming him 8aw,

parājīvā kītur uchchhī-kun gurūngārān jhumā-mātur parro ön udēn having-run neck-to compassion made him pressed and on ētur. chumā

kiss took.

No specimens have been forwarded from Damoh and Saugor, and Gōṇḍi is quickly disappearing from those districts. Local estimates give 1,200 as the number of speakers in Damoh. In 1901, when 27,521 Gōṇḍs were enumerated in the district, only 377 were returned as speaking Gōṇḍi. In Saugor the local estimates gave so high a figure as 2,400. In 1901 only three speakers were returned, though the number of Gōṇḍs in the district was 21,546. The Gōṇḍs are known as Bhōi Gōṇḍs, and their language was called Pārsī as in Mandla. They are chiefly found in Kesla Pargana of Rehli Tahsil. Only a few old people still speak Gōṇḍī.

Göndi has also been returned as the language of 150 individuals in Bhopal. At the Census of 1901, 20,268 speakers were returned. No specimens have been obtainable and it seems probable that most of the Gönds of the district have given up their native tongue.

Proceeding southwards from Narsinghpur we reach the district of Chhindwara where Gondi is, to a great extent, spoken in the north. The number of speakers was estimated for this Survey at 125,100, and it was 104,168 at the Census of 1901.

#### AUTHORITY-

Dawson, Rev. James, — Gondi Words and Phrases. Journal of the Asiatic Society of Bengal, Vol. xxxix, P.i, 1870, pp. 108 and ff., and pp. 172 and ff.

The dialect of Chhindwara in most respects agrees with the grammatical sketch on pp. 486 and f.

With regard to the inflexion of nouns, we may note the dative ādmīkun, to a man, in the first line of the specimen.

The dialect uses the numerals armur, eight; unmāk, nine; pad, ten.

With regard to pronouns, we may note annā, I, as in Narsinghpur; ammōt, we; ā-pide, in him, among them.

The pronoun bang, what? has a genitive bandor, banda, etc., and a dative batkun.

The conjugation of verbs is mainly regular. An n is, however, added to the second person singular in tenses formed like  $k\bar{\imath}t\bar{a}n$ , I did. Thus,  $\bar{a}t\bar{\imath}n$ , thou wast;  $k\bar{\imath}nd\bar{\imath}n$ , thou wast doing. The third person neuter of the future ends in  $\bar{a}l$  and not in  $\bar{a}r$ ; thus, ad  $k\bar{\imath}al$ , she will do.

The present tense of the verb substantive is āndān, I am. In other dialects this form is an imperfect.

'I am beaten' is translated annā mār tindātōnā, I am eating stripes. This translation shows that Göndī has not a fixed form for the passive.

In other respects the dialect is quite regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows. Note only the use of ordinary tenses in negative clauses. Mr. Dawson, however, gives the ordinary negative forms, and the compiler of the specimen was certainly wrong in not introducing them.

## DRAVIDIAN FAMILY.

GÖNDĪ.

(DISTRICT CHHINDWARA.)

Bore ādmīkun rand mark matturk. Chuddur marri dāŭ-sē Some man-to two 80n8 were. The-younger 801 the-father-to vanktur, 'dāū, nā-juar bad dhan aiyāl ad nākun varkē-kisim.' spoke, father, me-to what property will-be that me-to separate-make." Aske āplō dhan örkun tūstur. Tān thôrõ pajā Then his property them-to he-divided. That-of after few days-in chuddur marri sabrō māl samti lakk kīsī-kun dēhāte all the-younger 80% wealth together having-made far country-to chalsī hattur. Aggā garsī-kun undē kal uñjī-kun sabrõ māl having-gone went. There playing and wine drinking all wealth mähchitur. Sabrō mähttur māl tān pajā ad dēhāte parā squandered. All wealth had-squandered that after that country-in bigkāl tindālē arsi hattā; badē halle vāta. Aske hundur famine having-fallen went; to-eat anything not came. Then there ādmīn-igē hañji-kun ōnā Ör ron lägsi hattur. ön něde man-near having-gone his house staying became. He him field-in padding mahtālē röhchitur. Aske badden tölk padding tindung swine to-feed sent. Then which husks the-swine were-eating adden tindale hurndur: ōn börë halle situr. Paror vāsī he-tried; to-eat him anybody not gave. Big (i.e. wise) becoming hattur. aske āplō jiāte vēhtur, 'nāvor dāūnā rōte bachālē went. his mind-in he-advised, · my father's house-in how-many naukarkun tindālē puttilătă, sarī annā karrök saiātonā. Annā nāvor servants-to to-eat bread is-got, I hungry am-dying. I my dāūn-ige vitsi-kun dākā, "dāŭ, indākā, ōn pēnknā sēvā halle father-near running will-go, will-say, "father, him God's not kītān, nīvā halle kēnitān; nīvor achhō marri hallenan. Nigā I-did, thy(-word) not I-heard; thy good not-am. 80n Now mazdaride mandakom."' nī-juar thee-with service-in will-stay."

In Hoshangabad Göndi is spoken in the eastern corner, towards Chhindwara and Narsinghpur. The number of speakers was estimated for this Survey at 41,550. At the last Census of 1901, 27,740 speakers were returned.

The dialect of Hoshangabad in most respects agrees with that spoken in Chhindwara. Compare  $\bar{a}nd$ , it is;  $an\bar{a}$ , I. The chief peculiarity of the dialect, however, is the use of l instead of r in nouns, pronouns and verbal forms of the third person singular. Thus,  $v\bar{o}l$  ittul, he said. The same l also occurs in the termination of the genitive before a singular masculine noun and in some numerals, etc. Thus,  $d\bar{e}\acute{s}t$ -ul, of the country; varul, one; irul, two, etc.

The usual form of 'one' is undi, and of 'two' rand. Varul is used as an indefinite masculine pronoun, and irul is sometimes used instead of rand when the qualified noun is of the masculine gender.

The r of plural forms of verbs and pronouns is a cerebral r; thus,  $v\bar{o}r$   $itt\bar{o}r$ , they said. The same pronunciation prevails over a large area, in Betul, Ellichpur, Akola, Nagpur, Seoni, Balaghat, Bhandara, Khairagarh, Nandgaon, Raipur, and Sarangarh. The original texts sometimes write d and sometimes r. Thus,  $\bar{o}dk$  and  $\bar{o}rk$ , they. I have written r throughout.

The adverbial participle ends in ke and not in re; thus, kīsōke, doing.

There is a verbal noun formed from the past participle; thus, hattate, in the going, when he went; vakhtute, in the roaring, while he was roaring.

Note also the neuter negative hale roval, it was not.

Further details will be easily understood from the specimen which follows.

[No. 49.]

## DRAVIDIAN FAMILY.

GONDI.

(DISTRICT HOSHANGABAD.)

Undī diyā śikārī narkā dangur śikārkun hattul. Undî hirnî One day a-hunter at-night to-a-forest hunting-for One went. deer dangur-nēde mērte hursī vol kattul, 'anā jīkā.' Vonā āvāj kēnjtu, forest-field-in grazing-in having-seen he said, 'I will-kill.' His sound heard, to dangutikke sorit. Vol śikārī bhī tānā pichārī vittul. Hirni valē lak wood-into fled. That hunter also its back-at ran. The-deer very far sorīsī hatt. Agā hañji mēī-lāt. Vol sikārī tānā pichārī vittul. There having-gone to-graze-began, fleeing went. That hunter its back-at Hirni jagāte hañji āvat. agā ihūn jārī lāksīt, agā The-deer such place-in having-gone came, there such jungle was-found, there hañjī magsī hatt. Vol śikārī kaiik masī-kīsōke rahē-mattul. having-gone having-hidden went. That hunter hands wringing staying-was. Sikātī hatt-te vol udās man kīsī-kun ron vattul. Darkness having-become coming-in he afflicted mind having-made house pulli vankhtute võl äväj kēñjtul. Võl apno pisana little distance went when lion roaring-in he sound heard. his life-of He

tarisi hattul. Pulli ghari-ēk ās hailē irol. Undī marāte hanjī-kun The-lion in-a-moment tree-in having-gone climbing went. hope not kept. One marā sidvāt. hursi-kun idē Pullitun mañii-kun vankhtüke The-lion having-seen he having-remained that-very tree reached. roaring apno mante ranj kitul; vol kattul ke, 'harnin hale jiyale vāēnā his mind-in regret made; he said that, 'the-deer not to-kill if-I-had-come then nāvā jīvā dukhte hale roval.' my life mishap-in not had-been.'

### FREE TRANSLATION OF THE FOREGOING.

A hunter once went to hunt at night in the wood. He saw a deer grazing in a field in the wood and resolved to kill it. The deer heard the noise he made, and fled into the wood, and the hunter ran after it. It fled very far, and then began to graze. While the hunter was pursuing it, the deer had fled to a place where the jungle was thick enough to hide in. The hunter wrung his hands, but darkness having set in he made towards his house in low spirits. He had not gone far when he heard a lion roar. He fled for his life and climbed a tree. The lion soon came roaring to that very tree, and when he saw it he repented and said, ' if I had not come to kill the deer my life would not be in danger.'

Goṇḍī has also been reported from Nimar where the number of speakers has been estimated at 2,200. At the Census of 1901, 1,693 speakers were returned. The Goṇḍs of Nimar are mentioned in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 112 and ff. It has not, however, been possible to get any specimens, and the local authorities some time ago stated that Goṇḍī was no more spoken in the district.

The Gondi dialect of Betul and Amraoti is essentially the same as that spoken in Hoshangabad. Speakers are found all over both districts. Their number was estimated for this Survey at 94,000 in Betul and 12,000 in Amraoti. The figures returned at the Census of 1901 were 81,619 and 19,022, respectively.

It will be sufficient to give one specimen to illustrate the dialect as spoken in both districts.

It will be seen that l is substituted for r in the same cases as in Hoshangabad. Thus,  $chudd\bar{o}l$ , the younger; kittul, he did; varul, one.

R is pronounced as r in words such as vara, come.

An h is prefixed to the neuter forms of pronouns in Amraoti; thus, had, that.

With regard to numerals, we find armul, eight; unmā, nine; pad, ten.

'I' is annā, as in Hoshangabad and Narsinghpur.

The inflexion of verbs is regular. Note andul, he is; jiyanur, they will strike; vitsure, running, etc.

The form matake, may be, is perhaps a participle.

## DRAVIDIAN FAMILY.

GÖNDI.

(DISTRICT BETUL.)

Varul ādmīnā raņd mark mattul. A-vitāl chuddol tūrāl däütun One man-of two sons were. Them-in-from the-younger son the-father-to ittul, 'ē bābā, nīvā dhan-māltā-ivitāl jō nāvā hissā matakē SÕ nākun properly-in-from said. 'O father, thy what. my share may-be that ōl sīsim.' Tō senāl ōnk ōnā dhan-mâl sītul. tūsī Vallē divā Then that give.' old-man him-to his property dividing gave. Many a-day ki hall āyö chuddol türäl sab mältun arpā-kittul ani lai lakk not became when the younger all 80n property collect-made and very far deste hattul undē aggā luchpante din kātē-kittul. sab dhan-māl country-to went and there riotousness-in days spend-did, all property māhachchī-sītul. Jab võl sab dhan dūbē-kittul, achchō bakht having-squandered-gave. When he all property spent-had-made, time that add ē deste parā kāl art, undē vol kangāl hattul. that-very country-in big famine fell, and he destitute having-become went. mulkte hañji-kun varul igā naukar rahē-mātul. Undē võl võn And that country-in having-gone one near servant staying-was. And he nēde paddī mēhtālē röhtul. Aggā völ kurmī paddī mēintā a-nīnē tānā field-in swine to-feed sent. There he husks swine were-eating them-from his pir bhī nihtālē āndul. Pan ōn baddē chīj tindānā halle sēvol. belly also he-was. But him-to anyone thing to-eat to-fill

No specimens have been forwarded from Ellichpur where the estimated number of speakers was 4,427. The corresponding figures in 1901 were 6,148. The dialect is probably the same as in Amraoti and Betul.

Seventy-one speakers of Gōṇḍī were returned from Buldana at the Census of 1901. The old returns and the local reports make no mention of Gōṇḍī in the district, and it is probable that the speakers were immigrants from Akola.

The Gönds of Akola are known as Rāj Gönds. The number of speakers was estimated for this Survey at 1,142. At the Census of 1901 their number had increased to 2,208.

The Gondi of Akola is a very corrupt form of speech. Thus, the genders are continually confounded, and the singular is often used instead of the plural; e.g., rand turāl āttu, two sons were; hissō vāyatōr, a share is coming, etc.

An h is commonly added before the neuter forms of demonstrative pronouns, just as was the case in Ellichpur; thus, had and ad, that. So also  $h\bar{o}r$ , they.

On the other hand, r and not l is used in those cases in which Standard Göndī has r; thus,  $\tilde{o}r$ , he.

R, originally written d, is substituted for r in plural forms of pronouns and verbs. Thus,  $h\tilde{o}r$ , they. Forms such as  $\tilde{o}rk$ , they, however, also occur.

With regard to numerals, we find armur, eight; pad, ten, but the usual forms for 'nine' and 'ten' are Aryan loan-words.

The pronoun 'I' was annā in Narsinghpur, Chhindwara, Hoshangabad, Betul, and Amraoti. In Akola we again find the form nannā which is used in all other districts, with the exception of the Patna State. 'We' is āmōṭ.

With regard to the inflexion of verbs, we must note forms such as  $kint\bar{a}n$ , he was doing. The final n in such forms can be the old termination of the third person. It is, however, just as probable that we have simply to do with a confusion between the first and third persons.

Note also forms such as  $mand \bar{o}r\bar{o}$ , we are;  $k\bar{e}k\bar{a}r$ , we shall do;  $matt\bar{e}k\bar{e}$ , it may be, etc.

The specimen abounds in blunders. It is, however, of no use to account for them, and it will be quite sufficient to refer to the beginning of the Parable of the Prodigal Son which follows.

## DRAVIDIAN FAMILY.

GÖNDI.

(DISTRICT AKOLA.)

mānvālnā Bore rand tural āttu. Chudur turāl dāūn Some man-of two 80918 were. The-younger 80n the-father-to varkitur, 'dāū, paisānā hissõ nāvā väytör ad nākun sīm.' Mang or mine may-come that me-to give.' Then he father, money-of share said, sampat vātā-kisitur. Mang thörke divayane hattur chudur turâl property divide-did. Then days-only went the-younger few son all-indeed jamā-kīsī-kun lakk muluk-mando hattur, ani aga valle paisa kharch-kintan, collected-having-made far country-in went, and there much money spent-made, sampat urī-kintān. Mang ōnā sab-ĕ paisā mārtun mang ad mulukte property waste-did. Then his all-indeed money spent then that country-in barā akāl aršī-mattā. Ad vakte archan arsī-mattā. ōn Or had heavy famine falling-was. That time-at him-to distress falling-was. He that country-in rahē-mattu. Ör giristanigā tanvā nēde ōn paddi mēstālē rökhtu. householder-near staying-was. He his field-in him swine to-feed sent. chhilyā tindār adu aplō jō tindānā onā jivā āttu; borē onu Swine which husks ate that his eating-of his wish was; him-to anyone sēvur hille. gave-not not.

Four hundred and fifty speakers of Gondi have been returned from Basim. In 1901 their number was only 273. Most of the Gonds are found in the east of the district.

The specimens received from Basim represent a much more correct form of Göndī than those forwarded from Akola. There are, however, a few instances of confusion between the two genders. Thus, vātu and vātur, he came; mātā, he was.

The form manyāl, to a man, instead of manyān, is perhaps due to the influence of the neighbouring Marāṭhī.

With regard to pronouns, we may note immē, thou; immēt, you; hor, he.

The present tense of the verb substantive is formed as follows:-

Sing. 1.  $manton(\bar{a})$ 

Plur. 1. mantom.

2. manti(n)

2. mantit.

3. m. mantor

3. m. mantork.

3. f. & n. mantā.

3. f. & n. mantang.

Compare andan, I am, etc., in Chhindwara and neighbouring districts.

The suffix n is used in many forms where it does not occur in the Standard. Thus,  $j\bar{\imath}k\bar{a}$  and  $j\bar{\imath}k\bar{a}n$ , I shall strike;  $\bar{e}t\bar{a}n$ , he took. Compare the forms mentioned above from Akola.

The form  $y\bar{e}tur$ - $\bar{a}$ , he took, seems to present a similar wide use of the suffix  $\bar{a}$  of the first person singular.

The past participle tintā, eaten, is used as a relative participle in padī tintā śēngā,

swine eaten husks, the husks which the swine ate.

I do not understand the form kikā, taking.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[ No. 51.]

# DRAVIDIAN FAMILY.

GÖNDÎ.

(BASIM DISTRICT.)

Chidor bābān itor, Varon manyāl rand chhavāng mantā. ' bābā, The-younger father-to said, 'father, A-certain man-to two children are. mākun sīm.' jamētā hissā ētān. Mang thoda hissā Mang estate-of Then share he-took. a-few give. Then estate-of share me-to kikā chidor dēśne hātān. Mang dinte vākā Jingi the-whole property taking the-younger another-country-to went. Then days-in Paisā kharch-kitān mang dukāl ārtā. khushī-sē jingī udī-kitān. pleasure-with property he-squandered. Money had-expended then a-famine fell. bhalē mānyārigē rahē-mātā. ādchan ārtā. Aske dēśāte Hādēn-murō Then country-in a-respectable man-near remained. Therefore difficulty fell. mēhtāļē rohitūr. ' Padī tintā padi nēd-rabō Vor mānyā ŏn into-the-field swine to-graze sent. ' Swine eaten husks That him-to man hile sitā. Ōn gyān vātu, varktur, 'nā tindākā.' Bore hāv nanā Him-to senses came, he-said, 'my will-eat. Anyone not gave. I those putintā; karū sātonā. Nanā āplō chākartūn tindālē nana I father-of servants-to is-sufficient; I of-hunger am-dying. my-own to-eat "bābā, pēndā bāhirō inkā, nī dēkhat hankā bābonikē ön him-to will-say, "father, God-of against your in-presence will-go father-near hille. Bābā, Ingā niör marī nī-lāyak nākun manyān pāp kitonā. Now 80n worthy am-not. Father, me-to a-servant sin I-did. your irā." harsī chākrī Mang bābonigē vātu. Mari lak in-service keep." Then father-near came. The-son far-off having-seen bilgē-mātu, mukā bābā ayanto; pit-rapo māyā vātu, vadede on-the-neck embraced, the-father shed-tears; heart-in compassion came, vētur-ā. took.

In the district of Wun, Gōṇḍī was returned as the language of 53,000 individuals. The corresponding figures at the Census of 1901 were 55,495. The Gōṇḍs are found all over the district, especially in Kelapur and Yeotmal.

The dialect has several characteristic features of its own.

An & is often used where ordinary Göndi has h; thus, &ura, see; &ila, not; &ila he went; but &ilaa have already been noted from other districts.

The inflexion of nouns and pronouns is mainly regular. Note, however, plural forms such as pōrālīr, sons; padīk, swine. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare dēsnōr, of the country; divasne, in (some) days. Note dēsūn, to a country; āmōṭ, we; āmōku, us; imē, thou; imēṭ, you; vōnkūn, to him; hōrkūn, to them; hōnār sāṭī, for his sake.

The present tense of the verb substantive is given as follows:-

Sing. 1. manton

Plur. 1. mantom.

2. mantī

2. mantir.

3. mantor

3. manter.

Similar forms are also used of finite verbs. Forms such as mantoram, we are, do not seem to exist. Note also jikān, I shall strike; vāt, it came; artu, it fell; tindūg, (the swine) ate.

The past participle is used as an adjective. Thus, mastītā paḍā, the fattened calf. The same form also occurs as a verbal noun. Thus, kharchī-kitā-upar, expenditure-making-after, after he had spent.

Causative forms are ramvāyāṇāt, let us feast; ināvayā, to be called.

Ārū, to fall, is the Marāthī form.

Further details will be seen from the version of the Parable of the Prodigal Son which follows.

[No. 53.]

## DRAVIDIAN FAMILY.

GÖNDÎ.

(DISTRICT WUN.)

manyan rand poralir mator. Böri-undi Hor-ropo chidor were. Them-from-among the-younger A-certain man-to two 80n8 'bābā, bad paisā vătņī nāvā bābān itor, vātā said, 'father, what property-(of) share mine father-to may-come that śim. Mang hör vönkun paisā vāttor. Mang thōdō divasne him-to property divided. Then a-few give.' Then he days-in jamā-kiśī poral achode-hi lay langna dēśūn sotor. whole-even having-collected very far-off country-into went, the-younger rahē-vāśī āpņā paisā ughdā-artorne kharchī-kitor. hāgā there riotous-people-with having-lived his-own property spent-made. and Mang hor achode-hi kharchi-kita-upar had desun-ropo phera sathya artu; he whole-even expended-made-after that country-into a-great famine fell; hādēn-karitā võnkūn taklīph ārū lāgtā. Indike hor had him-to difficulty to-fall began. Therefore he therefore that country-of sōśī rahē-vātōr. Hör-tar vonkun padik undī mānyān-īgē man-near having-gone remained. He-on-his-part him-to swine graze-tokiyalē apņa vavate rhētor. Indikē padīk bad tokrē tindug hādēnmake his-own into-field sent. Then swine which husks were-eating thatpañjānā phero hor apna pir dihūn honkūn vātu-vāvā; him-to to-appear-began; and anyone he his-own belly should-be-filled so Mang hor suddhit-phor hönkün batā-hī śitör śilā. vāsī itor, 'nāvā senses-on hacing-come said, 'my him-to anything gave not. Then he bāponā bachör gadyāl-kūn pīr-mēņd sārī mantā, an nanā upasine father-of how-many servants-to belly-full bread is, and I of-starvation tēttšī nāvā bābōn-hikē santon: nana hākān hönkün an am-dying; I having-arisen my father-near will-go and him-to "hē bābā, nanā pēn-dā viruddh an nivā mune pāp "Oh I God-of father, against and you before sin higdāl nivā pōrāl indāyā nanā chōkhā śilā: kiton; undī have-done; henceforth your son to-be-called I fit am-not; your one irā." mānvān-sārkhō nākūn Mang hor tesī āpalō bābonikē sötür. keep." he arising his-own father-near went. servant-like Then Aske hör lang matanich hönör babö vönkun hudśi kīv Then he far-off was-just his father him-to having-seen compassion came and

hōr dhāv-kiśī hōnā vedēde mithī vādtōr an hōnā mukā yētōr. Mang pōrāl he running his neck-on embracing put and his kiss took. Then the-son honkun itor, 'baba, akasna viruddh an niva mune nana pap kiton; him-to said, 'father, heaven-of against and you before I sin have-done; an higdāl nivā pōrāl ināvayā nanā chōkhat śilā.' Pan bābānō and henceforth your son to-be-called I worthy am-not.' But the-father mānyānkūn vēhtōr, 'chānglō jhagō āplō tattśi vonkún ghāli-kim: his-own servants-to told, 'good a-robe bringing him-to an hônā kayde mudā an kālde jōdā ghāli-kim; mang mastītā and his hand-on a-ring and feet-on shoes put-on; then a-fattened tattšī kōyāt, an āmōku tidkē ramvāyānāt. padā Baraki calf bringing kill, and us eating let-merriment-make. Because this nāvor porāl sāśī mator, hor phirē-vāśī jito ātor; an harē-vāśī son dead was, he again-coming alive became; and lost mator, hor pudtor,' Aske hör ramväyä läter. was-found.' Then they merriment-to-do began.

Had vēre honor phērol poral vavate mator. Mang hor That time his elder son in-the-field was. Then he having-come nēknā an yandānā vātā-upar hōr najik kēnjtor. house-of near had-reached-after he singing and dancing heard. kēhśī hōr puśi-kitōr, undîtûn Aske mānyān-ropodāl 'hīd Then servants-from-among one-to having-called he asked. · this āndu?' Hör vönkün itör batā kī, 'nivor tamur vātor; an that, 'your brother is-come; and what is?" He him-to said hôr bābōn khuśāl pudtör hiden-karita hör mastītā your father-to safe-and-sound was-found therefore he a-fattened padā köytör.' Aske hör ghussä-väsi röpö sitä-śilä. Hiden-karita calf has-killed.' Then he getting-angry inside would-not-go. For-this-reason hōnōr bābō bāhēr vāśī vonkūn samjī-kiyā Pan lator. hör his father out having-come him-to to-entreat began. But he bābon uttar śitör kī, 'sura, nana ichong varsang niva chākrī father-to reply gave that, 'see, I so-many years your service kitōn nivā baskēhī modī-kiton ādnyā nanā śilā ; and 2/0212 order broke I ever-even not; tarī nanā nāvā sõbtyān-sangō khuśālī kiyā mhanon imē I still my make having-said friends-with happiness you nākūn baske path śitā śilā. An bor nivā paisā randentodo me-to ever a-kid gave not. And who your property harlots-with hōr hēr vāttör tinśī nivor poral vator aske ime honar-sathī having-eaten wasted that this your then you him-for 80% came kövtī.' mastītā padā Aske vönkün ' pōrā, imē hör itor. a-fattened calf have-killed. he Then him-to 6 80%, said, you

hamēsā nāvā-higē manti. an nāvā achōdē-hī paisā nivā-ch mantā. always me-with are, and my whole property thine-alone 18. Pan ramvāyānā an ānand kiyā hid Bārākī yogy matā. hēr But to-be-merry and joy to-make this proper Because 9008. this nivor tamūr sāśī mator, hōr phire-vāśī iitō ātor: harē-vāśī an your brother dead was, he again aline became: and lost mator. hōr sāpdē vātor.' found 20as, 18.

In Wardha, Gōṇḍī is spoken all over the district. The number of speakers was estimated for the purposes of this Survey at 40,450. At the last Census of 1901, 39,385 speakers were returned. No specimens have been received, but the Gōṇḍī of Wardha is probably identical with that spoken in the neighbouring Nagpur.

The estimated number of speakers in Nagpur is 44,300. In 1901, 41,218 were returned.

A vocabulary and some songs in the Gondi dialect of Nagpur were published in the papers left by the Rev. S. Hislop and published by Sir R. Temple. See Authorities above.

The dialect spoken in Nagpur in most respects agrees with the grammatical sketch on pp. 486 and f.

Demonstrative pronouns begin with an h, and an r is usually changed to r between vowels. Compare  $h\bar{o}r$ , he; had, that; hid, this; marā, tree; varā, come; mandōṛam, we are.

Nālung, four, has a definite form nālunțe, the four.

'I' is  $nan\bar{a}$ , but the form  $an\bar{a}$ , which is common in Chhindwara, is used as well. 'We' is  $\bar{a}m\bar{o}t$ .

Verbs are regularly inflected in person and number. The present tense ends in ntōnā; thus, santōnā, I die; sintōnā, I give, etc. 'I am' is mandōnā.

Note māyāl, it will be; matkē, it may be; itkē, saying, and so forth. For further details the specimen which follows should be consulted.

[No. 54.]

# DRAVIDIAN FAMILY.

GÖŅDĪ.

(DISTRICT NAGPUR.)

Undī musalmān ānik undī marhātāl mattor. Hor marbātāl bazāre Musalman and One one Marāthā was. That Marāthā bazar-in hattur. Hon nāsiritā kauring savdātun kamtī hattung. Usdē went. Him-to quarterpice-of kauris article-to deficient went. Then bazāre hurintör hönör varkitör musalmān-sī nāsiritā kauring bazar-in looked his acquaintance Musalman-from quarterpice-of kauris ētur ki. 'anā inganech darôte nivā kauring nīkun sintonā.' Hor that, Inow-just house-at thy kauris thee-to give.' That musalmān honā darvāzāte hattur indā-lātur, hañji 'nāvā nāsiritā Musalman having-gone his door-at went to-say-began, 'my quarterpice-of kauring bazare ēchī-mattonī. had sim.' Hona bayako kauris bazar-in having-taken-wast, that give.' His wife to-say-began, 'nāvor moido jāvuntor, tavā sivanur.' Hör musalmän indä-lätur, 'my husband is-eating, afterwards he-will-give.' That Musalman to-say-began, 'inganech ētkā.' Hōnā bāvakō indā-lāt. 'hōn yadki, vātā.' now-just shall-take.' Hiswife to-say-began, · him-to fever came.' indā-lātur, 'vāt bī, bhalē-mārī ingānē ětkā-ch.' The-Musalman to-say-began, 'it-came even, still now-just shall-take-indeed.' Hōnā bāyakō indā-lāt, 'nāvor mõidõ sātur.' itkē arī-lāt. His wife to-say-began, 'my husband has-died,' saying to-cry-began. bāng inttor, 'hurā, ingādā-ingānē bāng dhong Musalmān kiyā-lātur? The-Musalman what immediately what pretext to-make-began? said, ' see. bhale-mari satur bī tō ētkā.' ana Usde honor jātvālē bhalē still died even then I shall-take.' Then his castemen respectable mānvāl vātur ānik hōn ōyā-lātur. Āni rāt āsi hat. Hor came and him to-carry-began. And night coming went. That musalman marate katyari uchchi mattor. Aplo dilte indä-lätur. Musalman tree-in stick having-taken stayed. His mind-in to-say-began, dhōng kitur.' Tō-usdē hōr bhalē mānyāl 'hurā vāsī-mattor, 'see the-rascal pretext made.' Then those good men having-come-were, hörk murdatun haganech irsī-kun hattur. Handal nālung kalierk there-only having-put those the-corpse went. Thereafter four thieves vändur. Hörknä kåldun śiri lägt. Inga bēs chamatkār were-coming. Their feet-to the-bier stuck. There good wonder appeared. 3 T 2

Bore indā-lātur. 'mākun sapdē-māyāl, māl āmōt narival One-of-them to-say-began, 'to-us found-will-be, wealth we cocoanuts sikom, itāl nāluntē kabulē-mātur. janāl Usdē hork bhalē will-give. saying-from the-four men agreed-were. Then those good mānyāl misālē vāsī-mattor. hörknā-ch rote hörk kallerk chōrī men to-bury having-come-were. their-exactly in-house those thieves theft kisī-kun handā-lāturk. Undi janāl inttor, 'āplētun had hagā chamatkār having-made to-go-began. One man said, · us-to that there wonder disī-mattā, hagā dā.' Hork vaturk nariyal situr, bore kerk situr. was-seen, there 90. They came cocoanuts gave, 80me fowls gave. Nalunte gatting hagane irturk, kāl kari-lātur. Usdē hör murdā Four bundles there-exactly put, feet to-bow-began. Then he corpse āsī-mattor, hör hagādāl tettāp ātur. Hörk kallerk mattor, becoming-was, he therefrom getting-up became. Those thieves were, södisi-hattur. Usdě hôr marhatal hāv gatting tāchī ōyā-lātur. fleeing-went. Then that Maratha those bundles taking to-carry-off-began. Usdē maratal hör musalmän hurintur, 'hura, lēkāl kallerknā Then tree-from that Musalman was-seeing, ·10, the-rascal thieves-of jamā óyā-lātur. Nitā, sālyā. nāvā nāsiritā kauring to-carry-off-began. Stop, property brother-in-law, my quarterpice-of kauris hid-ë vakatne sim.' Hor marhātāl inda-lätur, 'rōte dā. nīkun this-very time-at give.' That Marāthā to-say-began, ' house-to go, thee-to nivā nāsiritā kauring sikā.' Usdě musalmān hōr vāsī-kun quarterpice-of kauris will-give.' Thenthat Musalman having-come darvāzāte nittur indā-lātur. 'nāvā nāsiritā kauring sim.' Usdē door-in stood and to-sau-began, 'my quarterpice-of kauris give. Then marhātāl undi latt tantur hōn jisi-situr. Hor arī-lātur, usde that Marāthā one stick took him beating-gave. He to-cry-began, indā-lātur, 'halle, bāpā, halle talkon.' to-say-began, 'not. father, I-ask. not

# FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Musalman and a Maratha. One day the Maratha went into the bazar to buy something, and he found he wanted a quarter pice worth of kauris.¹ He looked about him in the bazar and asked the Musalman, whom he happened to know, to give him the missing kauris, saying that he would pay them back immediately he got home. Then the Musalman went to his door and said, 'pay me back the kauris you borrowed in the bazar.' The Maratha's wife came out and said, 'my husband is just dining. He will pay you later.' The Musalman said, 'I will have my money at once.' The wife said, 'he has caught the fever.' The Musalman said, 'never

<sup>&</sup>lt;sup>1</sup> The value of the kauri differs. One pice is equal to about 100 kauris.

you mind, I must have my money at once.' Said the wife, 'my husband is dead,' and she began to cry. What did the Musalman answer? 'Lo,' he said, 'what tricks is he at now? Even if he is dead, I shall have my money.' Then respectable men of the Maratha's caste came to carry him out. When the night set in the Musalman took a stick and sat down in a tree, and began to think, 'lo, the rascal is pretending.' Then the men who had come put the corpse in that very place and went away. Then four thieves came, and their feet got entangled in the bier. They thought this a good omen, and one of them said, 'if we get rich, we will make an offering of cocoanuts.' They agreed on the matter, and went to steal in the house of those very men who had come to bury the corpse. Said one of them, 'let us go to where we saw the wonder.' They went and made an offering of cocoanuts and some fowls. They put down four bundles and began to worship. Then the man who had died got up, and the thieves fled. The Maratha took the things they had left and prepared to carry them off. The Musalman looked from the tree, 'lo, the rascal is carrying off the property of the thieves. Stop, scoundrel, give me my kauris this very moment.' The Maratha said, 'come to my house, and I shall pay.' Then the Musalman went to the door and said, 'give me my quarter pice worth of kauris.' The Marāṭhā then took a stick and began to beat him. He began to cry and said, 'I shall not ask for them any more, father.'

Eighty-seven thousand three hundred and fifty speakers of Gondi have been returned from Bhandara, where the dialect is spoken in the north-east, towards Balaghat. The corresponding figures in 1901 were 55,705.

The dialect is almost identical with that spoken in Nagpur. 'I' is, however, only  $nann\tilde{a}$ , and 'I am' is  $mant\tilde{o}n(\tilde{a})$ . Note also hilen, I am not; hile handur, he went not, etc.

The specimen which follows is the report of a theft.

[No. 55.]

## DRAVIDIAN FAMILY.

GONDI.

(DISTRICT BHANDARA.)

### KALLĒNĀ RAPŌŢ. THEFT-OF REPORT.

Hanet-netī śukarvārtā narkā āmōt sab mānvālk rot-rapo Day-before-yesterday Friday-of at-night we all men house-in suñchi mattorom. Narum narkātā andāstē nākun khad-khad having-slept were. Middle night-of about me-to khadkhad ihun āvāj kēnji-vātu rot-rapo. Nākun samji-mātu nav matēkē; such noise having-heard-came the-house-in. Me-to thought-was a-dog might-be; nanā tēttā hile. Sakārtā pāhrō suñchi tēchchi. nāvā rot-rapo I Morning-of time having-slept having-arisen, my got-up not. house-in undī khōlī mantā, had khōlīnā kavād ughḍō distu. Sujānā vakhatně room there-is, that room-of door open appeared. Sleeping-of time-at nanā hid kavād lāgsi sisi-matōnā. Kavad ughdō bāhun I this door having-closed having-given-was. The-door open why hid nanā ātu hurtan: had khölite nāvā undī adkāte I began-to-see: that room-in my one earthen-pot-in became this hundred rupiyā uņdē sononā israng nūr rupiyā kimmatnā irsi-matonā. rupees and gold-of ornaments hundred rupees worth-of having-kept-I-was. Khölite hañji-kun bad adkāte māl irsi-matonā had In-the-room having-gone which pot-in property having-kept-I-was that pot distu, ani hagā mal hile matta. Nana rot-rapo valē to-me broken appeared, and there property not was. I house-in many thikante hurtan: bagā māl putta hile. 'Bōrē-tari places-in made-a-search; anywhere property was-obtained not. Someone. māl kalsi ōsi matěkě,' iñji-kun nanā hid kallēnā property having-stolen having-taken-away may-be,' having-said I this theft-of rapot kiyale vātān. Nāvā kallēnā narkā nāvā raņd chākar, ron report to-make have-come. at-house theft-of at-night my Mytwo servants, hônā nāv Rāmā undē Gopālā, suñchi matork. Hörkun-rapö nāvā their names Rāmā and Gopālā, sleeping were. Them-among my Gopālā nāvtā mānvān-parō mantā. Nava śējārte hōr suspicion Göpālā by-name man-on is. . Myneighbourhood-in that mānvān sarikhō undī Gōmā nāvtör kallē-kivē mānvāl mantor. man like one Gomā by-name theft-committing a-man is. Hor mānyāl nāvā rön vătē-hattē-kē mantor. Hor nākun undi That man my to-house coming-and-going 18. He me one

rand mānvāltun rupyang sitēkē hurtur, unde āţh divsan pajā nāvā troo men-to rupees while-giving saw. and eight days ago my chākar Gopālā yēn pusi-kitur. 'nivā hōr mālik āplō jamā bagā servant Göpälä thishe was-asking, 'thy master his-own property where irator?' ihun nākun samji-mātu. Yēr hanēt-nētī manvan keeps?' 80 to-me known-was . This day-before-yesterday man dinte pāhātönge nāvā ron vāsi-mator. Hor vîsā rupyang day-at in-the-morning at-house having-come-was. Hetwenty ru pees karji nākun talkandur. Nanā hōn bange karjā sitā hile. Hor loan me-to was-asking. I to-him any loan gave not. He rand rupyang śēkdā byāj sivālē kabūl hile mator. Hor handā-lātur per-cent. interest to-give two. rupees ready not was. Heto-go-began vakhatne had hōr nākun ittur, 'nētā narkā nivā ron bati āntā, that at-time he me-to said. 'this night thy in-house what happens, hurā.' Yer manval něnd dusro nār ihun nākun mālum-ātu. see.' This mail to-day another to-village went, known-became. Yēra-ch mānvāl nāvā jamā ösi-kun jörisi-kun hañji-matēkē. This-very man my property having-taken having-run might-have-gone. hid mukadmānā chavkasi āyānā. this case-of enquiry be-made.

## FREE TRANSLATION OF THE FOREGOING.

#### REPORT OF A THEFT.

Friday night, the day before yesterday, we were all sleeping in my house. About midnight I heard a rattling noise in the house. I thought it might be a dog, and did not get up. Early in the morning I arose and found that the door of a certain room in the house was open. I had shut that door when I went to sleep, and I began to look for the cause of its having been opened. I kept hundred rupees and hundred rupees worth of ornaments in an earthen pot in that room. On entering the room I found that the earthen pot had been broken, and the property was not there. I made a search in several places in the house, but my property could nowhere be found. Thinking that somebody might have stolen the things and carried them off, I have come to make a report of the theft. On the night of the theft two servants, Rāmā and Gōpālā by name, slept in the house. Of them I suspect Gōpālā. There is in my neighbourhood another man like him, called Goma, who is in the habit of committing thefts. He often comes to my house, and he has seen me give money to one or two persons. I have also heard that eight days ago he asked my servant Gopālā, 'where does your master keep his money?' On the day before yesterday he came to my house in the morning and asked me for a loan of twenty rupees. I did not give him the loan, because he would not agree to pay two per cent. interest. When going away he said to me, 'look what will happen in your house to-night.' I am told that he has to-day departed to another village. He may have run away with my property, and an enquiry should be made into the matter.

Göndī is spoken everywhere in the district of Balaghat. Local estimates give 76,300, and the returns of the Census of 1901, 54,168 as the number of speakers.

The dialect is, in all essentials, the same as in Mandla. The specimens forwarded from the district are, however, somewhat corrupt. The two genders are, for example, often confounded. Thus, jō ananś āynur ōn sēkā, which share (neuter) will be (masc.), that (masc.) give; avhēkūn, to him.

R becomes r in plural forms of pronouns and verbs; thus,  $\delta r kun$ , to them;  $mand\delta r$ , they were.

The inflexion of nouns and verbs is regular. 'I am' is  $\bar{a}nd\bar{a}n$  as in Seoni, Chhindwara, etc. The corresponding form is an imperfect in other districts. A list of words which has not been reproduced gives  $ma\tilde{n}j\tilde{\imath}$ , was, for all persons and numbers.

Note also forms such as bāṭākī, dividing; uṛēkī, wasting; sēkā, give.

For further details the beginning of the Parable of the Prodigal Son which follows should be consulted.

[ No. 55.]

## DRAVIDIAN FAMILY.

GÖNDÎ.

(DISTRICT BALAGHAT.)

Varū admina On•mē̃-sé rand mark mandor. chudūr marri One man-of two sons. were. Them-in-from the-younger 80% tanna bābhörān-sē itur, 'jō nava anans aynür on sēkā.' his father-to said. 'what my portion will-be that give.' Tab or örkun tannā dhan bātā-kī sītūr. Valē diyan hille āt, Then them-to his property dividing gave. Many days became, tab chudūr tūrān sab jaghā undi kīsi důsrě dēstūn all then the-younger place 80% one having-made another country-to hatūr. Tab agā hañji jholjhapat kīsī tannā din went. Then there having-gone wickedness having-made his days there kātē-kītūr. Tab dhan tannā ureki sîtur, tab ad děste Then pass-made. his property spending gave, then that country-in phara sükhā art. Tab on-iga batī hille rahe-mat. Tab great anything famine fell. Then him-near not remaining-was. Then ŏr aga hañji ad děstor mänyälkün sang varūn-igā there having-gone that country-of men with one-near mandā-lātur. Tab ör tannā nêde paddin mēhtālē Tab röhtür. au Then to-stay-began. he his field-in pigs to-feed sent. Then those bhusa tinji paddin tamā pir nihtätän avhékun borë hille sevor. husks eating swine their belly filling-were them anyone not gave.

Tab avhēkun akal vāt. Tab ör ittūr kī, 'nāōr bābhōrāna bachölē Then him-to sense came. Then he said that, 'my father's how-many banihiyark kisi-mator: tab valēnē gātō jāvā āytā, Nannā karūnē servants working-were; then more rice food is. Ihunger-with sāytonā. Nannā těchi nāvor dāhōrān-igā dākā tab ōn-sē am-dying. I having-arisen my father-near will-go then him-to indākā, "Yē bābā, nannā Bhagvāntāl pāp kītān, tab nīvā munne bhī will-say, "O father, I God-from sin did, then thee before also pāp kītān. Nannā niôr marrī bahūntē āykā? Nākun tannā banhiyārkūn sin I-did. I thy 80% how can-be? Me your servants-of varūnā barābar kīm." one-of make." like

Gondi is spoken all over the district of Seoni. The number of speakers has been estimated at 146,000, and it was returned as 102,747 at the Census of 1901.

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Manger [Mauger], O.,—Specimen of the language of the Goands as spoken in the District of Scones, Chuparah; comprising a Vocabulary, Grammar, etc. Journal of the Asiatic Society of Bengal. Vol. xvi, Part i, 1847, pp. 286 and ff.

[LYALL, SIE A. J.],—Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.

Nagpore 1868, Part ii, pp. 57 and ff.; Part iii, pp. 286 and ff.

The dialect of Seoni does not much differ from that spoken in Mandla.

R becomes r in plural forms and often between vowels. Thus, ork andurk, they are; parksore, searching.

'We' is amot and mamet; and 'his' is ona and tanva.

With regard to the inflexion of verbs we may note  $\bar{a}nd\bar{a}n$ , I am, as in Balaghat, Chhindwara, etc. The form  $tind\bar{a}k\bar{a}t$ , let us eat, is a future, formed from the first person singular by adding t.

Mauger gives forms such as tindi, eats; and tinji, ate, for all persons and numbers.

Note vāṭūnd, he used to destroy, and forms such as artēn, when it falls; jōktēn, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Bēradī mentioned on page 602 below.

The negative verb is regular. Forms such as hille sindur, he gave not, are simply the positive form added to hille. Similarly we find hille-n and, it is not.

The verb sī, to give, seems to be freely used in forming compound verbs. Compare tāksī-sītur, he went; chalsī-sīt, it went.

Two specimens have been received from Seoni. The first is a version of the Parable of the Prodigal Son, and the second is a translation of a well-known fable.

[ No. 57.]

### DRAVIDIAN FAMILY.

GONDI.

(SEONI DISTRICT.)

#### SPECIMEN I.

Varrur mānvānor rand mark mattörk. Örknäl chuddur A-certain man-of two 80n8 were. Them-from the-younger dahöran ittur, bābā, 'hē dhantāl jō nāvā bhāg väitä nākun to-father said. .0 father, wealth-from what my share me-to comes sīm.' Tab or örkun tanvā dhan bātē-kīsī sītur. Valle give.' Then he them-to his-own wealth having-distributed gave. Many diyan hille hannön ki chuddur marri sab barange samtē-kisīdays not passed that the-younger 80n all whatever together-havingkun lak dēś tāksī-sītur anī aggā luchpanote tanvā made a-far country-to took-his-journey and there riotous-living-in his-own sampat mähchī-vättur. Ör jab māhchī-ētur sab tab ad property squandered-away. He when all having-squandered-took then that dēste parā kāl art. ani ōr kangal ātur. Ani ad country-in a-great famine fell, and he poor became. And that mandānvārērknāl varrun-iggā hañjī-kun mandā lātur, bor ŏn country-of inhabitants-from one-near having-gone to-live began, roho him paddin mahtālē tanvā nēde röhtur. Anī ōr aū jhilpan-sõ bavěn swine to-graze his-oron into-field sent. And he those husks-with which paddin tindūn tanvā pir nihtālē chāhē māndur. Anī börē hille swine ate his-own belly to-fill wishing was. And anyone not ōn batī sindur. Tab ōn umach vāt, ani ōr ittur, 'mā anything him gave. Then to-him sense. came. and he said, 6 97811 daunor bachālē chākark-un tindā parror, ah puttītā, ani nannā father's how-many servants-to not-can, eat bread is-obtained, and I karrūte sāitonā. Nannā těchchī-kun nāvor dāun-iggā handākā ani hunger-by am-dying. I having-arisen my father-near will-go and ōn-sē indākā. "hē bābā, saragtā biruddh anī nīvā munne nannā "0 him-to will-say, father, heaven-of against and your before I pāp kītonā. Nannā id yogy hillenand ki nīvor marri sin have-done. I this worthy not-is your that 80n iñchihtan; nākun nīvor chākarknāl undit lēkhā banē-kīm." Tab I-called-myself; your servants-from me one like make." . Then

ōr tēchchī dāhōrān-iggā handā-lātur. Par tanvor ōr lakkē mattor he having-arisen But his father-near to-go-began. he distant was ki ōnōr dāhōrāl hūrsī-kun kīvā kitur ōn anī vichchī-kun onā that his father him having-seen did pity and having-run his ghöngātun liptē-māsī ōnā chummā ētur. Marri ittur, ōn-sē to-the-neck clinging-having-become his kiss took. The-son him-to said, 'hē bābā. nannā saragtā biruddh anī nivā munne pāp kītonā; .0 heaven-of father, I against and your before sin have-done; anī undē nīvor marrī inchihtan yogy hillenand.' Par dāhōrāl I-should-call-myself again your 80n proper not-is.' But the-father 'chōkōtk tanvor chākarkun ittur. dikrin tandsi his-own servants-to said. 'excellent a-robe having-brought him karsihāt, anī ōnā kaïde muddā anī kāde sarpung karsihat, cause-to-put-on, and his on-hand a-ring and on-foot shoes put-on, anī moto kurrā tachchī jökkät, ani aplo tindākāt anī and a-fatted calf having-brought we-will-kill, and we will-eat and anand kēkāt. Bari kī ēr nāvor marri sasī mattor. will-make. rejoicing Because that this my 80% having-died was, undē pistor; khōē-māsī mattor. undē puttor.' Tab ŏrk again was-alive; lost-having-become was, again was-found.' Then they kiyā lāturk. ānand rejoicing to-do began.

Önör sojjormarri nēde mattor. Ani jab or vanākē Hiselder son in-the-field was. And when he while-coming rōtā kachchul autur tab ōr nēkinā anī ēndānā leng kenjtur. house-of near arrived then music-of dancing-of sound heard. he and chākarknāl Anī ōr tanvor varrun kachhul tanvā kaisī-kun And he his servants-from one-to his-own near having-called 'id and ?' püchhē-kītur, batī Ör ōn-sē ittur. 'nīvor tammū is?" asked, 'this what Hehim-to said, 'your brother vātor nīvor dāhörāl ani kurrātun moto jöktör. bari-ki ōn has-come and your father a-fatted calf has-killed, because-that him bēśē-bēś pāē-mātor.' Par riss kitur ōr anī roppō handālē safe-and-sound he-received.' But did he anger within and to-go hille chāhē-māyōr. Iden-lane dāhōrāl ōnōr bāhrō vāsī-kun ōn not wishing-was. Therefore his father out having-come him mānē-kiyā-lātur. Ōr dāhōrān uttar situr ki, 'hūrā, nannā entreating-to-make-began. He to-the-father reply gave that, ' see, I ichchō varsānāl nīvā sēvā kiyātonā, baskēnē anī nīvā years-from so-many am-doing, your service and at-any-time your agyatun hille urhiyon; bappore ani immā undi mendhal-pila commandment not transgressed: and thou ever one goat's-young-one

tērī hille sēvī ki nannā nāvor mītkun sangne kēvēnā. ānand even not gavest that I my friends with rejoicing might-make. Par ēr nivor marri bor kisbēhkun sangne nīvā sampattun But this your 80% who harlots with your property tiñjī vättur jab vätur tab immā ōn-sāţī möţŏ kurrā having-eaten wasted when came then thou him-for a-fatted calf jöktönī.' Dāhōrāl ōn-sē ittur, 'hē marri, immā sadā nā hast-killed.' The-father him-to said, .0 80%, thou always my sangte mandonī, jō-bārāngē anī nāvā ānd ad sab nīvā and. in-company art, and whatever mine is that all Par anand kiyānā anī khuśi āyānā uchit matta. Bārī-kī, But rejoicing to-do happy to-become proper and was. Because-that, ēr nīvor tammū sāsī mattor, uņdē pistor; khōē-māsī mattor, this thy brother dead was, again revived; lost-having-become puttor." undē again was-found."

[No. 58.]

### DRAVIDIAN FAMILY.

GÖNDÎ.

(DISTRICT SEONI.)

### SPECIMEN II.

Undī pulyāl badē donguțe phasre-masi sunchi matta. Ekā-ēk tiger a-certain in-jungle lying-down sleeping was. All-of-a-sudden vallene allin tān kachchul aplō dhödhuhknāl passi hattūn. many mice him near their-own holes-from having-rushed-out went. Avehknā ārōtāl pulyāl chamkē-māt anī tānā pañjā undi allīt Their noise-from the-tiger startled-was and his paro one mouse achānak parro arsī hatt. Riste vāsī-kun pulyāl ad upon by-chance having-fallen went. Anger-in having-come the-tiger that allin chābē-māt. jokkilē Alli ardz kīt ki, 'immā nī mouse to-kill wishing-was. The-mouse entreaty made that. 'thou thee hikkē anī nā hikkē hūrā; nāvā jöktén nīvā batī barāī towards and me towards look; my killing-from your what greatness ayar?' Iděn kēñchi-kun pulyāl allitun chhutē-kīt. Alli will-be?' This having-heard the-tiger the-mouse-to released. The-mouse āsis sīsī itt. 'bade diyā nannā nīvā id dayātā paltā blessing giving said, 'some day I your this kindness-of return sēkā.' Iden kēñchī pulyāl kaüt anī döngut hikkē will-give.' This having-heard the-tiger laughed and jungle towards chalsi-sit. went-away.

Kuchh diyānā pajjā döngut-kachchul ad mandánvárerk phāndā days-of Some after that jungle-near inhabitants net lägsihchī pulyāltun phandē-kītur, barī-kī ad õrknä dhörkkun bahudhā having-set the-tiger-to entrapped, because that their cattle-to frequently jöksi vātūnd. Pulyal phāndātāl pasītān sātī vallē having-killed used-to-destroy. The-tiger net-from getting-out for much chāhē-māt par hille pasītā parro. Pajjārāl ad duhkhtal wishing-was but not get-out could. At-last he pain-from garje-māyā-lāt. Adě allī baden pulyāl chhutē-kīsī matter roaring-to-be-began. That-very тоиве which the-tiger having-released was ad garje-māyānā kēnjt. Ad tanvor upkār-kiyēvārēnā leng that roaring heard. Ititsobligation-doer-of voice

chinhē-māt parksore ani aggā vāsī art bagā pulyāl recognized and *searching* there having-arrived fell where the-tiger phandē-māsī matta. Ad tanvā painā palkne phāndātun entrapped-having-become Itwas. its sharp teeth-with the-net katrē-kīsī pulyāltun chhute-kisit. Id vēsorītāl id bāt dīsītā having-cut the-tiger released. This story-from this thing appears ki chuddur-sõ chuddur tērī dhōriyāl kām arten tanvā-sõ vallě that small-from small. animal even need falling itself-from much jorvārēnā sahāytā kiyā parta. strong-of assistance docan.

#### FREE TRANSLATION OF THE FOREGOING.

A tiger was sleeping in a jungle when suddenly many mice rushed out of their holes close to him. The tiger was awakened through the noise, and his paw happened to fall on one of the mice. He got angry and was just going to kill the mouse when it began to be seech him, 'look at yourself and at me. How much bigger will you get from killing me?' On hearing this the tiger released the mouse. The mouse thanked him and said, 'I shall return you this kindness some day.' On hearing that the tiger laughed and went away into the jungle.

Some days afterwards, the people of the neighbourhood set a net and caught the tiger, because it had often killed their cattle. The tiger tried in vain to get out of the net, and at last it began to roar from pain. Now the very mouse which the tiger had let off heard the roar and recognized the voice of its benefactor. It found its way to where the tiger was entrapped, cut the net with its sharp teeth, and set the tiger free.

It will be seen from this story that even the smallest animals can give assistance to such as are much stronger.

To the south-west of Balaghat is the State of Khairagarh. Göndi is spoken in the north-west, towards Balaghat. The number of speakers was estimated for this Survey at 21,690. This estimate is, however, far beyond the mark, and only 1,141 speakers were returned at the last Census of 1901.

The dialect is the same as that spoken in Bhandara, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[ No. 59.]

## DRAVIDIAN FAMILY.

GÖŅDĪ.

(KHAIRAGARH STATE.)

Bore manvanor rand pēkor mattor. A-pē chuddar mattor, ör Some man-of two 30n8 Them-of were. the-younger was, he ápló bábón-sē ittur kī, 'bābā, dhan mandā ā-paitō vātō nāvā his father-to said that, father, property is that-from share my mattēkē. tō nākun sīm.' Ör örkun āplō dhan bāţē-kīsītur. may-be, that me-to give.' Hethem-to his property divide-did. Valē diyān āyōn kē chuddar pērgāl sabtun vaisī-kun valē Many days were-not when the-younger 80% all having-taken very lak hattur, undē agā luchpane hañji-kun khöyē-kitur. din far went, and there riotously having-gone days spend-did.

Gondi is, to some extent, also spoken in the State of Nandgaon, especially in the extreme south of the district. Local estimates give 5,000 as the number of speakers, but only 1,413 were enumerated at the Census of 1901.

The specimens received from the district were so full of blunders and miswritings that I have only been able to restore a portion of one of them. It shows that the dialect is essentially the same as that spoken in neighbouring districts such as Balagnat.

Forms such as ānār, its; ānān, I am; jiyātōn, thou killest; killī, it roared; kasūr hillam, it is not my fault, are all curious, and would be very interesting, if they were correct. Owing to the unsatisfactory state of the materials, however, it would not be safe to do more than register them.

[ No. 60.]

### DRAVIDIAN FAMILY.

GÖŅDĪ.

(STATE NANDGAON.)

Undī pahārte pullī. Mang khērātā jānvar pulli vaïyūnd. One mountain-in a-tiger. And wood-of animals the-tiger taking-away-was. Sab jānvar milē-māsī-kun salāh kītun. Pulli-tīryā hattu All animals joined-having-become council made. Tiger-near went ' mākun jiyātōn vari ? Tō pārī-pārīte undī jānvar sēkum.' \* us killest why? Then successively one animal we-shall-give.' Pulli ittur ki. 'bes and.' Bhārī janvar and tō ad The-tiger said that, 'good is.' Old animal was then that went. Tā janvartun pulli tind. diyā bhatēlyānā pārīvār hattur. Dusrõ Those animals the-tiger ate. Another day hare-of turn Bhatelya ittu ki, 'mākun jökisī vātār. Dhîrê dhīrē dākā, The-hare said that, 'me killing he-will-destroy. Slowly slowly will-go, khuśāmad kēkā, tari-nā hille pisākā.' Tō pulli gussāte püchhē-kīt flattery will-make, if-not not shall-live.' Then the-tiger anger-in ask-did dirang vārī-lāg sīstī? Nikun mālum hille ki. 'ichur ki delay what-for madest? Thee-to known that, 'so-much not that I ānān?' Tō bhatēlvāl jangaltā rājā kar jöre-kisi nittur vadě am?' Then the-hare hands joined-making jungle-of king stood and 'kasūr hillam. Niyā kachūr javāptā, barā muskilte vātonā. 'fault is-not. answered, Thee near great difficulty-in I-came. Nī-lēkhātā undī pullī sarde nākun saprē māsī adū-nē Thy-appearance-of one tiger way-in me-to meeting becoming that-indeed " nanā ki, jangalta rājā ānān." nākun Tō tān-sē phir "I that, me-to said jungle-of king am." Then him-from again vātonā. kisi Nī-sē karār phir salāh kīsī-kun dākā. I-came. making Thee-with again oath counsel having-made shall-go. kachur vātonā; krayā sisi-kun niyā Tān-sē niyā sang milē-Him-with promise having-given thee I-came; near thee with joinedhantonā.' Pulli māsī-kun tan parodal gussā bhārī āttur. I-go. The-tiger having-become that on-from anger filled became. 'Niya sang vāykā, undi panjāte tān jēkā.' Kuātātigē võtu, Thee with will-come, one paw-in him will-kill. Well-to brought, nivā varīnā markate kuāte luktā. Kuātā tarktā pāri parō thy fear-of on-account well-in has-hidden.' Well-of border climbed Sx

ādāl mār-kītā. tō ānār dharmi khālē dist. Khub gussate therefrom look-did. then his image below was-seen. Great anger-in killi agā kuāte dēkt. roared and there well-in fell.

# FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a tiger on a mountain, and it used to carry off the animals of the forest. All the animals then came together to consult. They went to the tiger and said, 'why do you kill us? we will give you one animal every day. Said the tiger, 'well.' Now all the old animals came forward in their turn, and the tiger ate them. One day the hare's turn came, and it thought, 'he will certainly kill me. I will go very slowly and try to flatter him. If I cannot do so, I am done for.' The tiger then got angry and asked, 'why hast thou delayed so long? Doest thou not know that I am the king of the jungle?' The hare joined his hands and answered, 'it is no fault of mine. It has been very difficult to come to you. On the way I met a tiger such as you, and he said to me that he was the king of the jungle. I had to swear before I went to you that I would come back when I had consulted you. I gave him my promise before I came to you, and I am now going after having seen you.' Thereupon the tiger got angry and said, 'I will come with thee and kill him with one blow.' The hare brought him to a well and said, 'he is hiding in the well for fear of you.' The tiger mounted the platform of the well and looked down, and his image appeared in the water below. He roared in great anger and fell into the well.

Göndi is also spoken in the south-west of the district of Raipur. The number of speakers was estimated for this Survey at 27,800, but only 7,784 were returned in 1901. The Gönds of Raipur have been dealt with in the Report of the Ethnological Committee, Nagpore, 1868, Part ii, pp. 100 and ff, Part iii, pp. 1 and ff.

The Gondi of Raipur is essentially the same as that spoken in Balaghat and it will be quite sufficient to give the beginning of the Parable of the Prodigal Son as an illustration.

#### DRAVIDIAN FAMILY.

GÖNDÎ.

(DISTRICT RAIPUR.)

Undi mānvān rand mark mattor. Tan-rapo chidur marri A-certain man-to two sons were. Them-in the-younger 80n āplō bābōrān ittur ki, 'bābā, nivā-kachūlē jō-kuehh sampat mandā his-own father-to said that, 'father, of-you-near whatever property 18 vātō-kīsīm.' had nākun Pher hōr bābōrāl had sampat rand bhāilkun that me-to divide.' Then that father that property two brothers-to vätē-kīsitur. Valle divang hannō tō chidur marri āplō divided. Many !days not-passed then the-younger sonhis-own paisā-kaurī baisī-kun par-dēste chalsitur. Undē hagā having-collected money foreign-country-into went-away. And there paisā-kaurī āplō sab randibājte urē-kīsitur. Tan-rapo had dēste his-own money all harlotry-in squandered. That-in that country-in phara dukal arsī-hatt. Pher hōn tindā-undānā great famine having-fallen-went. Then to-him eating-and-drinking-of takliph āyā-lāt. Pher hōr bōrē bhalō mānvān-kachūl distress to-become-began. Then good a-certain man-near hañji-kun rahē-māvā-lātur. Hor sõjõr mänväl hör turān āplō having-gone to-remain-began. That good manthat boy-to his-own nēde padding měhtálě röhtur. Tō padding bhusān into-field swine to-graze sent. Then the-swine husks were-eating. Hör samjē-mātur ki, 'ihunë nanā bhusan tindākā tō nāvā-bī He that, thought 'in-like-manner I husks will-eat then my-also nindār.' Aske bore pīr mānvālor hōn tindālē sēvor. Aske belly will-be-filled.' Then any to-him man to-eat not-gave. Then āplō sudhte hör vāsī-kun indā-lātur ' nāvor ki, bābon-igā his-own he senses-on having-come to-say-began that, " my father-near nökar-chäkark valle bachōlē saring tintor; an nanā hagā karrū servants much bread are-eating; I and here hungry Nanā tēchchī-kun santona. handākā āplō bābōrān-kachūl undē I am-dying. having-arisen will-go my-own father-near and hōn indākā "ē ki, bābō, nanā Bhagvant-iga undē nivā-karūm to-him will-say that, "O father, I God-against and of-you-near pāp kitonā, nanā nivor marrī indālē hille. jög Nanā nıvā-igā I to-be-called did, your 80n fit sin am-not. I of-you-near 3 x 2

nökar sarīkō mandākā." ' Pher hagadāl těchchikun āplō a-servant like will-remain." Then from-there having-arisen his-own bāborān-hikē hōr hattor. father-at he went.

A few speakers are also found in the State of Sarangarh. Local estimates give 963 as the number of speakers; 855 were returned in 1901.

The dialect of Sarangarh does not much differ from that spoken in Raipur, as will be seen from the short specimen which follows.

Note forms such as tatli, to bring; māsi, was, became; mañjī, it was, etc.

[No. 62.]

## DRAVIDIAN FAMILY.

GÖNDĪ.

(SARANGARH STATE.)

Undi sērā ādmīnā vallē mark mattork. Vork āpaste sab One old man-of several sons were. They with-each-other all diang larbāi andurk. Onork bābal vallē örkun samjhē-kītur days quarrelling were. Their father much them-to persuade-did phēr batē kām vāyō. Ant-kälte õr mark-kun tanvā katiyana but any result was-not. Death-time-at he his-own sons-to sticks-of undī bīrā tanvā munne tatli hukum sītur. Undē tab õrkun one bundle his-own before to-bring order gave. And then them-to ballē jörte tën urihtalē hukum situr. Sabtun urihchi great force-with it (bundle) to-break order gave. The-whole to-break hurturk, phēr batē-kām-vāyō. Bārīk kativang kachul-gasē-kisī endearoured, but any-result-was-not. Because the-sticks closely-and-compactly bandhē-māsī; uņdē undī jāgā ādamīnā jorte adēn urihtanā place tied-up-were; and one man-of strength-by that to-break muskil mañji. Tēnā-pajjā önörk babal bīrātun chhutē-kiālē difficult That-after it-was. their father the-bundle separate-to-make hukum sītur; undē undī undī marrin undī undi katiyā situr. Undē order gave; and one one son-to one one stick gave. And adē vakhatte örkun tën urihtalē hukum sītur; ököhk jhank that time-at them-to that to-break order gave ; each-one men kaţiyātun sahajte urihturk. Tab önörk bābal ittur, · ē nāvā the-sticks broke. ease-with Then their father said, .0 my marrilk, ikatthātā jör hurāt: tēn-sātī iderkam baskēnē imāt union-of strength 80918, 8ee ; this-for in-like-manner when you

mītānit- on-friendl	The state of the s	undē-jāgā together	mandākīṭ will-live	bōrē any	ādmī man	mīkun you-to		duḥkh unhappiness
sīōṛk. give-not.	Phēr But	jab when	larhāīte quarrel-by	imāţ you	ali sepa		āykīṭ will-rema	mīyā
bairilk enemies	mīkun you	tīndānu will-deve	•					

#### FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. Their father often admonished them, but in vain. When he felt death to be near he asked his sons to bring a bundle of sticks before him and ordered them to break it. They all tried, but in vain, because all the sticks were tied together, and it was accordingly difficult for a man to break them. Then the father ordered them to unfasten the bundle and gave each son one stick and asked them to break them. Now they were all able to do so without difficulty. Then their father said, 'O my sons, see what strength there is in unity. Therefore so long as you live together on friendly terms nobody will be able to do you any harm. But if you quarrel your enemies will undo you.'

In the State of Patna Göndi is now practically extinct. Local estimates give 130, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gōṇḍī of Patna is rapidly giving way to Oṛiyā, and the influence of that language is seen in forms such as  $b\bar{a}bar \cdot m\bar{a}n$ , fathers;  $k\bar{a}k\bar{a}r$ , of the uncle, etc., used in the Gōṇḍī dialect. The change of v to b in words such as  $b\bar{a}t$ , it came, is also due to the same influence.

Note also the change of a to  $\tilde{e}$  in  $m\tilde{e}nt\tilde{o}n\tilde{a}$ , I am.

'I' is anā, and the numerals above 'two' are Aryan.

For further details the short specimen which follows should be consulted.

# DRAVIDIAN FAMILY.

GÖNDĪ.

(STATE PATNA.)

Ēti undī kūralte ēk eyar ŭtur. Echarchakā ēk brukāl sē Goat one one rivulet-in water drank. Then one tiger that kūralte ēvar undā-bāt. Kūral-parte brukāl ēyar ūtur. rivulet-to water to-drink-came. Rivulet-upper-part-in the-tiger water drank. Echarchaka ētitun brukāl hurtur ār bēhatur ' bārkyā ēyar gundāl Then the-goat-to the-tiger 8ato and said. " why water muddy kiya-latoni? Ni gundāl ēyar nā-hikē bāi-lātā.' Eti to-make-beginnest? Thy muddy water me-near to-come-began.' The-goat bēhatur, 'hē kūrul-dūnite mēntonā. Bāhān-kishi gundā 00 said, tiger, rivulet-iower-part-in I-am. What-making that muddy ēvar bāi-lātā? Brukāl ētitun bēhatur. 'bachharē ātanē water to-come-began?' The-tiger the-goat-to said. 'year becoming nākun rāngil-ātonī, anā kēnstānā.' Eti uttar sēt, prabo. me abusing-wast, I have-heard.' The-goat reply gave, Sir, anā-tō chha mās ātōnā. Nikun bāhān-kishi rāngtānā? Brukal I-indeed six months am. Thee what-doing abused? The-tiger bēhatur. 'imā hile rängten itē ni bābar, hale itē ni dādar " thou said, not if-abusedest then thy father, not then thy grandfather rāngsi-mandānur. Dand nikun sēkān, nikun tindākān.' abusing-may-be. Punishment thee-to will-give, thee will-eat.'

# FREE TRANSLATION OF THE FOREGOING.

A goat was once drinking water in a river, when a tiger came to the river to drink water. The tiger stood higher up in the river. It saw the goat and said, 'why doest thou make the water muddy? The muddy water is coming down from thee to me.' Said the goat, 'O tiger, I stand below you in the river. How can the water flow from me to thee?' Then the tiger said to the goat, 'I am told that thou didst abuse me a year ago.' Answered the goat, 'I am only six months old, how can I have abused thee?' Said the tiger, 'if thou didst not abuse me, then thy father did, or if not, then it must have been thy grandfather. I will punish thee and eat thee.'

Gōṇḍī is also spoken in the Kanker State, especially in the north-west. According to local estimates, the number of speakers is 46,631. The corresponding Census figures were 39,000 in 1891 and 37,399 in 1901.

The dialect spoken in Kanker in some characteristics agrees with the various forms of Göndī current in Bastar, Chanda, and the neighbourhood.

R becomes l in  $l\bar{o}n$ , a house, and the initial s in the verb  $s\bar{i}y\bar{a}n\bar{a}$ , to give, is replaced by h; thus,  $h\bar{i}m$ , give;  $h\bar{e}v\bar{o}r$ , he did not give.

The numeral for 'two' is irur before masculine nouns.

Balē diyā āyvā matta, many days did not pass, seems to contain a negative participle āyvā. Compare the so-called Mariā of Bastar. It is, however, also possible that āyvā is simply miswritten for āyō, the regular negative third person singular neuter of āyānā, to become. The specimen has not been well prepared, and several points remain doubtful. The beginning of the Parable of the Prodigal Son which follows will, however, show that the general character of the dialect is the same as in the neighbouring districts to the north and north-west.

[No. 64.]

#### DRAVIDIAN FAMILY.

GÖNDÎ.

(KANKER STATE.)

Borē mānēkun irur pēkor mantor. Un-garā hudilör bābō-A-certain man-to 80n8 Them-from were. the-younger fatherharān kattur, 'ai būbā, dhante jô tūs nāvā hō nāhun hīm.' said, 'Oh father, wealth-in what share my may-be me-to give.' Achōy-pahar dhantun tusitur. Balē diya āyvā mattā, That-very-moment wealth distributed. Many days passing-not were, hudilör pēkor saboy dhantun balev bhūmtun ōtur ani agā the-younger 80% all-even wealth another land-to took and there burī kāmte din bītē-kisor dhantun mähchi-situr. Maldun bad work-in days spending having-squandered-gave. wealth All-wealth mähchitur, aske ad dēste dukār artā, ani or garib ātur. wasted, then country-in famine fell, and he poor became. Ad-ē borur manet-iga bhumte ōr hunjtur, jō ōnē paddi nēlingnigā That-very land-in man-near lived, who him swine fields-to röhtur. Ör mānē parktun baden tijor-matta paddi, 'potā pajihkā, sent. That man husks-to which eating-were swine, · belly will-fill, iñjī irādā kīs-mantor. saying intention making-was.

In Chanda and Bastar the language of the Gönds begins to assume a somewhat different character. All the various forms which have been dealt with in the preceding pages are essentially identical, and the local variations are comparatively unimportant. In Chanda and Bastar, on the other hand, we begin to find several traces of the influence of the neighbouring Tehgu. This influence goes on increasing as we pass into the Madras Presidency, and we here find dialects which can be characterized as links between the two languages.

The Gönd dialects of the districts in question are known under various names such as Göndī, Gaṭṭu, Maṛiā, and Kōi. Such names do not, however, connote various dialects. The so-called Kōi of the Madras Presidency is, for example, different from the Kōi of Bastar and Chanda. On the other hand, the Gōndī of Chanda is essentially identical with the dialects known as Gaṭṭu, Kōi, and Maṛiā in the same district. It will, therefore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question have, however, some characteristic features in common, and it will prove convenient to point out some of them before proceeding to deal with the dialects in detail.

An l is substituted for the initial r in  $l\bar{o}n$ , house, and some other words. We have already found the same state of affairs prevailing in Kanker. The same is the case with the initial h in  $h\bar{\imath}m$ , Standard  $s\bar{\imath}m$ , give.

Greater importance must be attached to the fact that there are separate forms for the dative and the accusative. The details will be found in what follows. In this place it will be sufficient to point out that the dialects in question in this respect differ from ordinary Göndī and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Göndi apparently only possesses the neuter forms. *Irul*, two, however, is used in Hoshangabad in addition to the neuter rand. Similar forms occur in the dialects now under consideration. Thus, *irul*, two, in the so-called Göndī of Chanda; *irur* in the so-called Mariā of Bastar; *iruvuru* in the so-called Gattu and in the Kōi of the Madras Presidency.

In the latter dialect we also find two different forms of the plural of the personal pronoun of the first person, viz., mannada, we, when the person addressed is included, and mamma, we, when the person addressed is excluded. Manamu, we, in the so-called Gaṭṭu and Kōi of Chanda seems to correspond to the latter form. My materials are not, however, sufficient for discussing the state of affairs in the other dialects in question.

Mīru, you, the ordinary Telugu form, occurs in the so-called Gaṭṭu and Kōi of Chanda and in the Madras Presidency.

The neuter demonstrative pronoun assumes forms which correspond to those usual in Telugu. Thus I have noted  $d\bar{a}n\bar{a}$  or  $d\bar{a}nv\bar{a}$ , her, in Chanda and Bastar;  $d\bar{a}ni$ , her, in the Kōi of the Madras Presidency.

It will be remembered that the tenses of the ordinary Gōṇḍī verb were of two classes, differing in the formation of plural forms. Compare kītōm, we did; kītōram, we were doing. It has already been pointed out that kītōram, we were doing, is formed from a noun of agency kītōr, those who were doing, by adding a personal termination am. In the dialects now under consideration there is nothing corresponding to such forms.

The personal terminations of verbs are also, to some extent, different. We shall in this place only note that the second person singular usually ends in in or ini, and the

second person plural in îr or îri. Thus, dântin, thou goest; intir, you say, in the Göndi of Bastar.

Further particulars must be reserved for the ensuing pages where the various dialects will be dealt with in geographical order.

Several languages are spoken in the Bastar State. The main Aryan language of the State is Hal'bi, which has, in this Survey, been dealt with in connexion with Marāṭhī. It is a very mixed form of speech, and there can be little doubt that the Hal'bas originally spoke a dialect of Göndī.

Of other Aryan languages we find Oriya with its dialect Bhatri, and Chhattisgarhi.

The rest of the population of Bastar speak Telugu and various forms of Gondi.

Telugu extends from the border of the Bijji and Sunkam Talukas on the Sabari, along the range of the Bila Dilas to the Indravati, and follows that river as far as its confluence with the Godavari.

The Mārīs or Mariās are the most numerous of the various Gōnḍ tribes in Bastar. They inhabit the Chintalnar, Bhupalpatnam, and Kutru Talukas, with the greater part of Vijapur. In the west they are also known as Gottis. They inhabit the denser jungles, while Telugu is the language of the better and more civilized classes, Near Karikote their territory crosses the Indravati and takes a circuitous route through the so-called Ubujmard to Bhamragarh on the Indravati. In the north-west of the state the Mariās are found together with ordinary Gōnḍs, and their territory extends into the neighbouring districts of Chanda. In the south the Mariās meet with the Kōis, who extend over the eastern frontier of the state into Vizagapatam.

The Gonds proper are found in the north-east, and, together with Marias, in the north-west of the state.

The Parjis will be separately dealt with below.

Specimens of all these dialects have been forwarded from the district and will be reproduced in what follows. They are all far from being satisfactory. The materials sent in for the use of the Survey are not the originals, but copies from them, and the copies have been made by people who did not know the dialect in question. They therefore abound in mistakes, and I have not been able to correct all of them.

The so-called Gondi of Bastar was reported for this Survey as spoken by 60,660 individuals. The corresponding figures in 1901 were 89,763.

The specimen forwarded from the district has been so carelessly prepared that I have only succeeded in restoring a small portion of it. The remarks which follow are based on it and on a list of words which was too corrupt to be reproduced.

Initial l is substituted for r, and h for s, in words such as  $l\bar{o}n$ , house;  $l\bar{o}ht\bar{o}k$ , he sent;  $h\bar{t}mt\bar{u}$ , give;  $h\bar{a}yat\bar{o}n\bar{a}$ , I die.

Rk seems to become k in plural forms; thus,  $\delta k$ , Standard  $\delta rk$ , they, he (honorific);  $kit\delta r$ , honorific  $kit\delta k$ , he did. It is, however, possible that k is only miswritten for rk.

The dative ends in ki or ku; thus, marrinki, to the son; godduku, to the cattle. It is often confounded with the accusative; thus, vorunu, to them-

The ablative ends in agada; thus, dhant-agada, from the property.

The plural seems to be formed as in ordinary Gondi. Thus, padding, swine; pēkur, sons. The list of words gives forms such as mankāl-manē, men.

The following are the personal pronouns,-

 $nann\bar{a}$ , Inimma, thou $v\bar{o}r$ , head, she, it. $n\bar{a}v\bar{a}$ , my $n\bar{v}a$ , thy $vonv\bar{a}$ , his $d\bar{a}nv\bar{a}$ , its. $n\bar{a}ku$ , to me $n\bar{i}ku$ , to thee $v\bar{o}nku$ , to him $t\bar{a}ku$ , to it.

Verbs.—Forms such as hāyetōnān, I am dying, correspond to Standard sāyitōnā. The present tense of finite verbs is, however, slightly different. Thus, dāntān, I go; dāntīn, thou goest; dāntōr, he goes; dāntā, she goes; dāntīr, you go; dāntōk, they go. The other plural forms do not occur in my materials.

The past tense is inflected in the same way. Thus, kītān, I did; kītōr, he did; ārtu, it fell. Bārd, it becomes, is probably miswritten for bārtu.

Future forms are dākān, I shall go; ketākān, I shall say.

The imperative is formed as in ordinary Gōṇḍī. Thus, karisāṭ, cause ye to put on; kēmā, do not do. Note hīmṭū, give.

Negative forms are punnon, I do not know; sēvor, he did not give; hannor, he did not go. In hēyātī, thou didst not give, a past negative tense is formed in the same way as in Kui.

An infinitive is mēhkā, to feed. The conjunctive participle is regularly formed. Thus, kīsī, having done; tēdsī, having arisen; hūdsī, having seen.

The dialect seems, on the whole, to agree with the so-called Maria of Bastar, which will be dealt with below. It is not, however, possible to base any further conclusions on such imperfect materials as those at my disposal.

## DRAVIDIAN FAMILY.

GÖŅDĪ.

(STATE BASTAR.)

Bone koitonor rand pekur mattur. Irunahi hudīlok pēkāl bābohārān Some man-of two sons were. Both-of the-younger son the-father-to 'hē kettor, bābö. dhant-agādā nāvā bachone bard(bartu?) taku nāku said. father, property-from my what becomes that me-to hīmtū.' Agāhāhī võru võrunu āpnā dhan tusitur. Badē divāh bhōātu Then he them-to his property divided. Some days after hudīlōk pēkāl jammā dhan orpāvē kīsī pēsī bēkēn the-younger all 80n property together having-made away having-taken satur, phēr agāhāhī kisibinā-îhahiyā kīsī dhan turihsitör. went. then harlots-of-company (?) having-made property wasted. Vok annī turihsitör aske ad bumte mahag ārtu: garib He all wasted then that country-in famine fell: he destitute ātōk. Vor haii bonon-agā mattok. Võru võnu āpnā nēlte became. Hehaving-gone somebody-with stayed. He him his field-in paddīng mēhkā löhtök. Börē tānu bārāy hēvor. Aske ōnu to-feed Anyone him-to sent. anything gave-not. Then him-to chēt ārttu. aske võru kettör, 'nāvā bābon-agā bachone kõitönä sense fell, then he said, 'my father-with how-many men-of tīdānālē bēd annō gātō: nannā karvā hāetonān. Nannā eating-after much food rice ; I die. with-hunger I tēdsī bābon-agā dākān. ani tān ketākān, "hē bābō, father-near having-arisen will-go, and him-to will-say, 0.0 father, nannā ispurānā nīvā-y högte munne pāp kītān. Nannā āpnā pēkāl before thy-also in-presence sin I God-of did. I your ardvō āivānku ātān. Nāku kōitōnē-sē võrunā varā-parō kisim.", being-for unworthy became. Me servants-from one-of likeness-on make."

It has already been mentioned that the so-called Mariā has been returned from the following districts:—

2 5 552 2					Estim	ated:	number.	Census	of 1901.
Central Provin	1008						104,340	•••	59,749
Chhindwa	ara				10,000			***	
Chanda		,			31,500			9,655	
Bastar					62,840			50,091	
Raipur					***			3	
Assam									127
				T	TAL		104,340		59,876

It has also been pointed out that the so-called Maria of Chhindwara is not, in any respect, different from the current Gondi of the district. The same is also the case in Bastar and Chanda.

The Revd. S. Hislop derives Mariā from marā, a tree, and remarks that the Mariās of Bastar are also called Jharias which would mean the same thing. In the west of Bastar they are also called Gotte, which name is also used in Chanda. Compare below.

The Marias are, so far as we can judge, simply the Gonds living in the jungles, and there is no reason for distinguishing them as a separate tribe with a dialect of their own.

#### AUTHORITIES-

Papers relating to the Dependency of Bustar. Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, pp. 39 and ff.; Vocabulary pp. 91 and ff.

HISLOP, REV. STEPHEN, -Papers relating to the Aboriginal Tribes of the Central Provinces. Edited with notes and preface, by R. Temple. 1866, Part i, pp. 7 and ff.; p. 22; Vocabulary, Part ii, pp. 1

[LYALL, SIR A. J.],-Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67. Nagpore, 1863. Part ii, p. 40; Vocabulary, Part iii, pp. 1 and ff.

The territory within which Mariā is spoken in the Bastar State has been defined on page 529 above. Mariā and Gondī are spoken beyond the frontier of the State in the north-east of Chanda.

The Maria of Bastar seems to be almost identical with the ordinary Gondi of the

The pronunciation is the same; compare lon, house; lohtor, he sent; himfū, give.

The usual plural suffix is ku, thus, marri, son; marku, sons; pal-ku, teeth. I have not found any instances of the use of the suffixes or and ng, but there is no reason for supposing that they are wanting.

The accusative ends in n and the dative in ke or ku, but the two cases are continually confounded. Thus, bābōn, to the father; nāku, me, to me.

Other cases are formed as in Gondi. Thus, lota dhan-mal, the property of the house; rājte, in the country. Note muttentodi, with harlots, and compare Tamil odu,

# Numerals.—The first ten numerals are,—

1. undi.

6. āru.

2. irur, neut. rend.

7. sāt, yēdu.

3. mur.

2. ath, yemmidi.

4. nāldu, nālgu.

9. nava, ermu, tommidi.

5. aindu.

10. dasu, pad.

Āru, six; yēdu, seven; yemmidi, eight; tommidi, nine, and pad, ten, are the usual forms in Telugu, and are probably borrowed from that language. Ermu, nine, seems to correspond to Kanarese ombhattu, Tulu ormba.

Pronouns.—The personal pronouns are the same as in the Gondi dialect of Bastar. We do not, however, find forms such as vok, they, vor or or being used instead. 'We' is mayo and mama, and 'our' is mava. The corresponding forms of the second person are mirad, you; mīvā, your.

Other pronouns are ver, this, neuter id; bor, who? bed and bata, what?

Verbs.—The personal terminations are :-

Sing. 1. n Plur. 1.  $\bar{o}m$ . 2.  $\bar{\imath}(n)$  2.  $\bar{\imath}r$ . 3. m.  $\bar{e}r$ ,  $\bar{o}r$  3. m.  $\bar{o}r$ . 3. f. and n.  $\bar{a}$ , u

Thus, mendēn, I am; mendī, thou art; mendēr, he is; mende, it is; mattān, I was; aṭtī, thou cookedest; mattīn, thou wast; kettōr, he said, they said; ārttā, it arose; yēsītōm, we threw; hoktīr, you killed. Note vāsī, he came.

Future forms are rehtākān, I shall strike; rehtākīn, thou wilt strike; rehtānōr, he will strike. Dātān, I will go; kettitān, I will say, are forms of the present, and mendēbān, I might be, is half Oṛiyā.

The negative verb is regular. Thus, kiyōn, I did not; īvīn, thou gavest not; kēvōr, he did not; āyō, it came not; vīt-ma, don't run; udu-ma, don't sit.

There are, however, also a negative infinitive and a negative participle. Thus, ivā-mattōr, to give-not-was, he did not give; māyvā-ōre, not being. Compare Kui.

The conjunctive participle is regularly formed. Instead of the final i we, however, also find u. Thus, hanji-manji and hanju-manju, having-gone-having-become, having gone.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

[No. 66.]

## DRAVIDIAN FAMILY.

GÖNDÎ.

So-called Maria Dialect.

(STATE BASTAR.)

Bona-i irur marku mattor. Tān hudilā marri tān bābōn Some-one-of two 80n8 were. His younger 80% his father-to kettor, "ō bābō. bechör mende nā mālmattā tūsī hīmtū.' said, father. what is my property dividing give.' Agātīnā võnke ōr tūsī hitor. Jēl āyō-ē hudilā marri Thereafter him-to he dividing gave. Long not-was the-young 80n lotā dhan-māl poisi lakk bhūmi vittor, aur aggā muttentodi house-of property taking far country went. and there women-with narsi māl-mattā gavāh-kitor. Ōrē sab māl-mattā gavah-kisī living property squandered. He all property squandering pohchī hitor. ad rajte karuv árttá, aur dondal ātor. having-spent gave, that country-in famine arose. and poor became. Ör hañju mañju adē rajte varron-aggā mendēr. He having-gone having-become that-very country-in one-near stayed. tān vēdāte paddī mēhtā löhtör. Or Ōr nělät chārā paddī tintā his field-in swine to-feed He sent. He good husks" swine ate agā hanjor tān pötā paji tintor. Aur tān bēnor ivā-mattor. there going his belly having-filled ate. And him anyone gave-not. Achun-madde surtā artu. Vend-or kettör, 'nā bābon-aggā bachör That-after sense fell. Then-he said. my father-near how-many mānētā tindān-agādā āgar ātā, aur mayō karne dolātom. men-of eating-after remaining is, and we hunger-with die. Nannā tendī nā bābon-aggā dātān võnku aur hanj-manj kettitän. I arising m11 father-near will-go and him-to having-gone will-say. "ō bābō, nannā bhagvāntun mānē-māiōn, aur ni-mune " O father, pap kītān. I God obeying-was-not, and thee-before sin did. Nannā ni marri kettān-lē āiōn. Ni naukarī-lē nāku kim." I thy 80n saying-for am-not. Thy service-to me make." Agātīnā tān bābon-agā attor. Vor jěk mattor, tama bābō Thereafter his father-near went. He far was, his father ūri-manji jīvā kitor. aur mirtī vāsī gudugātun urungi having-seen compassion made, and running coming neck-to falling burtor. Tan marri kettör. · ō nannā bhagvāntun mānē-māyvāōre bābō, kissed. His 80n said, O father, Z God obeying-not-being

ni-mune pāp kitān. Nannā nī marri kettān-lē āiōn.' Vende võr thee-before sin did. I thy 80% saying-for am-not. Again that bābō tan naukarin kettör. 'sabte nēlōt gisir von kerpahā. father his servant-to said, 'all-in good cloth him cause-to-put-on, aur kaide muddā aur kälde erpung kerpahā. Tinjī-manjī bērkāte and hand-on ring and foot-on shoes put. Having-eaten merriment-in mantān. Nā marri doli-manji, badaktor; māi-mattor, vende doroktor.' will-be. Myson having-died, lived; lost-was, again was-found.' Vende ör bērkā. attor. Then they merry became.

Von biriyā marri vēdāte mattör. · Lon hērē yevtor dolkanēkānā His big 80n field-in was. House near came music ēndānā kēnjtor. Aur tān lötör naukarin vareni karingi puchhēdancing heard. And his house-of servant calling one askkitor, 'id bātā ?' Vor kettör. 'nī tamur vator, nī bābō nělā 'this did, what?' Hesaid. "thy brother came, thy father well attor, nēlōtā dorki hattor.' Vend-or alā-māsī lön cooked, good being-found went.' Then-he angry-becoming house oditonan(?) man kēvor. Achan-mende tan bābō mānāh-kis to-enter(?) mind did-not. That-after his father entreaty-making urtor. Vande tan bābōn kettör. hurā, ichor varsā nannā came-out. Then his father-to he-said, ·lo, these-many years I niku sēvā kītān. Bechutē-nē nī mātātun pēlā-kivon. Aur thee-to service did. Ever-even thy word break-did-not. And tanāke nāku bechutē-nē mendā īvīn, nannā mittode astirte still me-to ever-even goat gavest-not, I friends-with merry mendebān. Vende nī marri mirkilötän-tödsī nī dhantun tītōr, bechute might-be. Again thy 80% harlots-joining thy property ate, when vāsī achutë-në nělotádi attī.' Bābō kettor, "ō marri, came then-indeed good-thing cookedest.' The-father said, .0 80m, nimmā nā-tōde dinnal mendi. Bēd nāvā ad nīvā. Vande thou me-with always art. What mine that thine. But berkāte mandānā nēlotā, bārkīā vēr nī tamur doli-mañii. vende to-be good, because this thy brother dead-having-been, again badaktör; māi-mattör, doroktor.' lined; lost-was, was-found.

Proceeding from Bastar towards the west we find Mariā and Gōṇḍī spoken in Chanda.

At the Census of 1901 Gondi was returned as spoken by 75,146 individuals. Local estimates give 100,000, and in the Rough List the number was approximately put down as 96,500.

Speakers are found in every town and village in the district, but are most numerous east of the Wainganga, especially in the north. The Gōṇḍs speak Gōṇḍī among themselves, Telugu, Marāṭhī, or Hindī, with strangers. Telugu is the local language in the south, and the Gōṇḍs are there known as Kōis and Gaṭṭus.

The Gonds of Chanda have been described in the Report of the Ethnological Committee. Nagpore, 1868. Part ii, pp. 8 and ff.; Part iii, pp. 1 and ff. (vocabulary).

The specimen printed below is to some extent mixed up with Aryan words and forms. The nature of the dialect is, however, quite clear and in most particulars, agrees with the Göndi of Bastar.

**Pronunciation.**—We find l corresponding to Standard Göndi r in  $l\delta t$ - $lop\delta$ , Standard  $r\delta t$ - $rap\delta$ , into the house. 'Give,' on the other hand, is sim and not  $h\delta m$  as in Bastar.

Final r is often dropped; thus, matto and mattor, he was.

Nouns.—The two genders are sometimes confounded. Thus, idu marī—ōn, this son (neuter)—to-him (masculine); ōnā bābō, instead of ōnōr bābō, his father; badu vāṭō vātōr, which share (neuter) comes (masculine).

There are separate forms for the dative and the accusative. Thus,  $b\bar{a}b\bar{o}n$ , the father (acc.);  $b\bar{a}b\bar{o}n-ku$  and  $b\bar{a}b\bar{o}neke$ , to the father. The two cases are, however, often used promiscuously. We also find forms such as  $manky\bar{a}l$ , instead of  $manky\bar{a}n$ , to the men. Compare the dative suffix  $l\bar{a}$ ,  $l\bar{e}$ , l in Marathi.

I have noted the following numerals, varol and undi, one; ivur and rend, two; nālu, four.

Pronouns.—The following personal pronouns occur in the texts:-

$nan(\tilde{a})$ , I	nimē, thou	or, he	ad(u), she.
nākūn, me		õnu, õnkun, him	
nāku, to me		onku, to him	danku, to her.
nā(võr), nāvā, my	nī(vā), thy	ōnā, his	dānā, her.
nomōṭ, we	nimēt, you	or, they	

Other pronouns are idu, this; tanvā, own; badu, what? Ānē, by him, occurs in one place, and is probably due to Aryan influence.

Verbs.—The personal terminations are the same as in the so-called Mariā of Bastar. There are, however, no instances of the second person plural. Thus, sāntān, I die; dākān, I shall go; mantī, thou art; ittor and ittur, he gave; mattā, it was; kikōm, we shall make; mattor, they were. Irregular are kintā, I was doing; kitor-mattā, has made, without change for person. Note also kiyōnā, I might make; māsī, he was.

Verbal nouns are  $k\bar{e}p$ - $l\bar{e}$ , in order to keep;  $inal\bar{a}$ , to say; kharchi- $kit\bar{a}$ - $pajj\bar{a}$ , after spending.

Note tētor, arising; tijon mato, (the swine) were eating, etc.

The negative verb is formed by adding hile to a verbal noun ending in ā and adding the personal terminations. Thus, tendā-hilēn, I did not break; iyā-hilvī, thou didst not give; iyā-hile, he did not give.

The Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

#### DRAVIDIAN FAMILY.

GÖNDÎ.

(DISTRICT CHANDA.)

Bor mankyān undī ivur pēkūr mattor. On-aga chudur Some one man-to two Them-among 80118 were. the-younger bāhōn 'bā, ittor, badu mālē vātō nāku vātor the-father-to said, father, what property share me-to comes that sim.' Mang ōn-āgā khub mālmatā ōr vātō-kisī ittör. Mang give.' Then he him-with all property parts-making gave. Then tir etkā chudur mari jamā-kisī vali lak sarva hottor. ō few days the-younger together-making very far 8011 all went, and bhu bhāgya kharch-kitor. Mang agā udi-kitor, tanvā ānē samdur much there spend-did, his share wasted. Then by-him all kharchi-kitā-pajjā ad mulkin phērsō māhāg artā. Māhāgan-pāī ōnkū. spent-made-after that country-to heavy famine fell. Famine-on-account-of him-to adchan artā. Aske ōr ad nātēnāl bhale mankyan kachul varol difficulty fell. Then he that village-from onegood man near mattor. Ör örkun hoñji ōnā padi kēplē tanvā vāvute lõhattor. stayed. Hehim having-gone his swine to-keep his field-in Aske padī tökren tijon matō tān or pir nihitor, ihin pajjā önkü Then swine husks eating he belly filled, were that 093 him-to vāttā, ājhuk bor ŏnkū batāl iyā-hile. Mang ōru suddhin it-appeared, but anyone him-to anything gave-not. Then sense porā ittor, 'nā bābōnā vasi löt-lopö bachuk mankvāl sarī said. 'my father's house-in how-many having-come on men-to bread ānīk nan karvasī santan. Nan tētōr āplē bābōneke dākān I is, and hunger-with die. I arising father-to my will-go " ō inkō intān, bābō, ānīk nan pēndā virudh võ nivā mune pāp " 0 and him-to say, father, I God-of against and thee before sinIndikētāl nī mari kitor-mata. inala nanā sarē-hille. Tanor undi Henceforth I done-have. thy 8012 to-say worthy-not. Your-own one chākarīn dhāt nākūn irā." ' Mang or uchchī tan bābōneke hottor. keep." like Then servant he having-arisen his father-to went. ·mattor ichōt-lopō Mang or lang ōnā bābō hudsī ōnō pīt-lopo Then he far was that-in his father him having-seen belly-in vātā võ ōr-ē vittor ona gundgat dzomb-mattor vo daya ona and he-indeed neck-on compassion came ran his fell and his 3 z

tödī burtor. Mang mari onkū ittor, 'bābo, pēndā virudh o nivā mouth kissed. Then the-son him-to said, 'father, God-of against and thee mune nanā pāp kitor-mata, võ inkētāl nī marī inala nanā sarē done-have, and henceforth thy son to-say I worthy before I sin āplō mankyāl vēhtōr, 'chōkōtnā āngadē tatan-kēī, hile.' Par bābō not.' But the-father his men-to said, 'good cloth bring-put-on, ō onā kaide muddā dossā õ kālkne jodā dossā. Mang nomot his hand-on and ring and feet-on, shoes put. put Then we tiñji khuśi kikōm. Bat-kā-bād idu nāvā mari sās-hottā. having-eaten merry will-make. Because this mychild dead-was. malsī jivā ātā; ō davdē-māsī mattor. or sapdē-masī.' him-to again life came; and lost-having-become he-was, he found-was.' Aske ör khusi-kitür. Then they merry-made.

Adu ghatkāte önör pharsar marī vāvutē mattör. Mang ör vāsī That time-at his older son field-in was. Then he having-come lot-karum vator, or vājā õ yēndmād kēistor. Aske mankyāl-loptō house-near came, he music and dancing heard. Then men-among kēitor, on pus-kitūr, 'idu batal manta?' Or õnku vēhtor called, him ask-did, this what one is?" He him-to said kī. 'nivor tamūr vāsī matto. võ ōr nivā bābonkū 'thy younger-brother having-come was. and he thy father-to sukhne bhētō mattor, in-kartā ōrē phērā jēvan kisi-mattā. Aske safely met was, that-reason-for he big feast having-done-is.' Then sang-asī lopõ hondā-hile. Adelottor ōnōr bābō palāte he angry-becoming inside went-not. Therefore his father outside vāsī ōnū samji-kitör. Par or bābōtōdō uttar badkator, having-come him entreat-did. But he the-father-to answer said. 'hudā, nanā ichung nivā chākrī kintā, varsā nivā pōlō I so-many years nanā thy service did, thy order I baskē-hī tēndā-hilēn. Par nanā nāvā sangin barābar khusi-kiyonā ever broke-not. But I my friends with merry-might-make ijī nimē nākun baskē-nē chudu sātrī Vo or nivā sampat iyā-hilvī. saying thou me-to ever young goat gavest-not. And he thy wealth randēs barābar budi-kitor, ōr ir nivā mari vātor, aske harlots with nimē spend-did, that this thy 80% came, then on-sathī phērsā jēvan kitor-matā.' thou Aske onkun ittor, 'marī, nimē ör big feast made-hast.' Then him-to he said, baskē-hī nāvā barobar mantī, vo 'son, thou nāvā sarādō sampat nivā-y always me with art, and my all property thine-only Par anand vo khusi kiyānā id chānglō mattā. Id But joy and merry to-make this kāran, ir ni good was. This reason, this thy

tamūr sasi-mattor. ōr malsi jitā-ātor-mattā; võ davdē-māsi younger-brother dead-was, he again alive-become-has; and lost-become mattor, or sāpdē-māsi mattor.' was. he found-become 10as.

The so-called Marias in Chanda are found in the same localities as the Gonds proper, and their dialects are almost identical. The number of speakers was estimated for the purposes of this Survey at 31,500. This estimate is probably above the mark, only 9,655 speakers having been returned at the Census of 1901.

Pronunciation.—The pronunciation is the same as in the Maria of Bastar. Compare lon, house; him, give.

Nouns.—The inflexion of nouns is the same as in the Gondi dialect of the district. There are several instances of plural forms. Thus, pēksaku, children; ask, women; murrān, cows.

Pronouns.—The pronouns are apparently the same as in the so-called Gondi. Note, however, mammat, we; mammatku, to us; mimmat, you.

Verbs.—The conjugation of verbs is the same as in the Mariā of Bastar, and the Göndī of Chanda. Compare hāntōn, I die; mattōn, I was; vhondkān, I shall go; mantīn, thou art; mattī, thou wast; mattā, it was; kikōm, we shall do; mattōr, fem. and neut. mattāng, they were; kim, do; kimā, don't do.

The negative particle hille is not inflected. Thus, hiyyā-hille, gave not, for all persons.

Note forms such as mat-aske, when being; kharchattā-pajjā, after spending; tinjēk mattā, was eating; karsēk mattōr, they were playing; hille-y-ā, is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the Gondi of Chanda.

[ No. 68.]

### DRAVIDIAN FAMILY.

GÖNDÎ.

So-called Maria Dialect.

(DISTRICT CHANDA.)

Undi mankēnku reņd vhudlā pēksaku mattor, undi pēdal voso undi One man-to two small children were, one boy one pēdī. Pēdal mandor vor mendulte nekkā něhaná mattor. pēdi girl. Boy was he body-in very good was, the-girl vhudul nēhanā mattā. Undi dinā avvu rendāsi pēksaku addamu little good One was. day those both children mirror karsēk-mat-aske motras pekkal pēkin ittor, 'rin idu addamate mammat near playing-being-then boy girl-to said, 'O this glass-in we hudkom nēhanā bēs bör disintor. Addu pēkinku addu lāgō ata. we-shall-see good well who seems.' That girl-to that bad 10a8, danku tēdi-ittā ki, 'vīr iddu mammatku siggutku ittor.' her-to being-known-thought that. 'this this me to-lower said. Aske addu tappe motras hoñji tādanā kuddi vhēhattā. Addu ittā. she father going brother-of complaint near told. She said. 'tappe, addam-ante mendul vhudsi samajā āmanā iddu āskunā kabad father, glass-in seeing satisfaction to-become this body women's business mankēnku mansu doshā lāgo." mattă. Avate Tappe irurku pir-sī is. That-on a-man-to mind to-put is-bad.' The-father both belly-to vona Vor ittor, 'pēksaku, mimmat vahāchad samajā kittör. clasping their satisfaction He said, 'children, made. 1104 kimā. do-not-make.'

'tappe, Somā ittā. gollal, pal pisi vättör. Vor ittor. 'father, Somā milkman, milk bringing The-girl said, came. He said, " bachuk pāl vätkän ?"' ittor, 'pēdi, vonku vhayā ki, Tappe "how-much milk shall-I-give?"' The-father said, 'girl, him-to say that, "nēd gottā-mēṇd pāl āntā, hakkēr rend gotta pisi vā.", "to-day seer-a milkis, to-morrow two seer bringing come." The-girl 'tappe, ittā. gollāl pāl bagtal tattantor?' Tappe ittör. said, 'father, the-milkman milk wherefrom brings?' The-father said, 'niku tēdiyā-hilleyā? Vonā lön murran mantān. barhēn 'thee-to known-not? His house-in cows are. she-buffaloes mantān. Dânā pal pirsī vor tattantor.' Pēdi ittā, 'tappe, Their are. milk extracting he brings.' The-girl said, father.

bachuk murran pal hintā. võsõ barhen bachuk pal hintā?' how-much cours milk give, and buffaloes how-much milkgive ?' ittor, 'undi undi murra Tappe rend rend pāl hintā, võsõ barhēn gottā The-father said, one one cow two troo seers milk gives, and buffaloes nālu nālu hintā.' four four give.'

#### FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a son and a daughter. The boy was very handsome, the girl was not very pretty. One day the children were playing near a lookingglass, and the boy said to the girl, 'let us look into the glass and see who is the prettier.'
The girl did not like the proposal, thinking that he only wished to humiliate her.
She went to her father and complained of the brother. Said she, 'it is the business of
women to be pleased at looking into the glass. It is not proper that men should set
their mind on it.' The father embraced them both, satisfied them, and said, 'do not
quarrel.'

Said the daughter, 'father, Somā, the milkman, has brought milk, and asks how much we want.' The father answered, 'tell him, my daughter, that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, where does the milkman get the milk?'

The father answered, 'do you not know that he has cows and buffaloes in his house and milks them?'

Said the daughter, 'how much milk do the cows give, and how much the buffaloes?'

The father answered, 'each cow gives two seers, and each buffaloe four.'

In the south of Chanda Telugu is the principal native language. There is, however, also a Gönd population. The Gönds call themselves Köi as in other districts, and this name has often been adopted to denote them. The Köis or Gönds of the hills, especially in Sironcha, are known as Gattu or Gotte Köis.

Kõi or Kõyā and Gaṭṭu have been returned as separate dialects from Chanda. The estimated number of speakers is as follows:—

Köi or Köyi	Ā									10,455
Gattu		10.	*		141		٠			1,680
								TOTAL		12,185

The corresponding figures at the Census of 1901 were 8,144 for Koi and 5,483 for Gattu.

Specimens have been forwarded both of the so-called Kōi and of the so-called Gaṭṭu. Both represent the same dialect, which can be characterized as a link between the forms of Gōṇḍī spoken in the north-east of Chanda and the adjoining districts in the Bastar State on one side, and the Gōṇḍī dialects of Hyderabad and the Madras Presidency on the other.

**Pronunciation.**—As in other Gönd dialects of the district we find l and h corresponding to Standard Göndi r and s, respectively, in words such as  $l\bar{o}n$ , house;  $l\bar{o}hutt\bar{o}r$ , has sent;  $h\bar{a}si$ , having died, etc.

Nouns.—The dative and the accusative are distinguished; thus,  $p\bar{e}kur-ku$ , to the sons;  $m\bar{o}pu$ , a bundle, accusative  $m\bar{o}ptunu$ .—The ablative ends in elli; thus, poläntakelli, from the fields. Note the use of the common Telugu postpositions  $l\bar{o}$ , among;  $t\bar{o}$ , with.

With regard to numerals I have noted oru, one, neuter undi; iruvaru and iur, two; muvuru, three; nāluru, four.

Pronouns .- The following are the personal pronouns :-

nannā, I	nīmu, thou	or(u), he; adu, it.
nannu, me		ōn, ōrnu, ōrni, him.
nāku, to me		ōrku, to him.
nāva, my	nīva, thy	ōna, his.
manamu, mammu, mammāļu, we	mīru, you	$\tilde{o}r(u)$ , they.

Verbs.—The inflexion of verbs is the same as in the other Gond dislects of the district. Thus, kītān, I did; mantoru, he is; ītur, he gave; mante, it is; artā, it fell; padkam, we shall become; mattoru, they were. Note forms such as kītinī, thou didst.

The negative verb is regularly formed. Thus, thendon, I did not break; hiyyōnu, I do not give; pagōr, he could not; āyō, it did not become; iyyā hiile, thou didst not give, he did not give; pagviri, you could not. Note hilvakē, if not; ilvadu, without; inkōn-mā, do not say; vehavatu, do not say.

Participles are formed as in other Göndi dialects. Thus, hāsōr, dying; isōr, giving; tūsī, having divided; kīsī, having done; vāsēk, coming; hāsēkā mantān, I am dying.

Relative participles end in a; thus, tūsi-hotta marri, lost-gone son, the son who had been lost.

The conditional ends in  $\bar{e}$  as in Telugu; thus,  $itt\bar{e}$ , if you say;  $v\bar{a}t\bar{e}$ , if he came.

Verbal nouns end in a; thus, pada-lāsi, in order to become; āta-payya, after becoming; mat-aske, being when.

Note finally causative forms such as padisor, preparing, making. Compare Kanarese. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son in the so-called Gattu dialect, the second is a popular tale in the so-called Koi.

[ No. 69.]

#### DRAVIDIAN FAMILY.

GÖNDÎ.

So-called Gattu or Gotte Dialect.

(DISTRICT CHANDA.)

Oruvinku iruvuru pēkuru mattoru. Öru-lö vudloru věhattur. two 80n8 were. Them-among the-younger said, tappe, nīva sampādistadu tūs nāva nāk-īm.' Ōr tappe iruvuru father, thy property-from my share me-to-give.' That father two āsti pěkurku tūsī Konni ītor. nendō āta-payya vudloru dividing gave. sons-to property Some days becoming-after the-younger tūsi hottoru. tana povisi lakku pavinam-asi Hagge hotta-payva his share gathering far-to journey-becoming went. There going-after padu-kīsī tana tūsi hedisottor. Ör tūs-anta bottigā hotta-payya his share spend-doing wasted. Heshare-all spending going-after ā nātine beria karuvu arta, aske oru kashta-padtor. Ōru aske that country-in big famine fell, then he wretched-became. Hethen ă nātine oruvin lon hottor. Ā mankalu ŏrnu polantagge padi that country-in one-of house went. That man him field-to swine měhatta-lav löhuttör. Padi tinnanga mayittadu pollutu or pitku tittoru. feeding-for sent. Swine eaten left-that husks he belly-for Aske ōrku boru ivya-hille. Aske or ittor gadā, 'nāva tappe velle Then him-to anyone gave-not. Then he said that (?), 'my father many būtinorku īsōr manturu; nannā hāsor mantān. Nannā malsi ghātadku servants-to giving is; I food-without dying am.again nāva tappēnagga dāyintān vehintān gadā, "tappe, nannā dēvun-aggē my father-near will-go will-say that, "father, I God-before-indeed nînaggē pāpam kītān. Igā-munne nī nannu marri thee-before-indeed sin did. Henceforward thy me sonvehavatu. Nannu ni būtinor-to kalpa." Ilā iñji tappēnagga hottor. thy servants-with consider." say-not. Me So saying father-near went. Aske von mahā-jēku vūdisi ör tappe vitator oru gudugat-porru ōrtagga very-far seeing that father him-near ran his neck-on kavvi vādsi toddi burtor. Marri ittor gadā, 'tappe, nannā dēvunaggē hands clasping mouth kissed. The-son said that, father, I God-before papam kītān. marri ani vehavatu.' nînaggê Iga-munne nī did. thee-before Henceforward thy son 80 say-not.' Then būtinor-to ittor gadā, 'kapidi tatchi kaiku muddā kerasu the-father servants with that, 'cloth bringing hand-on ring said. put

helpu kālkunku kerasu. Manamu ghāt tiñji sambra padkam. Bārānkushoe feet-to put. We rice eating merry will-become. Why-onittě. nāva marri hāsi. pistor; tappisonji, vendi dorkutor.' Aske ōru son having-died, lived; being-lost, again was found.' Then they sambra-padisor mantur. merry-making were.

On pedda marri poläntagge mattöru. Poläntakelli lön vāsõr mantur, Hisbig80n field-in was. Field-from house coming was. aske sonāyibājā ātahudisi kēńchi ōru būtinor-lo orni kēyittur ōrni, then music hearing dancing he servants-among one called him. 'bātal rō?' iñji ani talptör. Būtinoru 'nî ittur. tamuru " what 0? saying asked. The-servant said. younger-brother 'thy malsi nehina vattoru; nīva tappe ghātu tāstur.' Võrku hongu vāsi again safe came; thy father rice prepared.' Him-to coming anger lon honda-ille. On tappe palate vāsi ōn batimi-ladtor. Askehouse went-not. Hisfather out coming his entreaty-applied. Then pedda marri ittur. 'ichum varshan mī-aggē mattan. Miva pollo big son said, 'so-many years you-near I-was. Your command beskanenu tendon. Miru nāku nā dostitōni sambra-padalāsi beska any-time not-broke. You me-to my friends-with merry-to-become ever yēta-pòri iyya-hille. Lañjaboddihinku somm-anta tāsi-hotta marri a-kid gavest-not. Harlots-to property-all having-thrown-going 80n vāta-payya vindu kītinī.' Ōr ittur. 'nā-tōni nīmu mantinī-gāka nā coming-after feast madest.' He said, 'me-with thou art-because semm-anta nīvadē. Ni tamuru hāsi. marlā vattoru: property-all thine-indeed. Thy brother having-died, alive came; tappisoñii. dorkutur. sambra-padkam.' having-been-lost, was-found, merry-we-shall-become.'

## DRAVIDIAN FAMILY.

GONDI.

SO-CALLED KOI DIALECT.

(DISTRICT CHANDA.)

Nāluru markalöru kūdisi painam-oñjek mattor. Sommu-ton Four men joining journey-having-gone were. Money-with mattā sañchi undi dorkutā. Tūsālāsi kayyan padtā. Chālā sépü being bag one was-found. Dividing-for dispute arose. Long time āta thirā-ille. Nār-nuñchi undi komti örku-mattasu väsēk-mantor, became subsided-not. Village-from one merchant them-towards coming-was, ūdsi nāluru ōr-tō ilā ittor-gadā, 'kōmti, charu-kattat-parru mammu seeing four him-with 80 said-that, 'merchant, tank-embankment-on we gātā tinji malisi vāintam. Mammatu nāluru vāsi talpit-aske rice having-eaten again come. We four coming asking-when adi himō,' vehchi sañchi ort-agge tāsi cherunaku hottor. Yer-tungsi that give,' saying bag him-near putting tank-to went. Having-bathed gätä tita-payyō · mādānīdatē ōru udutur. A-sanchitadu visam tendsi rice eating-after they tree-under sat. That-bag-from anna taking adutku paggu tara-lāsi ōr-lò ondi kömtit-agge löhattör. Oru, that-for tobacco buy-to them-among one merchant-to sent. He, 'manchid.' ani komtit-agge hoñji, 'sañchi him,' iñji talaptör. Komti 'well.' merchant-to · bag going, give,' saying asked. Merchant ittor-gadā, 'kadama muvuru vātē intini ilvakē hiyyonu.' Aske said-that, other three I-shall-give if-come if-not I-give-not. Then mādātidā-mattā ōm muvurüyekā tiriyetör ittor-gadā, 'mī pollo ilvadu tree-under-being three-to he returned said-that, 'your order without "iyyon," kömti. ittor,' ittör. ani 'Imu, imu,' ōru kikā-vādtor. " I-give-not," the-merchant, said. 'Give, give,' 80 said. they shouted. Komti sañchi tendsi ā mankanku ītōr. Ōru adi pīsi The-merchant the-bag taking that man-to gave. He that seizing öttör. ran.

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time four men were undertaking a journey together. They found a bag full of money and began to quarrel about the division. After some time, while they were still quarrelling, they saw a merchant coming from the village and said to him, 'we will go to the tank and eat, let us have this if we all come and ask for it,' and so they deposited the bag with him and went to the tank. After having bathed and eaten they

sat down in the shade of a tree. Then one of them was sent to take an anna from the bag and buy some tobacco. He said, 'all right,' and went to the merchant and asked for the bag. Said the merchant, 'I shall restore the bag if the other three come and ask for it. If not, I will not give it you.' He then returned to the three, sitting under the tree and said, 'the merchant declines to give me the bag without order from you.' They then all cried out, 'let him have it, let him have it.' The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Chanda we reach the territories of His Highness the Nizam. Göndī is there spoken together with Telugu in the north-east. The Gönds are known as Kōis or Kōyās in Kamamet and are called Gaṭṭu or Goṭṭe in the hills. The number of speakers at the Census of 1891 was 36,157. The corresponding figures at the last Census of 1901 were 15,895, of whom 15,386 were returned from Warangal, for Kōyā, while 59,669 entered their language under the head of Gōndī. 50,727 of the latter were returned from Sirpur Tandur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Gondi dialects are also, to some extent, spoken in the Madras Presidency. The following figures have been taken from the reports of the Censuses of 1891 and 1901:—

Göndi								Census of 1891.	Census of 1901
Kōi			1.00	16.0				6,694	4,240
Gattu		•	3.5					36,503	46,803
	•		*				100	353	11
		and a				То	TAL	43,550	51,054

The Gonds are chiefly found in the Vizagapatam and Godavari Agencies.

The Madras Presidency lies outside the territory included in the Linguistic Survey and no materials have been forwarded from the district. We are, however, well informed about the so-called Kōi dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

AUTHORITIES—

CAIN, REV. JOHN,—The Bhadrachallam and Rekapalli Taluqas. Indian Antiquary, Vol. viii, 1879, pp. 33 and ff. (vocabulary); Vol. x, 1881, pp. 259 and ff. (grammar).

The Koi, a Southern tribe of the Gond. Journal of the Royal Asiatic Society. New Series, Vol. xiii, 1881, pp. 410 and ff.

The Gospel of Luke. Lükäräste Kuśēlte Kaburu. Madras Auxiliary Bible Society, 1889 (first edition London, 1882).

The specimen printed below has been transliterated from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1889. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the palatals are pronounced as in Telugu.

Nouns.—The suffixes of the plural are ru, ku (sku), and ngu; thus, tappe, father; tappēru, fathers; kalu, foot; kālku, feet: nela, month; nelsku, months: lõnu, house; lõhakku or lõnku, houses: māra, a tree; mārāku or mārangu, trees. Note ālādi, younger sister, plural ālāsku; mayyādi, a daughter. plural mayyāsku, etc.

The regular inflexion of nouns will be seen from the table which follows:-

	Singular.	Plural,	Singular.	Plural.
Nom.	tappe, a father.	tappēru.	māra, a tree.	mārāku.
Acc.	tappēni.	tappēreni.	māranu.	mārākīni.
Dat.	tappēniki.	tappēriki.	māratki.	mārākiniki.
Abl.	tappēnaggada.	tappērenaggada.	māratinunchi.	mārākini-nuñohi
Gen.	tappēni.	tappëreni.	mārati.	mārākīni.
Loc.	tappēnagga.	tappērenagga.	märate.	mārākīni-lō.

Other postpositions are lo, in, among; to, with, etc.

The numerals are borrowed from Telugu. The masculine form for 'two' is, however, iruvuru.

**Pronouns.**—There are two forms of the plural of the personal pronoun of the first person, manada and mamma. The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows:-

	I.	We (inclusive).	We (exclusive).	Thou,	You.
Nom.	nanna.	mana <b>d</b> a.	mamma.	nimma.	miru.
Ace.	nanna.	mana.	mamma.	nimma.	minumum
Dat.	nāki.	. manaki.	maki.	niki.	miki.
Gen.	nā.	mana.	mā.	ni.	mi.

Other forms are also occasionally used; thus, māmini, us (exclusive); nīnini, thee, etc.

The demonstrative pronoun ondu, that, is inflected as follows:-

	Maso	culine.	Feminine and neuter.			
	Sing.	Plur.	Sing.	Plur.		
Nom.	ōṇḍu.	ōru.	addu.	avu.		
cc.	ōni(ni,)	örini.	dānini.	vāfini.		
Oat.	ōniki.	öriki.	dāniki.	vätski		
Jen.	ōni.	ōri.	dāni.	vāţi.		

The masculine plural is sometimes also used to denote women. This fact is due to the influence of Telugu.

It will be seen that  $\tilde{o}ndu$  is identical with Telugu  $v\tilde{a}du$  for which the literary dialect has  $\tilde{a}du$ . The other forms of the pronoun are likewise the same as in Telugu.

Similarly are inflected vindu, this, gen. vini; iddu, this woman or thing, gen. dini, etc. 'Who?' is benondu, and 'what?' is bata.

Verbs .- The present tense of the verb substantive is conjugated as follows :-

Sing. 1. minnāna.
2. minnīni.
3. m. minnōnḍu.
3. f. and n. minne.

Plur. 1. minnāmu. 2. minnīri. 3. m. minnōru.

3. f. and n. minnangu.

The same personal terminations are used throughout; thus, mattini, thou wast; mantondu, he may be, he will be; mandakōna, I shall be; mandakīri, you will be.

The finite verb has three regular tenses, an indefinite which is used as a present and a future; a past tense, and a future. Thus, tungitāna, I do, or shall do; kettōndu, he said; tungtōru, they did; undukōna, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gōndī. Note, however, forms such as mandakōndu, he will be; mandakōru, they will be.

Verbal nouns and verbal participles are formed as in other Gond dialects. Thus, mehta-nīki, in order to tend; tungan-aske and tungat-aske, if he does; vatt-aske, when he came; atta-payya, going after; vāsōre, coming; tungōre, doing, etc.

The conjunctive participle ends in i; thus,  $t\bar{e}di$ , having arisen;  $i\tilde{n}ji$ , having said;  $v\bar{a}si$ , having come.

Relative participles are used instead of relative pronouns. The usual termination is e; thus, öndu tungte pani, he doing work, the work he did; koduvte lēngatīni, the fatted calf. Another form ends in āni. Thus, nāki vādāni pālu, me-to coming share; paddī tinnāni pollēte, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, tungona, I do not do; tungoni, thou didst not do; illondu, he is not; ayyō, it came not; ivīri, you gave not; ayyōru, they are not; īd-ille, gave not; kolp-ille, made not; vem-ma, don't fear. There are apparently also negative participles and verbal nouns. I have noted punvadāni minnāna, not knowing I am, I do not know.

The interrogative particle is  $\tilde{a}$ ; thus,  $ivir-\tilde{a}$ , do you not give ?  $puttin-\tilde{a}$ , doest thou know ?

For further details the student is referred to the specimen which follows.

#### DRAVIDIAN FAMILY.

GÖNDÎ.

KÖI DIALECT.

(Madras Auxiliary Bible Society, 1889.)

manushūniki iruvuru marku mattoru. Oravute tsūdondu. the-younger, One man-to two 80928 were. Them-among ādāte nāki vādāni nī pālu imu,' iñji 'tappēnī, tappēni-tōte coming share father-0, thy property-in me-to give,' saying father-with öndu ādātīni tūśi kettöndu. Aske ōni ittondu. Sagamu rözku dividing Then he his said. property gave. Few days tsūdondu ādā ōni anta atta-payya kaide peyisi dura the-younger his all hand-in going-after property taking far dēśētiki painamu añji ādātīni mēlo paningine òni āgamu-tungtondu. journey going his bad deeds-in country-to property expenditure-did. kartsu atta-payya ā děśěte Addu lāvu karuvu vatte becoming-after That expended that country-in big famine came tippa artondu. Öndu añji aske ā dēśēte orroniki misery fell. He having-gone then he that country-in one-to mattondu. Ondu padi mēhtanīki ōnini röhtöndu. lõngi ēnikinki He swine to-feed him fields-to joining sent. pollēte Ondu tinnani ōni dokka nihtaniki padi āśa partondu. husks-with swine eaten his belly He filling-for wish became, bēnondu oniki idille. Ala manan-aske goni ōniki buddhi väśi any-one him-to gave-not. So being-then him-to but sense having-come ' nā betstso-mandi küligāhkinki tappēn-agga doda dibe öndu, father-of-near he, " my how-many-persons servants-to food much nanna karuvini minde goni dollore minnana. Nanna tappēn-agga I but hunger-with dying my father-of-near am. "ō yayyā, añji, nanna dēvuni munne nī munne pāpamu "0 father. 1 God-of having-gone, before thy before sin Ingāti-kāśi minnana. tungi nì marrini iñji kechchi Now-from having-done am. thy 80n having-said having-uttered harrini mananiki nanna ayyona. Nanna nī küldőr-avute I worthy being-for am-not. Me thy hirelings-among ērpa, " oron-ala iñji ōni-tōte kevitāna,' iñji tědi ôni keep," saying one-of-so him-with will-say,' saying arising his attondu. Goni tappēn-agga ōndu inka durāte manan-aske went. But he still father-near distance-at being-then

ŏni tappe ōnini ūdi sukuru vāśi. mirri. ŏni vedēte his father him having-seen compassion coming, running, his neck porro arśi ōnini burtondu. ā Aske marri, 6 ō vavvā. nanna on falling him kissed. Then "0 that 80n, father. I dēvuni munne nī munne pāpamu tungi minnāna. Ingatikāśi God-of before thy before sin having-done am. Henceforward marrini iñii kechchi mananiki harrini ayyona,' iñii thy 80n having-said having-said being-for worthy I-am-not, saying oniki kettondu. Göni tappe, 'sannāti gudda tachchi õniki him-to said. But the-father, 'good cloth having-brought him-to kerpissi vanijinki öni ungaramu vāti kālkinki erpüku having-put his fingers-on ring having-put feet-on shoes Koduvte lengatini kerpissäti. tachchi köyiműti, manada tiñji put. Fatted calf having-brought slaughter, we having-eaten kuśĕli pardakāda Bāritku, indu nā marri dolli, malśi merry let-us-become. Why, this my 80n having-died. again batakatondu; māyi, doruktondu.' iñji ŏni jītagāhkintōte lived; having-been-lost, was-found,' saying. his servants-with kettöndu. Aske ōru kuśēli pardaniki modalo peyittoru. Then said. they happy becoming-for preparation took. Ila mannānga ŏni pedda marri ende mattondu. Öndu So being-on his big 8011 field-in was. He vāsore lõtt-agga vatt-aske vemsa-nadu ēndanadu kēnjtondu. Aske coming house-near coming-then music dancing heard. Then navukārīni ortini karingi, 'ivu bāta?' talptondu. iñji servant one having-called, these-things what?' saying asked. Ā navukāri oni-tote, 'nī tammundu vattondu. öndu That servant him-with, 'thu younger-brother came, he tsakkāne on-agga ērta-kāde nī tappe koduvte lēngatīni him-near well coming-because father thy fatted calf kõvissi minnond-'iñii kettöndu. Ket-kāde öndu rōśemu having-slaughtered is'-saying said. Saying-because he anger tachchi lāpā vädaniki mati kolp-ille. Aske oni tappe baidiki having-brought inside coming-for mind arranged-not. Then his father outside ōnini basima-ladtondu. Aske ondu. 'idō. itstsak ēpdkīni-kāśi having-come him to-entreat-began. Then he, ·lo, so-many years-from nanna ninini sēva-tungōre minnana. Nī māta nanna beskētik I thee service-doing am. Thy word I ever tappillana. Attakanna nanna nā bōkatōri-tōţe kuśēli pardaniki nāki transgressed-not. Being-even my friends-with merry becoming-for me-to I beppodanna oro mēka-pilla-nna nimma id-ille. Goni nī ādātīni ever-even one goat-young-even thou gavest-not. But thy property

palvatānāte kartsu tungte ī nî marri vatt-askē-nē ini debauchery-in spent making this thy coming-then-indeed 80n kōyissi kosatki koduvte vāttīni,' lēngatīni iñji ōni tappēniki sake-for fatted calf slaughtering threwst,' saying his father-to malśi · pēkā, kettöndu. Aske öndu, nimma beppötiki minnini. nā agga again said. Then he, \* 80n, thou always me near art. parśi Nāva anta āśi Manadu kuśēli nīvadu minnangu. Myall We thine having-become i8. merry having-become ēntadu bāritku. tammundu indu dolli. sare. nī to-stay good. why, thy younger-brother this having-died, again battakutondu; māyi, dorukutondu,' iñji ōniki kettöndu. lived : having-been-lost, was-found,' said. saying him-to

A similar dialect is also spoken in Bastar, on the banks of the Saberi. The number of speakers of Kōi has been estimated for the purposes of this Survey at 4,169. No speakers were returned at the Census of 1901.

The short specimen which follows in most particulars agrees with the so-called Kōi of the Madras Presidency. Note only  $\bar{o}du$ , he; and  $menn\bar{o}d$ , he is. The third person singular of verbs also ends in  $\bar{o}n$ ; thus,  $kett\bar{o}n$ , he said.

Tantondu, thou struckest, is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in a and not in e; thus, tagatta, it hit; but also matte, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.

## DRAVIDIAN FAMILY.

GÖNDÎ.

So-called Koi Dialect.

(STATE BASTAR.).

Saval.— Guddi-Lakshani nimma puttin-a? Question.—Guddi-Laksha thou knowest?

Javāpu.— Nijam. Bēnōdo kachērī mennōd. Answer.—Certainly. He-who in-court is.

Savāl.—Nimma kachērī matta gaddapārāte Guddi-Lakshāni tantondu? Question.—Thou in-court being axe-with Guddi-Laksha struckest? Javāpu.—Nijam.

Answer .- Yes.

Savāl.-- Bechki debbā tantīni?

Question .- How-many blows struckest?

Javāpu.—Rendu debbā tantāna. Rodda gālute tagatta. Answer.— Two blows I-struck. Left thigh-in it-hit.

Saval.— Bar tantīni? Question.—Why struckest?

Javapu. - Debbālu-dinam nanna kallu uttāno. Empuram vattāna. Answer. — Quarrel-day I drank, liquor Empura went, Kāram Pāpayyadi mutte paruukunta matte. Lakshālu kai Kāram Pāpayya's wife ill was. Laksha hand yūdor mattō. aggā nanna añja kudatāna. Lakshālu nanna seeing 10a8. there I having-gone sat. Laksha me nūki-itto; dāni-gurinchi nāku rosam vatte. Gaddapārā pushing-gave; that-of-on-account me-to anger came. The-axe gonte matte. Dāni nanna pehakatāna. Duddi iñjôre veranda-in was. That I lifted-up. Stick saying Lakshāni rendu debbā tantāna.

Savāl.— Kāram Rāmālu Kāram Gujjālu niu karangatīn-ā? Question .- Karam Rāma Kāram Gujjā thou calledest? Javápu.-Nijam. Guddi-Lakshālu nāni tannitō iñjore nanna kēkatāns. Answer .- Yes. Guddi-Lakshā me will-strike saying I called. Savāl.- Niki Guddi-Lakshanu munne beppudainā virodam Question .- Thee-to Guddi-Laksha-of formerly ever enmitu mende-ya?

struck.

was?

Javāpu.— Ille.

Answer.—No.

Laksha

two

blows

### FREE TRANSLATION OF THE FOREGOING.

Do you know Guddi Laksha?

Yes. He who is here in court.

Did you strike Guddi Laksha with the axe which has been produced in the court? Yes.

How many blows?

Two. And I hit him in the left thigh.

Why did you strike him?

On the day of the quarrel I was drunk. I went to Empura. At that time Kāram Pāpayya's wife was ill, and Laksha was feeling her pulse. I came there and sat down, and Laksha pushed me off. Therefore I got angry and seized the axe which I found in the veranda. I thought it to be a stick and dealt him two blows.

You called in Kāram Rāma and Kāram Gujjā.

Yes, because I thought that Guddi Laksha would beat me.

Have you ever had any quarrel with Guddi Laksha before?

No.

#### PARJĪ.

The Parjas are an aboriginal tribe in the Bastar State. They are found round Jagdalpur and towards the south and south-east. The number of speakers was estimated for this Survey at 17,387. At the last Census of 1901, 8,933 speakers were returned.

Parjī has hitherto been considered as identical with Bhatrī. See Vol. v, Part ii, pp. 434 and ff., where the various authorities dealing with the tribe have been mentioned.

Bhatrī has now become a form of Oriyā. Parjī, on the other hand, is still a dialect of Gōṇḍī.

Two specimens and a list of Standard Words and Phrases have been received from Bastar. The first specimen is a version of the Parable of the Prodigal Son. It is so corrupt that I have been unable to print more than the beginning, and almost every form occurring in it must be used with caution. The second specimen, a Parjī translation of the statement of an accused person, is much better. It was, however, only forwarded in Dēvanāgarī, and the reading is not always certain. The list has not been reproduced.

Under such circumstances it is impossible to give a full grammatical sketch of the dialect. I can only make a few remarks, and even those are given with the utmost reserve.

Pronunciation.—Final d is interchangeable with t; n is sometimes replaced by l; etc. Thus,  $ch\bar{e}nd\bar{e}t$  and  $ch\bar{e}nd\bar{e}d$ , went; the suffix of the accusative is l or n; thus,  $m\bar{a}lin$ , the son;  $M\bar{a}t\bar{a}l$ ,  $M\bar{a}t\bar{a}$ , both in the accusative case.

Nouns.—The suffixes of the plural are  $\bar{e}r$ , l, and kul; thus,  $s\bar{a}kh\bar{i}t\bar{e}r$ , witnesses; chindu-l, sons;  $p\bar{e}n$ -kul, swine.

The case suffixes are almost the same as in Gōṇḍī. Thus, tātēn, to the father; Māṭālu, to Māṭā; mānī-nō, of a man; ṭaṅgiyā-l, of an axe; palūptī, in the village; tēlti, on the head, etc.

Numerals.— $\bar{O}kur\bar{\imath}$ , neuter  $\bar{o}kat\bar{\imath}$ , one; irul, two;  $m\bar{u}ir$  or  $mund\bar{u}$ , three; nilir, four;  $s\bar{e}vir$ , five;  $s\bar{e}j\bar{e}n$ , six;  $kud\bar{e}k$ , twenty. The numerals above six are borrowed from the Aryan neighbours.

Pronouns .- The following are the personal pronouns :-

 $\ddot{a}n$ , I.  $\dot{a}n$ , thou.  $\ddot{o}d$ , he.  $\ddot{a}n\ddot{e}$ ,  $anu\dot{n}g$ , me.  $\dot{i}n\dot{i}$ , thee.  $\ddot{o}nu\dot{n}g$ ,  $\ddot{o}n\dot{i}(n)$ , him.  $\dot{a}n$ , my.  $\dot{i}n$ , thy.  $\ddot{o}n$ , his.  $\dot{a}m$ , we.  $\dot{i}m$ , you.  $\dot{i}m$ , your.

Od, he, should probably be written Od, and, in the same way, d and not d is probably the correct termination of the third person singular of verbal forms. Compare KOi.

Other pronouns are ad, that thing,  $\bar{a}dan$ ,  $\bar{a}nin$ , its;  $in\bar{a}t\bar{\imath}$ , in this; i and  $h\bar{a}$ , this (used as adjectives);  $\bar{e}d\bar{a}$ , who ?  $n\bar{a}$ , what ? and so forth.

Verbs.—It is impossible to sketch the Parji conjugation from the materials available.

PARJĪ. 555

The suffix of the past tense is d or t, and in the future we sometimes find a suffix r. Thus,  $t\bar{a}p\bar{e}t\bar{e}n$ , I struck;  $t\bar{a}pr\bar{a}n$ , I shall strike. The list of words, which has not been reproduced, gives these forms for all persons and numbers. The corresponding present tense is given as  $t\bar{a}p\bar{e}n$ , I strike, etc. Another present is formed by adding m to the base; thus,  $y\bar{e}r$ - $m\bar{e}d$ , he comes;  $p\bar{o}k\bar{e}$ - $m\bar{e}r$ , they say.

The forms just quoted from the list of words give the impression that verbs do not differ for person or number. This is not, however, the case.

The following forms of the present tense of the verb substantive occur in the texts, mēdān or mēndān, I am; mēdād, thou art, he is; mēdā, it is. In the past tense we find mēttēn, mēttē, and mēttān, I was; mēttēd and mēttēt, he was; mēttā, it was; mēttēr, they were. Compare imperatives such as chi-ur, give; pēnd-ir, take. The regular personal terminations can accordingly be given as follows:—

Sing.	1		98	Plur.	1.		Ġ.	2772
	2		t or d		2.			2
	3. masc.		t or d		3.	masc		7
	3. neut.		ā					

The suffix of the first person plural seems to occur in forms such as am chāmam, I am dying, lit. we die; undōm, I used to drink. Such forms can, however, also be explained as containing the present suffix m. Compare undōm, you drank.

The personal suffixes are sometimes omitted, and sometimes also confounded. Thus,  $m\bar{e}tt\bar{e}$ , I was;  $m\bar{e}d\bar{a}y$ , they are;  $p\bar{o}kk\bar{e}d$ , I will say (sic). Most of these cases are probably simple mistakes.

In the third person singular we sometimes find j instead of d, t; thus,  $\tilde{e}\tilde{n}j\tilde{e}j$ , he became;  $ch\tilde{a}j\tilde{e}j$ , he made.

The characteristic suffix of the negative verb seems to be  $\bar{a}$ . Compare  $pun-\bar{a}(n)$ , I know not;  $t\bar{a}p\bar{a}n-\bar{a}$ , I did not strike;  $chiy\bar{o}-\bar{a}$ , I did not do;  $ch\bar{e}n\bar{e}n-\bar{a}$ , I did not go;  $chivr-\bar{a}$ , you gave-not;  $ch\bar{a}j\bar{e}d-\bar{a}$ , he did not;  $ch\bar{e}n\bar{a}d-\bar{a}$ , he did not go;  $chiy\bar{a}r-\bar{a}-\bar{e}ri$ , gave-not. Note also  $chill\bar{e}$ , he is not;  $chill\bar{a}$ , it is not;  $ch\bar{a}j\bar{e}-m\bar{e}n$ , don't do.

The conjunctive participle ends in i; thus, chēni, having gone; pōki mēttēn, I had said; chāi-chēndēt, he had died, etc.

For further details the specimens should be consulted. The first specimen is, however, so corrupt that it must be used with the greatest caution. [No 73.]

## DRAVIDIAN FAMILY.

GŌŅĐÎ.

PARJĪ DIALECT.

(STATE BASTAR.)

# SPECIMEN I.

Okur One	ā mānī	no irul	chindul	mēttēr.	Ā-vi	taratē	piți the-younger
chindn	tātān ·	nākkād	f 5 +	ātā am	Tues.	-amony	Dhan-māl
80n	father-to	pokkeu,	O fa	than ma	bața	chiur.	Property
mēttā	naichi	ohiñiin	Diti	ahi- l	share-	give.	idi-mettet,
1008.	dividina	aane	Vounae	curida	1 0	Ktikan	putting-was,
khuhā	das	ohāni-mātt	54 when	8011	-1-1-	getner	putting-was,
far	country	anima-ara	o pua	kvari i	outati	dhan-m	āl mēttā
on vavatat	Od	jorny-wo	dhan		oing-in	proper	ty was
spent.	He	all	mmoment.	pohler	,	a de	barē barē big
ohākul	notto	Ohalesi	property	squanae	rea,	that coun	itry big
famine	paria.	Famina	pația,	garib ē	njēj.	Chak	ul pațță ne arose
är	maniai	taha m	24424	poor ne-	oecame.	Fami	ne arose
and	menjej	there	inad	Uglen :	aman	pěnkul	měkuk to:feed
vôvô	abottat	Dan Dan	tinden.	Linat(I)	nan(r)	sicine	to-feed
fieldin	choner.	Yen Seeing	tindan	chara	yendu	tindöt	in mēn
ohā:ā:	7-	-31:154	eaten	nusks	that(r	) to-ea	t mind
made.	Ar	yeni-bati	chiyara	-eri. Ch	irākānu	chēt	chōttā,
maue.	2111-1	anyoody(F)	gave-	not.	It-last	sense	came(?),
adin	pokked,	am	tata	bhūtī-lōg	tin	i-gulivettu,	am
then(t)	sara,	· our j	ather's	servants	to-eat-	have-enough	h(?), we
chakul	cha	mam. A	bē chui	kī tātē	n-kā	chēndēn,	chěnděn
with-hung	er d	ie. No	oto arisi	ng father	r-near	will-go,	will-go
taten	pôkkě	d (sic.),	'ō tāt	i, bhag	vān	hukum	chiyōā,
Jatner-to	will	-say,	O fath	er, God	'8	command	I-did-not,
taten	manded	pāpaīyā.	Pein	tātā	abē	in cl	hiṇḍ ērā
father	before	sinned.	Again	father	now	thy s	non to-be
naiyet.	A	bē bhutī	-lög yēt	ē mēņdā	ētri	mēdān.	", Tabē
not-prope	s. N	ow serva	nts as	are	80	shall-be.	" Then
ānātı	churchī		tātēn	lagē	chēndē	id	Tātā
there			father	near	went.	F (8) 0	The-father
		ēd, 'ēdō	gāṇḍā	un nũd	lēd	nūd-pittēd	keitī
servants-t	o said,	good	cloth	? take	(?) ta	ke-put-on(?	); hand-on

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vātkul ring	kēlulkē feet-on	A		ndum. ut(?)	Am We	tinni-kuli feasting	bēdkā merry	chārjrun(!). will-make.
Tabé Because	am my	[chind] [son]	chāi having-died		mēttēd,	jīum to-life	pāṭṭēd; became;	bhulkēd lost
mēttēd,	phēr again	milēd was-fou		Tabě Then	bēdkā merry	ērid. became.		

[ No. 74.]

## DRAVIDIAN FAMILY.

GÖŅDĪ.

PARJI DIALECT.

(STATE BASTAR.)

## SPECIMEN II.

## STATEMENT OF AN ACCUSED PERSON.

Savāl.— Im  Question.—Your  Jabāb.— Hōy,  Answer.—Yes,  Savāl.— Māṭā  Question.—Māṭā	village-in mēttēd. he-was. ēbē now w	Māļā Ēbē Now ā here	name chillē. is-not. chēndēt? went?	Gönd	mēdād is?	.2
Jabāb.— Ātī Answer.—Anywhe	chēnā re went-n	dā.	Chāī aving-died	chēnd went	lē.	
Savāl.— Nātā Question.—Any	nōmṛiti disease	chāĩyēt, died,	yēdā-ār anyb	ņḍakī ody	tēd?	
Jabāb.— Önuk Answer.—Him-to	any	disea	riti el 18e 100	hillā. us-not.	Āṇḍakī Somebod	tēd. y killed.
Tabě vô Then he	d chāĩyē e died.	t.				
Savāl.— Önin Question.— Him Jabāb.— Ān Answer.— I	who punăn.	tēd?	,			
Savāl.— Sākhī Question.—Witne	tër põkem	ēr, M	āţāli lāţā ti		töt. killedest.	Inātī This-in
in nat thou what						
Jabāb.—Ān Answer.— I	killed-not.	Witnesse	s tutor	red	mēdāy.	Ān-chēngē Me-with
Māṭāl-chēṅgē Māṭā-with	kāudrānā quarrel	chill was-n	ā. Ān ot. I	nāga 10)	vani	chāṭtāngāṭ?
Savāl. — Hā Question.—This	tangiya	inn	ōvatlē	nāvetā		

Jabab. - Hoy, pēvatā. Ān tangiyā iyā. Idugi ānn Answer. - Yes, it-was-found. Mythis-is. axe Therefore my **ōvatlē** pēyatā. house-in was-found.

Savāl. — I ţaṅgiyātī nētir pēyatā mēndā. Question.—This axe-on blood found is.

Jabab. - Hoy, pēyatā mēndā. Ān bōkdē kāti-mēttē. Ānin Answer .- Yes, found is. I goat having-killed-was. Its nētir pēyatā mēndā. blood found is.

Savāl. — I gāṇḍā inn ōyatlē pēyatā mēndā. Question. — This cloth thy house-in found is.

Jabab. - Pulis havaldar an muday i gāṇdā ān oyatle tinchī-Answer.-Police havildar my presence-in this cloth my house-in havingmēttēr. Ān poki-metten, 'mālik, ilākāt chājē-mēn. having-said-was, 'master, thrown-was. I do-not. 80 Ān-podin pātā vērrā. Charkar ānē phāsi-sirāy.' Havaldar Me-to trouble comes. Government me will-hang.' The-havildar pökkēd, 'in-gō Mātālin tōt. Khūb log pökēmēr. said. 'thou-alone Mātā killedest. Many people say. Idugi gåndå inn-ovatle tińchi-metten.' Therefore cloth thy-house-into having-thrown-was.'

Saval. — In aru Mața mel undom? Question.—Thou and Mața liquor drank?

Jabab. - Hōy. Ān rōjun undom, mēl undom, āru chēpul tina-mēttan. daily drank, liquor drank, Answer.-Yes. I and meat eating-was. Savāl. — Mansā Kēdēlin pasrātī in āru Mātā pōrā-sīris měl undom? Question.—Mansā Kēdēl's shop-in thou and Māţā Pōrā-day-on liquor drank? Jabāb. — Porā-sīris ān māmēn Guttāl mettan. Matal chenge ōvatlē Answer.—Porā-day-on I uncle Gutta's house-in was. Mātā with

Mansā pasrātī ān chēnēnā. Sabē phandu.

Mansā-(of) shop-in I went-not. All fabrication.

Savāl. — Māṭāl murdā in chuḍat? Question.—Māṭā's corpse thou sawest?

Jabab. — Palūp-log chudī-chēndīr, āgē an balē chudī-chēndē.

Answer.—Village-people to-see-went, so I also to-see-went.

Savāl. — Mātālu āribēlē gāvā mēttā? Question.— Mātā-to anywhere wound was?

Jabab. - Hoy, okatī gāvā tangiyal on tēltī mēttā, āru iradu õn Answer.-Yes one wound axe-of his head-on was, and another his ēdromtī mēttā. On mēntī okatī gandā mēttā. Onti něttir breast-on was. His body-on one cloth was. That-on blood Āru ān nātinī měttá. punā. was. And I anything know-not.

### FREE TRANSLATION OF THE FOREGOING.

Is there a Gond called Māṭā in your village?

Yes, there was, but now there is not.

Where has Māṭā gone?

Nowhere. He has died.

Did he die from some disease, or was he killed?

He had no disease. Somebody has killed him.

Who killed him?

I do not know.

The witnesses say that you killed Māṭā. What have you got to answer?

I did not kill him. The evidence is false. I had no quarrel with Māṭā. Why should I kill him?

Was not this axe found in your house?

Certainly. It is my axe, and therefore it was found in my house.

There is blood on this axe.

Yes. I had just killed a goat, and the blood was the goat's.

This cloth was found in your house.

The police officer threw it into my house in my presence. I said to him, 'master' don't do so. I shall come into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Māṭā, and therefore I have thrown this cloth into your house.'

Did you and Māṭā take any liquor?

Yes. I used to drink liquor and eat meat every day.

Did you and Māṭā drink liquor at Mansā Kēdēli's shop on the Pōrā-day?

On the Pōrā-day I was at my uncle Guttā's house and did not go with Mātā to Mansā's shop. It is all wrong.

Did you see Māṭā's body?

The villagers went to see it, and so I also went to see.

Had he any wounds?

Yes; there was an axe-wound on his head, and another on his breast. There was a cloth on his body, and there was blood on it. I do not know anything more.

### KŌLĀMĪ, NAIKĪ, ETC.

Kui and Göndi gradually merge into Telugu. Before dealing with that form of speech it will be necessary to give a short account of some minor dialects of Berar and the Central Provinces which occupy a position like that of Göndi between Kanarese-Tamil and Telugu. The dialects in question are the so-called Kölämi, the Bhili spoken in the Pusad Taluqa of Basim, and the so-called Naiki of Chanda. They all agree in so many particulars that they can almost be considered as one and the same dialect. They are closely related to Göndi. The points in which they differ from that language are, however, of sufficient importance to make it necessary to separate them from that form of speech.

### KOLĀMĪ.

The Köläms are an aboriginal tribe in East Berar and the Wardha district of the Central Provinces. The Rev. Stephen Hislop found them 'along the Kandi-Konda Hills on the south of the Wardha River, and along the tableland stretching east and north of Manikgad, and thence south to Dantanpalli running parallel to the western bank of the Pranhita.' They are now much reduced in number, and most of them are found in the Wardha district. Local estimates give 17,000 as the number of speakers in Wun. At the last Census of 1901, however, Kölämi was not returned from the district, and the number of Köläms was only 264. The estimates are therefore certainly above the mark. The number of speakers has been estimated for the purposes of this Survey as follows:—

Wun	2			 ON			17,000
Amraoti							 4,500
Wardha							1,600
. I Acres						TOTAL	23,100

A few speakers are probably also found in Pusad, in the Basim district. The socalled Bhīlī of that district is, at all events, almost identical with Kōlāmī. See below. In the last Census of 1901 Kōlāmī was only returned from Wardha with a total of 1,505 speakers.

The Köläms are usually classed as a Gönd tribe. According to Captain Haig, however, they 'differ considerably from Gönds in appearance, and the Gönds, in Berar, at any rate, do not admit that they are a Gönd tribe, while the Köläms on the other hand shew no anxiety to be considered so, but are rather inclined to repudiate the connection.'

The Kölämi dialect differs widely from the language of the neighbouring Gönds. In some points it agrees with Telugu, in other characteristics with Kanarese and connected forms of speech. There are also some interesting points of analogy with the Toda dialect of the Nilgiris, and the Köläms must, from a philological point of view, be considered as the remnants of an old Dravidian tribe who have not been involved in the development of the principal Dravidian languages, or of a tribe who have not originally spoken a Dravidian form of speech.

#### AUTHORITIES-

HISLOP, REV. STEPHEN,—Papers relating to the Aboriginal Tribes of the Central Provinces. Edited, with notes and preface by R. Temple. [Nagpore,] 1866. Note on the tribe, Part i, pp. 10 and f. Vocabulary, Part ii, pp. 1 and ff.

HAIG, CAPTAIN WOLSELEY,—A Comparative Vocabulary of the Gondi and Kölämi Languages. Journal of the Asiatic Society of Bengal, Vol. lxvi, Part i, 1897, pp. 185 and ff.

The notes on Kōlāmī grammar which follow are based on the version of the Parable of the Prodigal Son printed below. They have been supplemented from two other versions of the Parable and a list of Standard Words and Phrases. These materials are not sufficient to elucidate all grammatical points, the more so because only one of the versions of the Parable was accompanied by a translation. The interlinear translation printed below has been supplied by me.

It is, however, possible to ascertain the principal features of the dialect.

Nouns.—The usual suffix of the plural is l; thus,  $pais\bar{a}$ -l, money;  $g\bar{e}t\bar{t}\bar{a}$ -l, feet;  $k\bar{e}v$ -ul, ears; ture-l, swine. In  $b\bar{a}l\bar{a}$ - $k\bar{o}l$ , sons, the suffix  $k\bar{o}l$  corresponds to Tamil and Kanarese gal, Tulu kulu. In  $m\bar{a}sur$ -ung, to the men, we apparently have a plural suffix ur, r.

There are no instances in the texts of a feminine noun. The feminine and neuter singular take the same form in Naikī, and this is probably also the case in Kölāmī.

The dative has the same form as the accusative, the suffix being n or ng; thus,  $b\bar{a}l\bar{a}n$ , the son;  $m\bar{a}kkun$ , to the neck;  $m\bar{a}surung$ , to the servants.

The genitive is formed by adding n, ne, or net, and the locative by adding t. Thus, anne  $k\bar{a}k\bar{o}kne$   $b\bar{a}l\bar{a}$ , the son of my uncle;  $telm\bar{i}$  gurrāmnet  $kh\bar{o}gir$ , the saddle of the white horse; annet ambān māsurung, to the servants of my father;  $k\bar{i}t$ , on the hand;  $veg\bar{a}t$ , in the field ( $veg\bar{a}d$ , field).

Numerals.—Ōkōd, masc. ōkōn, one; inding, masc. iddar, two; mūding, three; nāling, four; aid, five; sahā, six; sāt, seven; āth, eight; naū, nine; dahā, ten; irvē, twenty. Compare Telugu okaṭi, one; Toda edd, two; mūd, three; Kanarese and Telugu eidu, five; Telugu iruvai, twenty.

Pronouns. - The following are the Personal pronouns: -

ān, I.

anu(ng), me.

inna, thy.

inna, th

The plural forms are apparently seldom used, the singular forms being used instead. Other forms are tanet, his; imd, this; ad, that (neuter), genitive adnet; yend, yer, who? tan, what?

Verbs.—Plural forms are sometimes used in the singular, and vice versá. It is therefore difficult to give instances of all the various forms.

The Verb substantive forms its present tense as follows:-

andat(un), I am; andativ, thou art; andan, he is; anda(t), it is. There are no instances of real plural forms in the materials available. The corresponding past tense is:—

Sing. . \{ 1. \(\bar{a}n\)d\(\bar{a}n\)i. \( 2. \(\bar{a}n\)d\(\bar{a}n\). \( 2. \(\bar{a}n\)d\(\bar{a}n\). \( 3. \(\bar{a}n\)d\(\bar{e}n\). 
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Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is d, t. Thus,  $k\bar{a}k\bar{a}t\bar{u}n$ , I shall make;  $k\bar{a}kt\bar{a}n$ , I did; sedden, he went. There are very few instances of the third person neuter. Compare  $\bar{a}nd\bar{a}$  and  $\bar{a}nd\bar{a}t$ , it is;  $p\bar{a}tt\bar{u}n$ , it became;  $turel\ tinh\bar{a}$ , the swine ate. Another future form seems to add d; thus,  $g\bar{o}ld\bar{a}t\bar{u}n$ , I shall strike;  $aur\ g\bar{o}ld\bar{a}r$ , they will strike.

The imperative takes no suffix, but r is added in the plural. Thus,  $k\bar{o}$ , give; tin, eat:  $t\bar{o}dur$ , put ye.

The negative verb is formed by adding toten, to the base. Thus, modip-toten, (I) broke not; si-toten, (thou) gavest not, (he) gave not. Toten is sometimes inflected; thus, si-totiv, thou gavest not. In other cases the negative verb is formed by adding an e to the base, and using the ordinary personal and tense suffixes. Thus, seren, he went not; siyeten, he gave not.

The base seems to be used as a verbal noun. Thus,  $enet-l\bar{a}ng$ , saying-of-worthy;  $k\bar{a}k-eng$ , in order to do. Another verbal noun ends in  $\bar{a}d$  and contains the neuter demonstrative pronoun. Thus,  $end\bar{a}k\bar{a}d$ , dancing.

The conjunctive participle ends in  $n\bar{a}$ ; thus,  $ghum-k\bar{a}k-n\bar{a}$ , having collected;  $set-n\bar{a}$ , having gone;  $s\bar{u}lt-n\bar{a}$ , having arisen.

For further details the student is referred to the specimen which follows.

[No. 75.]

### DRAVIDIAN FAMILY.

### KÖLÄMÎ.

(DISTRICT WUN.)

Ökkön Amnung mās änden. iddar bālākōl änder. Attan One man 10as. Him-to two80ns were. Them-of tsinnām enten. 'bā. annet vātā kor.' anu Mārī amd avarung the-younger said. father, my share me give.' Then he them-to dhan pāvāknā siten. Mārī könning divasānī tsinnām bālā property dividing gave. Then some in-days he-younger 80% nttāna ghumkāknā lava dhav seden. Attin mājiltālā amd tān all collecting very far went. There he riotously his udāpten. jingi Mārī amd attānā kharchipten, add muluk mahag squandered. property Then he all spent, that country famine pāttīn. Ad-mul amnung adchan pattin. Addi vakhöt amd ad fell. Therefore him-to difficulty became. That time that muluk ökön māsn-āttīn setnā täkten. Amd amnung turel country(-of) one man-with going lived. He him swine käyeng tanet vegadung pānākten. Addi vakhōt turel sòse tinhā to-feed his field-to sent. That time swine husks ate ādnād amd pôţā nidipā anang amnun vätiltin. Amnung yēnā those-from he fill belly thus him-to it-appeared. Him-to any-one siyeten. Mari amd avaletnā enten, annet ambān masurung gave-not. Then he coming-to-senses said, 'my father's servants-to pheret ipāte andā, ān kārut tikhātūn. Ān sültnä am-banang much bread is, I with-hunger die. I arising my-father-near serātūn amnung yenātūn, "bā, ān diyamnet innet mutt pāp will-go will-say, "father, him-to God-of I thy in-presence sin kāktān. In-din-tanat innet bālā enet lang töten. Innet ökön did. This-day-from thy 80n to-say worthy am-not. Thyone tsākarī-parmān īd."' Mārī amd sūltnā tam bānāng sedden. Mārī servant-like keep." Then he arising his father-to went. Then amd dhāv andān ittet amnet tāk öltnä. lõbha vättin. amd he far 18 then his father seeing, pity came, he tültnä amne mākkun āragā-pattīn amnet mukā sumnet. Mārī bālā amd running his neck-on fell his kiss took. Then 80% that enten, 'bā divamnet innet mutt an pāp kāktān. Indintanat innet 'father said, God-of thy before I sin did. Henceforward thy

Mari bālā enet-lang toten.' bān masarung 'aval itten, āngī am-not.' Then the-father servants-to son to-say-proper said, 'good robe kīt mundi, todeng, amnet gēttāt kēdl tödür. Mari bringing that his hand-on foot-on put-on, ring, shoes put. Then tintnā ān anand kākātūn. Kāre imd annet kike tikt-anden, 'amd I eating will-make. Because this had-died. merry my 8011 tiriknā pānām-edden; bhulilta-anden, amd opaten.' Mārī amd anand again life-came; lost-was, he was-found. Then they merry kākeng utten. to-make began.

vakhōt amnet vadlāk bālā vegāt änden. Mari Id amd vätnä field-in This Then time his big 8011 was. he coming ellä-merät vätten. Amd morapakad endākād vintēr. Id vakot māsūrtānāt This time servants-in-from Hedancing heard. house-near came. music ökön kukten amd veltölten, 'id tānaden?' Amd amnu itten, 'innet this: · what?' called he asked, He him-to one said, 'thy tören vättändän. Amd im bānu khuśālīnād milālten. Amd come-is. He your father-to safety-in younger-brother met. He tineng-unakāt kakten.' Mārī amd kāting mārī laī vātnā opál seren. then much feast made.' Then he anger-in coming inside went-not. kārapeng väkäl Mārī bān vātnā amnu lägten. Amd banung outside him to-entreat began. Then father coming He father-to 'ölür. varsa innet tsākarī kākātūn. enten, ān inged Innet man ān · see, I 80-many years. thy service . Thy order said, do. I annet sõbatyāg-barõbar ephundī modīp-toten. Mārī ān anand kakeng ököd broke-not. And I my friends-with merry to-make ever one pillāvettā tintaruśiten, kove si-toten. Amd innet dhan amd innet bālā kid gavest-not. Hethy property harlots eat-made. that thy child vättin-äphund nīv adung-sāţī laī tineng-unākāt kāk-āndātīv.' Aphund amd came-then it-for big feast making-art.' Then thou he 'bālā, iv bāremās ana-veță āndātīv; amnun enten, an attānā jingī thou me-with him-to said. ' son, always art; my all property Anand kāken id barobar. āndāt. Imde innet tören innitī Merry to-make this proper. This thy thine-only 18. younger-brother tiriknā pānām-eden; bhulīlta ānden, amd öpäten.' amd tikt-anden, dead-was, he again life-came; lost was, he was-found.

The Bhils of the Pusad Taluqa of the Basim district, or at least some of them, speak a dialect which is almost identical with Kōlāmī. The number of speakers of Bhīlī in Basim has been estimated at 375. We do not, however, know whether all of them speak the same dialect, and the Basim figures have, therefore, been added to the total for other

Bhīl dialects. The specimen of Bhīlī received from Basim, on the other hand, must be dealt with in this place. In most respects it agrees with the specimen of Kōlāmī printed above.

Pronunciation.—A and  $\bar{u}$  are often interchanged; thus, tiksātan, I die; moḍātūn, I say.

L is sometimes substituted for n; thus, köstel, instead of kösten, he sent. Final n before a labial becomes m; thus, bāpam muṭṭen, he said to his father.

N is often changed to nd; thus, avan and avand, he. Nd is sometimes further changed to d; thus, avanung, avandun, and avadun, to him. These forms throw light on Kōlāmī amd, which must be derived from avnd. Compare also Kui eanju and Telugu vādu.

Nouns.—The plural suffixes are l and kul; thus,  $ghurr\bar{a}$ -l, horses;  $b\bar{a}p\bar{o}$ -kul, fathers. The case-suffixes are not always added in the specimen. On the whole, they are the same as in Kölāmi. Note, however, the occasional use of a dative suffix ku,  $k\bar{u}n$ ; thus,  $b\bar{a}pku$ , to the father;  $gady\bar{a}k\bar{u}n$ , to the servant.

The numerals are the same as in Kölämi. 'Five' is, however, pāch, and 'twenty' vis. The form iddar, two, is also used to denote a feminine plural. Thus, iddar pillā-kuļ, two daughters. From this fact we must infer that the genders in Kölämi are distinguished in the same way as in Telegu.

The personal pronouns are :-

ān, I.
anung, me.
anya, anned, my.
ām, we.
ammed, our.

nīv, thou.
ining, thee.
inna, inned, thy.
nīr, you.
immed, your.

avan(d), he.
avanung, avandu(n),
avadun, him.
avande, avaned, his.
aur, they.
avared, their.

The forms anned, my; inned, thy, etc., contain the neuter demonstrative pronoun ad, that. In ordinary Kölämi such forms are commonly used in all connexions. In Bhīlī we find forms such as innen bālā, thy son, where the possessive pronoun agrees with the qualified noun in the same way as in Gōṇḍī.

Other forms are adne, its; adav, those things; ivand, this; yend, who? taned, what? etc.

Verbs.—The conjugation of verbs presents some points of interest.

The present tense of the verb substantive is formed as follows:—

Sing. 1. andāt. Plur. 1. andātum.

2. andātīv. 2. andātīr.

3. m. andān. 3. andār.

3. n. andād.

These forms are the same as those noted above for Kölämi. In the third person singular neuter we also find and in, it is.

The past tense is the same as in Kölämi. Note, however, andun, I was; andum, we were. In tiktanden, he was dead, a form anden for anden, was, seems to be contained. The form is, however, perhaps a noun of agency—one who is dead.

Finite verbs form their present tense from a participle ending in s, and the past from a form ending in t. The various tenses of the verb  $g\bar{o}l$ , to beat, are given as follows:—

Pres	ent.	1	Past.	Future.			
Sing.	Plur.	Sing.	Plur,	Sing.	Plur.		
1. göļsātūn.	1. göļsātum.	1. gottān.	1. gottam.	1. gölātün.	1. göļātum.		
2. gölsätév.	2. gölsätér.	2. gottiv.	2. gottir.	2. göļātī.	2. gölatir.		
3. gölsűn.	3. gölsär.	3. gotten.	3. gottër.	3. göldän.	3. göldär.		

The s-suffix of the present must be compared with Telugu tsu, tu.

The negative verb is formed from the base without adding any tense-suffixes, or by adding  $t\bar{o}d\bar{\imath}$ , not, to the infinitive. Thus, murken, I did not break;  $v\bar{\imath}ren$ , he did not come; putted, it was not got;  $siyang-t\bar{o}d\bar{\imath}$ , thou gavest-not, he gave-not.

The conjunctive participle ends in un or an; thus, sāhādun and saddan, having gone; innekādun, having said, etc.

In most of the preceding characteristics and in other important points the Bhīlī of Basim agrees with Kōlāmī, as will be seen from the version of the Parable of the Prodigal Son which follows.

# DRAVIDIAN FAMILY.

SO-CALLED BHILL.

(DISTRICT BASIM.)

Ökön mās iddar bālā ander. Sinnām bālā bāpam . One man(-to) two The-younger 80n8 were. 80n the-father-to mutten. 'bā. jingānī anya hissā vātīp-kō.' Sinnām said, father, property(-of) my share divide-give.' The-younger bālā jingani milapten, dusrē ūru dhau sedden, udhalvārī jingānī 80n property gathered, other village far went, riotously property attek nās-gakten. Dukal pattin. paisā kharsipen all putted. destroyed-made. Famine arose, money to-spend was-not-got. Dodha mās avandě dhandā-takten. Avan turel mipen Bigkënut man(-of) he service-lived. He swine to-feed field-in köstel. Mārī turel potta tining uttel. avandē. 'potta sent. Then tyahātūn swine. husks to-eat began, he, husks will-eat ipāt.' Yēra-nā avandu tāna siyang-tödî. Avandun bread.' Anybody mārī sūd him-to anything gave-not. Him-to then vattin, sense anye bāpne yallat naukarnā potang ipāt came, putsād. Ān " my father's house-in servants-of belly-for bread is-got. I kāran tiksātan. Ān bāpam-phōkān sāhādūn with-hunger bāpam die. modātūn. I father-near having-gone father-to will-say, "bā. inna samor diyam hukum puttan. "father, thy before pāp aktān. Innen bālā God's command I-broke, sin I-did. inne-kādūn anung Thy 80n lajjā vahā. Anung chākardār-langānu āp." having-said me-to Bapshame comes. Me servant-like make." phōkān Fathersedden. Bāp keiken ölten dhāvād, avaddūn near he-went. The-father mayā the-son saw distance-from, him-to vattin. Saddan pity keiken mākad patten, avande mukkā came. Having-gone samten. 80n's Mārī neck-on fell, his kiss bālā mutten, took. Then 'bā, inna samor diyām hukum 80n puttan. said, father, pāp aktān. thy before God's command I-broke, sin Innen bālā innekādūn anung lajjā I-did. vahā. Tāk Thy having-said me-to shame jharan gadyākūn comes.' The-father kökten, gadyākūn itten, quickly servants 'dhadapan angē ivande called, servants-to mēnōt tapp. said, Ivande 'good cloth this-of body-on keit ungāram tapp, put. This-of gēttāt kērīkuļ tapp.' Mārī ayand hand-on ring majjā · ākī put, foot-on shoes put.' Then he merry to-make

ukatten, 'anya bālā tiktānden prānām-eṭṭen; bālā gavāṭ-aṇḍen, ōmbāṭen.'
began, 'my son dead-man to-life-came; my-son lost-was, was-found.'
Sagļē lōkuļ ānand ākīn uttēr.

All people merry to-make began.

Dodhā bālā kēynut anden. Yallang vatten, nāch dhōlagī vintān. Big80n field-in was. House-to came, dance music heard. kökten, avandu veltel-ölten, Säldäräkun 'tān yandin.' Avan itten. 'ima Servant called, him asked. "what is-this." He said. "thy tören vatten; avan bēs vatten; tineng akten.' Avan younger-brother came: he well came; feast he-made.' Him(-to) rāg vattīn; yallat varen. Avande bāp vākāl kurten bālān anger came; house-in came-not. His father outside came the-son samjipsān. Avand bāpku mutten, 'an ining varsha ining dhandā entreated. Hethe-father-to said,  $^{\iota}I$ 80-many years thee-to service gaksātan; inna hukum murken. Anya dostā barābar majjā gakten I-do: thy order broke-not.  $M_{y}$ friends with merry to-make měkě siyang-tödī. Avand innen keike nās-gakten, kasbirā paisā gavest-not. That thy destroyed-made, harlots(-to) 80n money seiten, avan vatten, avadun tining aktīv. avan mutten, 'nī Mārī gave, he came. him-for feast madest.' Then he said, 'thou anya barabar andātīv. Anya jingānī inyetī yandin. Anand gaktat with art. Myproperty thine Merry to-make . 88. Anya bālā tiktānden, pānām-etten; bāl pāijē. gavāt-anden. ombāten.' is-proper.  $M_y$ 8011 dead-man. to-life-came; son lost-was. was-found.'

#### NAIKĪ DIALECT.

Naikī is the dialect of the Darwe Gōṇḍs in Chanda. The number of speakers has been returned for the purposes of this Survey as 195. At the last Census of 1901 no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hislop, in his Papers relating to the Aboriginal Tribes of the Central Provinces, Nagpur, 1866, Part i, pp. 24 and ff., describes the Naikade tribe as being most influenced by Hinduism of all Gond tribes, and gives a vocabulary of the dialect in Part ii, pp. 1 and ff.

Naikī is also known from other districts. In the Central Provinces and Berar it is usually stated to be a synonym of Banjārī, and in the Bombay Presidency it connotes a Bhīl dialect.

The Naikī of Chanda is now practically extinct. Two specimens, a version of the Parable of the Prodigal Son and a translation of a popular tale, have been received from the district. They show that the dialect in many important points agrees with Kölämī and differs from ordinary Göndī.

Nouns.—Two plural suffixes are used in the specimens,  $k\bar{o}r$  and l. The former seems to be added to nouns denoting rational beings; thus,  $p\bar{o}r\bar{a}k\bar{o}r$ , children. The suffix l occurs in  $turr\bar{e}l$ , swine;  $sirl\bar{a}$ , buffaloes, etc.

The dative and accusative do not appear to be distinguished; thus,  $\bar{a}nun$ , me, to me. The usual suffixes are n, un, kun. Thus,  $p\bar{o}r\bar{i}n$ , to the daughter;  $b\bar{a}nun$ , to the father;  $v\bar{a}vart$ -un, to the field;  $ch\bar{a}karkun$ , to the servants. Other forms are  $p\bar{o}t\bar{a}l$ , to the belly;  $b\bar{a}n\bar{e}kil$ , towards the father.

The suffix of the genitive is  $n\tilde{e}$ , and the locative is formed by adding  $l\tilde{o}pul$ ; thus,  $ak\tilde{a}s-n\tilde{e}$ , of heaven;  $d\tilde{e}sam-l\tilde{o}pul$ , in the country.

Numerals.—The following occur,—oko, one;  $irot\bar{e}r$ , neuter yerandi, two;  $n\bar{a}li$ , four. We have no materials for distinguishing the long and short e and o, and it is, therefore, possible that we must read  $\bar{o}k\bar{o}$ , one;  $ir\bar{o}t\bar{e}r$ , two. It will be seen that oko corresponds to Telugu oka, one, while yerandi, two, should be compared with Tamil irandu.

Pronouns.—The regular forms of the personal pronouns are as follows :-

ān, I.		onouns are as follows :-
	in, thou.	aun, he.
ānun, me.	inun, thee.	aunun, him.
annē, my.	innē, thy.	aunē, his.
ām, we.	īm, you.	wane, ms.

Compare Kui  $\bar{a}nu$ , I;  $\bar{a}mu$ , we;  $\bar{i}nu$ , thou, etc. The same forms are usual in Kölämï.

'She,' 'it,' is ad, genitive aune. Add, they, occurs in one place.

Ivun, this, is inflected as aun. Aun seems to be used as a relative pronoun. Thus, aun hissā ānun varlēn ād sī, which share me-to comes that give.

'Who?' is  $\bar{e}n$ , and  $t\bar{a}$  is 'what?' By adding  $\bar{i}$ ,  $n\bar{i}$ , indefinite pronouns are formed; thus,  $y\bar{e}n\bar{i}$ , anyone;  $t\bar{a}n\bar{i}$ , anything.

Verbs.—So far as we can judge from the specimens, verbs do not change for person; thus, anlen, I am, thou art, it is. There are, however, some traces of the principle prevailing in Göndi and most other Dravidian languages. Thus, kaknām, we shall do; andēr, they were; paṭṭul and paṭṭun, it fell.

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The characteristic consonant of the present tense seems to be l, and that of the past t, which is combined with a preceding consonant in various ways. Thus,  $siyl\bar{e}n$ , it gives;  $sit\bar{e}n$ , he gave;  $sedd\bar{e}n$ , he went;  $yend\bar{e}n$ , he said. A t-suffix is, however, also used in the present or future tense; thus,  $k\bar{a}k\bar{e}nt\bar{a}n$ , I am doing;  $s\bar{e}rt\bar{a}n$ , I will go. Compare Kölämi.

The personal termination is usually n, but we also find other terminations. Thus,  $ant\tilde{e}$ , it was; andur, he was, she was;  $ant\tilde{e}r$ , it was;  $and\tilde{e}r$ , they were, etc. The forms ending in r are properly plural forms.  $I\tilde{u}n$ , he said, is probably wrong.

The negative verb is formed by adding  $\bar{e}$  to the root. Thus,  $s\bar{e}r$ - $\bar{e}$ -n, he went not; siy- $\bar{e}$ - $t\bar{e}n$ , he gave not;  $m\bar{o}d\bar{a}p$ - $\bar{e}$ - $t\bar{a}n$ , I broke not; siy- $\bar{e}$ - $t\bar{u}n$ , thou gavest not. Compare Kōlāmī.

The root alone is used as an imperative; thus, sī, give; īd, put. Aykēkād is translated as 'let us see.' Negative imperatives are tābgārē, he should not put; jhagdīlnēr, do not quarrel.

The suffix of the infinitive is n or l; thus,  $m\bar{e}p\bar{e}n$ , in order to feed;  $end\bar{e}n$ - $s\bar{a}t\bar{i}$ , saying-for;  $kak\bar{e}l$  and  $kakk\bar{e}n$ , to do. Compare Kölämi.

The conjunctive participle ends in tun, un; thus, jamāktun, having collected; seddun, having gone; tinnun, eating. Other participles are karūktu, having called; tinnun and tindunu, eating; tinchin, eating; aḍsīn, playing; tōnān, taking. Kaktēn in kaktēn anlēn, I have done, and similar forms are apparently nouns of agency. Thus, pāp kaktēn anlēn, I am one who did sin.

For further details the student is referred to the specimens which follow.

# DRAVIDIAN FAMILY.

### NAIKĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

Oko mankyākon irotēr pōrākor aṇdēn. Aunē-lōpul lakkā bānun One man-to sons were. Them-in the-younger two father-to yenden, 'ba. dhan-sampat hissā ānun varlēn ād aun sī.' Mang said, 'father, which property-wealth-(of) share me-to comes that give.' Then aunas aun sampat vāṭā-kāktun sitēn. Mang angun pod he to-him property share-making gave. few days having-become Then lakkā pōrā ittēn jamāktun khōmbād dēsāmtun seddēn, ajuk attān bēnāk the-younger son all having-gathered far country-to went, and there evil kharcha-kakten āpal sampat Mang aun itten kharchipten, udāptēn. expenditure-made his property squandered. Then he all spent, dēśām-lōpul phari mahag pattul. Ādi-yauga-lopul aunun that country-in adchan big famine fell. That-reason-in him-to difficulty Ād vaktun aun ād dēśām-lōpul oko mankyākani pattun. seddun That time-at he that country-in fell. one man-near having-gone anden. Aun aunun turrel mēpēn āplē vāvartun sortān. Atro turrel remained. He swine to-feed his him field-to sent. Then swine aun polle tińchinante aunun āplē poţţā indutpēn indēn aunē-lopul which husk eating-were that-on him-to his belly will-fill vāṭāytun. Ajuk yēnī aunun tāni sīyētēn. Mang aun suddhīn aunun him-to it-appeared. And anyone him-to anything gave-not. Then he sense-on vătten yenden, 'anne bane chākardārākun bharpūr ettē said, 'my father-of how-many servants-to sufficient came ātl bread ajuk an tikentan. Ān suyiten aple banekil sertan ajuk aunun sākālā I hunger-with am-dying. I arising my father-to go ān entān, "arē bā, ān akāsnē urpaṭlyā ajuk inē murton and him-to "O father, I heaven-of against and thy face-to pāp kaktēn say, 8in doer anlēn. Inditla inē kikēn eņdēn-sāṭī ānun yaug nahi. Henceforward thy son saying-for me-to fitness not. Aplē oko chākrā-lāīk ānun īd." ' Mang aun suyitēn āplē bānēkil seddēn. Your one servant-like me keep." Then he Atro arising his father-to went. aun khōmbāḍ antē ittē-lōpul aunē bān aunun aiktēn lōbheddūn ajuk aun was that-in his father him saw pily-coming and he tuțen aune gudungă-lopulu miți tāptēn, ajuk auně chumā ēktēn. ran his neck-on embracing struck, and his kiss took.

aunun endeu, 'bā, Mang pôrā akāsnē urpatlya inē murton 'father, heaven-of Then him-to said, the-son thy presence-in against pāp kaktēn anlēn, ajuk inditlā inē kiken endēn-sātī anun sinI doer and henceforth am, thy 80% saying-for me-to āplē chākrākun iduktēn, 'chānglē jhagā köttun nāhĩ. Par bān yaug fitness not.' But the-father his servant-to said, ' good cloth bringing Ajuk iunē kayi-lopul ungryām tāpp. ajuk kāl-lopul jodě tāpp. And his hand-on this-to put. ring and foot-on shoes put. tinnun majā kaknām. Tandun. āpan kā Mang iun annē porā tiktēn feast shall-make. Because, that Then eating this 80n dead maltun jitē edden; ajuk davdiltēn andēn, sāpdiltēn.' andēn. aun aun alive became; and lost was, he again was, he was-found.' Atro add majā kakēl lagten. to-make Then they merry began.

vaktun aunē vadil kikēn vāvar-lopul anden. Mang aunu vattēn That at-time his big field-in Then 80n was. he came āpad-mērān vattēn, aun vājā ajuk ēnd vēndēn. Atro chākar-lopul music and heard. Then house-near came, he dancing servants-in okkon karūktu aun pusāyitēn, 'id tanden?' Aun aunun iduktēn kī, 'this he asked, what-is?' He him-to said one calling that. 'inně tölen vatten, ajuk aun inē bānun sukhāchā mirāitun, iūn-sātin brother came, and he thy father-to safely having-met, this-for aun phar pangat kakten.' rāgunu vattēn Atro aun lopul sērēn. made.' feast Then he anger-to came inside went-not. bāhēr vattēn aunun samjiptēn. Pan aunē Iūn-sātin aunē ban bānun Therefore his father outside came entreated. But his father-to him sitēn kī, 'aik, an ingon innē chākrī kākentān, ajuk vars answer gave that, · 10. I so-many years thy service and ādnyā ān etros modapēttan, yetro an aplē dosta-barobar majā thy command I ever broke-not, still I my friends-with merry mhūn siyētun. Ajuk aun innē kakkěn in annun etro piyete saying thou me-to ever kid gavest-not. And might-make thy id innë kikën vattën, kalātinē barōbar tindunu surtē, aun sampat property harlots squandered, that this thy with eating came, ' porā, aune-sați phar pangat kakten.' Atro aun aunun anden, atro him-for great feast madest.' Then he him-to said, then thou hamēśā annē barōbar anlēn. Ajuk annē ittēnā sampat innēd anlēn. īn art. with And thine always me my all property i8. thou majā ajuk khushī kakkēn id yaug antēr, ka-kī id tölen innē Pan feast and merry to-make this fit was, because this thy brother tiktěn anděn, aun partun jitě yedden; ajuk harpiltěn anděn, aun sapdilten. he again alive became; and lost was, he was-found. dead was,

[ No. 78.]

Oko

mankvākon

iroter

lakkā

## DRAVIDIAN FAMILY.

NAIKI DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN II.

#### A POPULAR TALE.

pörākör

anden,

pōrā oko ajuk oko One man-to two small children were, one boy and one pori. Poro aunu chhalla phari chokkōt pori andur, sāvatāng andur. girl. Boy he appearance very girl good was. common was. Oko iroter pod at pörākör ārasā-mērān ādsīn andēr. pôrā One day those t100 children glass-near playing were, boy porin 'ari, vantēr. id ārasā-lōpul ām āykēkād, chokkot ēn girl-to said. " well. this glass-in we will-see. handsome who chovaylen.' Pörin ād kharāb anlen. Inune samiiltun kī. appears.' Girl-to that bad 18. To-her it-appeared that. aun id ānun inbarēntotēn iūn.' Mang idd bānē mērān sēdun · he this me to-lower said. Then she father having-gone near tölēnē garhan iduktěn. enlēn. 'bā. ārasā-lopul chhallā aiktān brother-of complaint said, 'father, 8411/8, glass-in figure seeing. samādhān pāvāytunē idd bāykōnē kām. One-lopul mankyāk jīyām satisfaction is-felt this women-of work. That-on man mind tābgārē." Bān irotērun pōtāl sumtēn annun samjiptēn. should-not-put.' The-father both took belly-to them entreated. Aun enden, ' pörākör, îm jhagdilnër. Inetla īm iroter rojja He said. 'children. you quarrel-not. Hence you both daily ārasā-lopul āik.' glass-in look. Bā, Soma gavadyak pal sumtun köten antēn. Aun Daughter .- Father, Soma milkman milk taking bringing was. He vantēn. ettē pāl sīvān ? ' how-much milk shall-give?' Ban .- Pori, aunu iduk kī, 'inën ār-solam pāl ērāl, Father .- Girl. him-to 8ay that. to-day one-seer milk enough. vēgēn yerandi sēr tonan vā.' to-morrow two seer taking come.'

NAIKĪ.

Pori.-Bā, gavadyāk pāl yadādīn korten?' Daughter.—Father, milkman milk whence brought?'

Ban. - Inun thävkä nāi kā aunē apāt khutēl antē, sirlā Futher. - Thee-to known not that his house cows are, buffaloes antē. Aunē pāl pustun aun körten.

Their are. milkdrawing he brought.

Pori.-Bā, khutel yettë pal siylēn, ajuk sir Daughter .- Father. cow how-much milk gives, buffalo and

vettě pal siylen? how-much milk gives ?

Bān. - Oko oko khutel siylen, sērla pal yerandi yerandi Father. - One one cow two two milk gives, seer ajuk sir nāli nāli siylēn. and buffalo four four gives.

#### FREE TRANSLATION OF THE FOREGOING.

A certain man had two small children, a son and a daughter. The son was very good looking, the daughter was not more beautiful than usual. One day they were both playing near a looking-glass, and the boy said, 'well, let us see in the glass which of us looks best.' The girl disapproved of this thinking that he only said so in order to disgrace her. She then went to her father and complained of her brother. She said, 'to feel satisfaction from looking into the glass is the business of women. Men should not give their mind to it.' The father embraced them both, remonstrated with them, and said, 'do not quarrel, my children. Henceforth you should both daily look in the glass.'

The daughter said, 'Soma, the milkman, has brought milk. He asks how much he shall give us?'

The father answered, 'my daughter, tell him that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, whence does the milkman bring the milk?'

Said the father, 'don't you know, he has cows and she-buffaloes in his house, and he milks them ?'

The daughter asked, 'father, how much milk does a cow give, and how much a buffalo?'

Said the father, 'each cow gives two seer, and each buffalo four.'

#### TELUGU.

Telugu is the principal language of the Eastern part of the Indian Peninsula from Madras to Bengal, and it is spoken by about 20 millions people.

The language is called Telugu or Tenugu. Formerly it was often called Gentoo by the Europeans. Gentoo is a corruption of the Portuguese gentio, a heathen, and was originally applied to all Hindus as opposed to the 'Moros' or Moors, i.e. the Muhammadans. Another name is Andhra, which word is already used in the Aitareya-Brāhmaṇa to denote an Indian people. The Andhras are also mentioned in the Aśōka Inscriptions (3rd century B.C.). Pliny calls them Andarae. We do not know anything about the origin of this last name.

The people themselves call their language Telugu or Tenugu. This word is generally supposed to be a corruption of Sanskrit Trilinga. It is explained as meaning 'the country of the three lingas,' and a tradition is quoted according to which Siva, in the form of a linga, descended upon the three mountains Kālēśvara, Śrīśaila, and Bhīmēśvara, and that those mountains marked the boundaries of the Telugu country. In favour of this derivation other forms of the word, such as Telunga, Telinga, and Tenunga are urged, and it is pointed out that Trilinga, in the form Τρίλιγγον occurs in Ptolemy as the name of a locality to the east of the Ganges. Other scholars compare Trilinga with other local names mentioned by Pliny, such as Bolingae, Maccocalingae, and Modogalingam. The latter name is given as that of an island in the Ganges. Mr. A. D. Campbell, in the introduction to his Telugu grammar, suggested that Modogalingam may be explained as a Telugu translation of Trilingam, and compared the first part of the word modoga, with muduga, a poetical form for Telugu mudu, three. Bishop Caldwell, on the other hand, explained Modogalingam as representing a Telugu Mudugalingam, the three Kalingas, a local name which occurs in Sanskrit inscriptions and one of the Puranas. Kalinga occurs in the Aśoka Inscriptions, and in the form Kling, it has become, in the Malay country, the common word for the people of Continental India.

All these derivations are based on the supposition that Trilinga, and not Telugu, is the original form of the word. This supposition is, however, just as improbable as the derivation of Tamil from Dravida. The old Aryan name for the Telugu country seems to be Andhra, and the replacing of this term by Trilinga seems to be due to an adaptation by the Aryans of a Telugu word. Such a word could probably only be borrowed through the medium of a Prakrit dialect, and in the Prakrits we must suppose the form to have been Telinga. It seems probable that the base of this word is teli, and that nga, or gu, is the common Dravidian formative element. At all events, the derivation from Trilinga is so uncertain that it cannot be safely adhered to. A base teli occurs in Telugu teli, bright; teliyuta, to perceive, etc. But it would not be safe to urge such an etymology. Telugu pandits commonly state Tenugu to be the proper form of the word, and explain this as the 'mellifluous language,' from tene, honey. The word Kalinga might be derived from the same base as Telugu kaluguta, to live to exist, and would then simply mean 'man.'

Under such circumstances I think we had better follow the opinion held by C. P. Brown, who rejected all etymologies of the word which had hitherto been brought forward, and regarded the word as not derived from any known root.

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In the Tamil country, the Telugu language is known as Vadugu, the northern language, from vada, north. Vadugu is apparently derived from vada in exactly the same way as Telugu from teli. From Vadugu is derived the names Waruga in old German books, and Badages which was used by the early Portuguese and in the letters of St. Francis Xavier.

Barwa in the Ganjam District in the north to near Madras in the south. From Barwa the frontier line goes westwards through Ganjam to the Eastern Ghats, and then south-westwards, crosses the Sabari on the border of the Sunkam and Bijji Talukas in the Bastar State, and thence runs along the range of the Bela Dila to the Indravati. It follows that river to its confluence with the Godavari, and then runs through Chanda, cutting off the southern part of that district, and farther eastwards, including the southern border of the district of Wun. It then turns southwards to the Godavari, at its confluence with the Manjira, and thence farther south, towards Bidar, where Telugu meets with Kanarese. The frontier line between the two forms of speech then runs almost due south through the dominions of the Nizam. The Telugu country further occupies the north-eastern edge of Bellary, the greater, eastern, part of Anantapur, and the eastern corner of Mysore. Through North Arcot and Chingleput the border line thence runs back to the sea.

Telugu is bordered on the north by Oriyā and the Halbi Dialect, Göndi and Marāṭhī, on the west by Marāṭhī and Kanarese, and on the south by Tamil.

Telugu is not a uniform language over the whole territory where it is spoken as a vernacular. The dialect spoken in the Northern Circars is usually considered as the purest form of the language. We have not sufficient materials for sketching out the dialectic varieties existing in the various localities. Most of them do not fall within the scope of this Survey. The dialects known from Northern India do not differ much from the Standard form of the language. In Chanda, for instance, the local Telugu is known under several denominations such as Kōmṭāu, Sālēwārī, and Gōlarī. In reality, however, the difference in phonology and inflexional system is so unimportant that these local forms scarcely deserve the name of a dialect.

Caste dialects of Telugu are also spoken in the Kanarese country and in Bombay. Three such dialects have been returned for the use of this survey, Bēradī and Dāsarī from Belgaum, and Kāmāṭhī from Bombay Town and Island. A similar dialect is the so-called Vadarī, spoken by a vagrant tribe in the Bombay Presidency, Berar and other districts. None of them, however, differs much from the ordinary form of the language.

On the other hand, the difference between the conversational language and the literary form is considerable. This point will be mentioned in connexion with Telugu literature in what follows.

The greatest part of the speakers of Telugu live outside the territory included in the operations of the Linguistic Survey. It is only from the Central Provinces and the Berars that estimates of the number of speakers have been made for the purposes of this survey. For the other districts the figures given below have been taken from the reports of the Censuses of 1891 and 1901.

The number of speakers of Telugu in those districts in which it is the home language may be estimated as follows:—

						Census	of 1891.	Cens	us of 1901.
Central Provinces							99,527		79,927
Chanda .						69,000		71,789	0.000.000
Bastar .	401		2.			30,527		8,138	
						99,527		79,927	
Berar, Wun .		-	1			00,021	28,750	10,041	23,006
Bengal Presidency		1	-	113			11,632		Control of the Contro
Cuttack .			1720			4,800	11,002	0.000	14,226
Puri .		100		•		4,307		6,292	
Orissa Tributar	w Stat	ea.	// 600			2,525		4,150	
OTIOGR TIDURE	J Deac	00				2,020		3,784	
						11,632		14,226	
Madras Presidency			44		24		12,017,002		10 575 070
Ganjam .		24	1100			722,287	12,011,002	342,910	12,575,079
" Agency	, .		700		- 3	3,366			
Vizagapatam						1,881,678		5,864	
7.7	Agency	,				113,052		1,999,791	
Godavari .	agomo,		100			1,914,769		153,168	
" Agen	nv.					96,784		2,099,417	
Kistna .	-3				*			119,503	
Nellore .						1,739,326 1,364,445		2,015,815	
Cuddapah				•				1,385,097	
Kurnool .						1,139,891		1,160,567	
Bellary .			( •2)			717,140		763,085	
Anantapur						267,327		282,791	
Chingleput	1	(*)	•/			570,921		633,796	
North Arcot	100	0.00		•		242,737		312,946	
Salem .		•	11.01			852,880		856,480	
Banganapalle						360,915		416,120	
Sandur .		)(*)				28,021		26,139	
baudur .		((*)	• 1			1,463		1,590	
						12,017,002		12,575,079	
Hyderabad .						200	5,031,069	- 4	¥ 140 000
Mysore			7.00				751,000		5,148,302 835,046
					T	OTAL .	17,938,980		18,675,586

Telugu is also, to some extent, spoken outside the districts where it is a vernacular. The details are as follows:—

Andamans and	Nico	home					(	Census	of 1891.	Census	of 1901.
	14100	Dars							***		212
Assam .		2									
Baluchistan									***		5,259
Bengal Preside	ney								***		36
Berar .									***		4,454
Amraoti							'		14,488		12,425
Akola	1		10			*		593		3,201	2 2
			1.				3,	170		3,312	
Ellichpur					*1		1,	225		1,315	
Buldana						1.0	200	750		100 100 100	
Basim							1000	750		1,991	
					107	Section -	0,	00		2,606	
			0					-		-	
			Car	ried or	ver				14,488		22,386

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						Cens	us of 1891.	1891. Census of 1901		
	1	Brough	it for	vard				14,488	2017	22,386
Bombay Presidency								62,860		109,988
Burma										96,601
Central Provinces								21,295		22,654
Coorg								3,751		2,974
Madras Presidency							1	1,694,466		1,760,361
Madras .						103,4	123		108,496	-,,,,,,,,
Coimbatore						440,3			468,135	
Nilgiris .							332		4,391	
South Arcot		115				227,0			228,260	
Tanjore .					-	80,6			94,872	OF THE R
Trichinopoly				100		161,3			169,784	
Madura .					10	367,6			394,358	
Tinnevelly	(3)		-	135		259,0			259,936	
Malabar .	*	•	-	100		20,3			19,587	
South Canara	•					2,0			1,340	
Pudukattai						10,7				
	*	2.	100	1					11,066	
- Coehin .	•	*	*	*		12,0			12,676	
Travancore						5,4	20		7,460	
North-West Frontier			*	1.0				***	11.00	203
Punjab	*		-8	13	12	10				7
United Provinces	•		-	4.				***		640
Baroda	•		*	18				***		322
Central India .				*		14. 1		***		777
Rajputana .		100	. 50	4.5	25	100		***		61
					m	1	1-	1 700 000	-	2012
					10	TAL		1,796,860	-111	2,016,974
1 161 17 17 17 17	180	T COLF	1 0	150	5 0		-	The state of the s	9.00	Contract Contract

The figures returned for the smaller sub-dialects are as follows:-

T 124								Ce	msus of 1891.	Census of 1901.
Komtau	-		148				. 8		3,827	67
Salewari									3,660	***
Gölari									25	22
Běradi		4			4				1,250	
Vadari				160				-	27,099	3,860
Kāmāţhī						30		0.	12,200	755
						То	TAL		48,061	4,704

By adding all these figures we arrive at the following grand total for Telugu and its dialects:—

Telugu	spoken at home ,, abroad dialects				Census of 1891 17,938,980 . 1,796,860 . 48,061	Census of 1901. 18,675,586 2,016,974 4,704
			To	TAL	. 19,783,901	20,697,264

The greater part of Telugu literature consists of poetry and is written in a dialect which differs widely from the colloquial form of the language.

According to tradition the first Telugu author was Kanva, who lived at the court of Andhra-rāya. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kanva is supposed to have dealt with Telugu grammar after the methods of Sanskrit philologists. His work is now lost, and the earliest extant

work in Telugu belongs roughly to A.D. 1050. About that time King Vishņuvardhana, alias Rājarājanarendra (A.D. 1022—1063) was a great patron of Telugu literature, and at his court lived Nannaya Bhaṭṭa, the author of the oldest extant Telugu grammar, and, according to tradition, the principal author of the Telugu version of the Mahābhārata.

The bulk of Telugu literature belongs to the 14th and subsequent centuries. In the beginning of the 16th century the court of King Krishna Rāyalu of Vijayanagar was famous for its learning, and various branches of literature were eagerly cultivated. The poet Vēmana is supposed by some authorities to have lived during the 16th century. Bishop Caldwell places him a century later. A collection of aphorisms on religious and moral subjects is attributed to him.

Some particulars about Telugu literature will be found in J. Boyle, Telugu Ballad Poetry. Indian Antiquary, Vol. iii, 1874, pp. 1 and ff.; and G. R. Subramiah Pantulu, Discursive Remarks on the Augustan Age of Telugu Literature. Indian Antiquary, Vol. xxvi, 1898, pp. 244 and ff., 275 and ff., 281 and ff.; Some Mile Stones in Telugu Literature, ib. xxxi, 1902, pp. 40 and ff.

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It has already been stated that the Telugu language has been known under several different denominations. The first name which meets us is Āndhra, under which denomination it is mentioned by the Chinese pilgrim Hwen Thsang who visited India in the 7th century A.D. He tells us that the Āndhras had a language of their own, written in an alphabet which did not much differ from those used in Northern India. The well-known Indian author Kumārila Bhaṭṭa mentions the Āndhra-Drāviḍa-bhāshā.

St. Francis Xavier and the old Portuguese writers mention the Telugu people. According to a note furnished to Bishop Caldwell by C. P. Brown 'the early French missionaries in the Guntur country wrote a vocabulary "de la langue Talenga, dite vulgairement le Badega." Compare Col. Yule's Hobson-Jobson sub voce Badaga.

According to the same authority Gentoo as a name of the Telugu people was first used in A.D. 1648, in Jehan Van Twist's Generall Beschrijfvinge van Indien, printed in Amsterdam.

The earliest account of the Telugu language is given by Frederic Bolling, in a work the full title of which is as follows:—

Friderici Bollingii Oost-Indiske Reise-bog hvor udi Befattis hans Reise til Oost-Indien saa vel og Eendeel Platzers Beskrifvelse med en Andtall Hedningers Ceremonier, baade i deris Guds-Tieniste saa og i deris Ecteskabs Begyndelse end og Negotierne med de regierendis itzige Hollandske Herrers Andkomst, Gage, Promotion og Politie udi Oost-Indien diszligeste Hans Reise til Fæderne-Landen igjen. Kiöbenhafn, 1678. P. 69 deals with 'Cormandel.' We are told that the pagans living near Masulipatnam are called Yantives, and those about 'Tranquebare or Dannisburg' Mallebars. The numerals of the 'Yantives' are:—

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John Fryer, who published A New Account of East India and Persia, in 8 Letters; being 9 years' Travels. Begun 1672. And finished 1681. London, 1698, states on p. 33, that 'their language they call generally Gentu... the peculiar Name of their speech is Telinga.'

The Gentoo language is further mentioned in Madras records from 1683 and 1719. See Yule's Hobson-Jobson under Gentoo.

The 'Talenga' language is alluded to by Hadrianus Relandus, De linguis insularum quarundam orientalium, printed in his Dissertationes miscellaneae. Trajecti ad Rhenum 1706.

Valentijn, Oud en Niew Oost-Indien, Amsterdam 1724-1726, tells us that 'Jentiefs' or 'Telingaas' is the vernacular of Golconda.

Some old authors confound the Telugu spoken on the confines of Orissa with Oriyā, So Adelung in his Mithridates oder allgemeine Sprachenkunde... Vol. i, Berlin 1806, p. 232. He states that the language is also called Badaga, and, in Orissa, Uriasch. He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnerat was unable to find any trace of that language. In other words, Anquetil Duperron meant Oriyā, and Sonnerat Telugu. Adelung further mentions the fact that grammars and vocabularies of the language are found in the collections of manuscripts in the National Library in Paris. The old French vocabulary 'de la langue Telenga, dite vulgairement le Badega,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schulze was the first European who made a thorough study of the language. Adelung mentions a 'Warugian' Grammar written in the year 1728, which was probably written by him. He translated the Bible into Telugu, published a Catechismus telugicus minor, Halle, 1746; Colloquium religiosum, telugice, Halle, 1747; Perspicua Explicatio Doctrinae Christianae secundum Ordinem quinque Capitum Catechismi majoris ex Lingua Tamulica in Telugicam versa, Halle 1747, and so forth. He also gave an account of the alphabet in his Conspectus litteraturae Telugicae, vulgo Barugicae, secundum figurationem et vocalium et consonantium, quae frequentissimo in usu sunt, studio omissis, quae in sacro codice non occurrunt, nec non eorundem multifariam variationem hic ordine alphabetico propriis characteribus ab invicem distincte appositam; sicut lingua ipsa in India orientali, nempe Madrastae, et in omnibus regionibus ubi vernacula est, auditur. Halle, 1747.

The language is again mentioned by Father Norbert in his Mémoires historiques, Luques (Avignon), 1744.

47 Telugu words, collected by Greg. Sharpe are printed in the Appendix to Thomas Hyde's Syntagma Dissertationum. Oxoniae 1767, and the beginning of the Lord's Prayer, taken from a manuscript by Fra Paolino da S. Bartolomeo, has been printed by Adelung in his Mithridates, Vol. iv., p. 76.

The Telugu language is also alluded to in several books of Travels, e.g. by Anquetil Duperron (1771), Sonnerat (1781), Rennell (1793), Perrin (1807) and others.

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written character. The Telugu alphabet consists of the following letters:-

#### VOWELS.

9	a	9	ā	8	i	46	ī	Ġ	26	01	ū
87773	ru	ಋಾ	ŗū	2	ļu.	200	ļū	۵	е	2	ē
ສ	ai	2,	0	٤	ō	₹50	au				

#### CONSONANTS.

£	ka	ф	kha	×	ga	芗	gha			22	'nа
র	cha	¥	chha	맫	ja	రస్తు	jha			畔	ña
62	ta	ĕ	tha	డ	da	ø	dha			ra	ņa
5	ta	φ	tha	ದ	da	φ	dha			ಸ	na
ಶ	pa	¥	pha	23	ba	ø	bha			మ	ma
OX	ya	8	ra	65	ŗa	0	la	ŏ	ļa	వ	va
*	śa	žŠ.	sha	To a	80	ti-	ha	*		æ.	ksha

The letters was  $r\tilde{u}$ , r lu, r  $l\tilde{u}$ , r  $\tilde{n}a$ , r  $\tilde{n}a$  are never used in ordinary Telugu.

The harsh  $\approx ra$  is only used in the grammatical language. In colloquial Telugu it is pronounced and written  $\approx ra$ .

The forms of the vowels given above are only used at the beginning of a word. When subjoined to a consonant the vowels are marked as follows:—

a (not expressed),  $\tilde{a}$   $\neg$ , i  $\circ$ ,  $\tilde{\imath}$   $\overset{\epsilon}{\circ}$ , u  $\circ$ ,  $\tilde{u}$   $\tilde{\jmath}$ ,  $\tilde{r}u$   $\tilde{\jmath}$ ,  $\tilde{r}u$   $\tilde{\jmath}$ ,  $\tilde{e}$   $\overset{\epsilon}{\circ}$ ,  $\tilde{e}$   $\overset{\epsilon}{\circ}$ ,  $\tilde{a}i$   $\overset{\epsilon}{=}$ ,  $\tilde{a}i$   $\overset{\epsilon$ 

Thus,  $\leq ka$ ,  $\leq k\tilde{a}$ ,  $\leq k\tilde{a$ 

When  $\bar{a}$ , i,  $\bar{i}$ , e,  $\bar{e}$ , ai, o,  $\bar{o}$ , or au is added to the upper part of a consonant the  $\sim$  at the top of the consonant is dropped. Thus,  $\approx na$ , but  $\approx n\bar{a}$ .

In using the non-initial vowels there are a few irregularities.

 $\neg$   $\bar{a}$  is combined with the small curve at the bottom of the consonants  $\not\approx$  gha,  $\not\approx$  jha,  $\Rightarrow$  ma, and  $\not\approx$  ya; thus,  $\not\approx$   $gh\bar{a}$ ,  $\not\approx$   $ph\bar{a}$ ,  $\not\approx$   $m\bar{a}$ ,  $\not\approx$   $p\bar{a}$ . It is written across the upper curve in the letters  $\not\approx$  pa,  $\not\approx$  pha,  $\not\approx$  sha, and  $\not\approx$  sa; thus,  $\not\approx$   $p\bar{a}$ ,  $\not\approx$  pha,  $\not\approx$   $sh\bar{a}$ ,  $\not\approx$   $s\bar{a}$ .  $H\bar{a}$  is  $\not\approx$ .

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is often combined with the upper part of the preceding consonant; thus, ¾ gi, a chi, a di, a ri, etc. Irregular is ∞ yi.

When the consonants  $\infty$  ma and  $\infty$  ya are followed by a long  $\bar{\imath}$  the vowel is denoted by adding the sign  $\neg$  to the lower part of  $\infty$  mi and  $\infty$  yi, respectively. Thus,  $\infty \neg$  mī,  $\infty \neg$  yī.

o u and so u are added below the letters so pa, so pha, and so va, in order to avoid confusion with so gha, and so ma. Thus, so pu, so pu, so phu, so phu, so vu, so vu.

O and  $\tilde{o}$  after  $\approx na$ ,  $\approx ma$ ,  $\approx ya$ , and  $\approx va$  are denoted by combining the signs of e and u or  $\tilde{u}$  respectively. Thus,  $\approx no$ ,  $\approx n\tilde{o}$ ,  $\approx mo$ ,  $\approx mo$ ,  $\approx m\tilde{o}$ ,  $\approx mo$ ,  $\approx m\tilde{o}$ ,  $\approx mo$ ,  $\approx m\tilde{o}$ , and  $\approx m\tilde{o}$  instead of  $\approx m\tilde{o}$   $\approx m\tilde{o}$ . When combined with  $\approx pa$ ,  $\approx pha$ ,  $\approx sha$ , and  $\approx sa$  the signs  $\approx m\tilde{o}$  and  $\approx m\tilde{o}$  are written across the upper part of the consonants; thus,  $\approx so$ ,  $\approx s\tilde{o}$ .

When two or more consonants come together without any intervening vowel, they are combined into one compound letter, the first of them being written on the line and the rest being subscribed under it. Thus, and dappi, and varnamu. In most cases the subscribed consonants are easily distinguishable. The exceptions are as follows:—

Initial form.	Subscribed form.	Initial form.	Subscribed form.
* ka	. 6-	∞ ya	. 8
s ta	-	8 ra	
* na	2	e la	
ಮ ma	-	z va	S

Thus, ఆక్క akka, an elder sister; ళక్తి bhakti, devotion; ఆన్న anna, an elder brother; రమ్ముడు tammuḍu, a younger brother; వాక్యము vākyamu, a sentence; రంత్రి tamḍri, a father; బండ్లు bamḍlu, carriages; ఫార్వము pūrvamu, formerly.

When & ra is the first component of a compound it is often written after the other components. It is then denoted by the sign =, called valapalagilaka. Thus, & the direction, direction, long.

The forms of the single consonants given above denote the consonant followed by a short  $a_*$  If it is desired to denote the consonant alone the absence of the short a must be indicated by adding the sign = at the top of the preceding letter. Thus, = k, but = ka.

The sign 2, called visarga, only occurs in Sanskrit words. It denotes an aspiration and has been transliterated as h.

The sign  $\circ$ , called *sunna*, is pronounced as an  $\hat{n}$  before gutturals, an  $\tilde{n}$  before palatals, an n before dentals, and an n before cerebrals. In all other cases it has the sound of an m.

The letter c or \*, called ardhasunna, ardhānusvāramu, or ardhabinduvu, is only used in the grammatical dialect. Theoretically it denotes the nasal pronunciation of the preceding vowel, but practically it is silent.

The characters for the numerals are as follows :-

0	9	3	8	Ж	=	S	0		0
1	2	3	4	5	6	7	8	9	0

Pronunciation. The above alphabet expresses the various sounds of the language with so great preciseness that it is not necessary to say much about Telugu pronunciation.

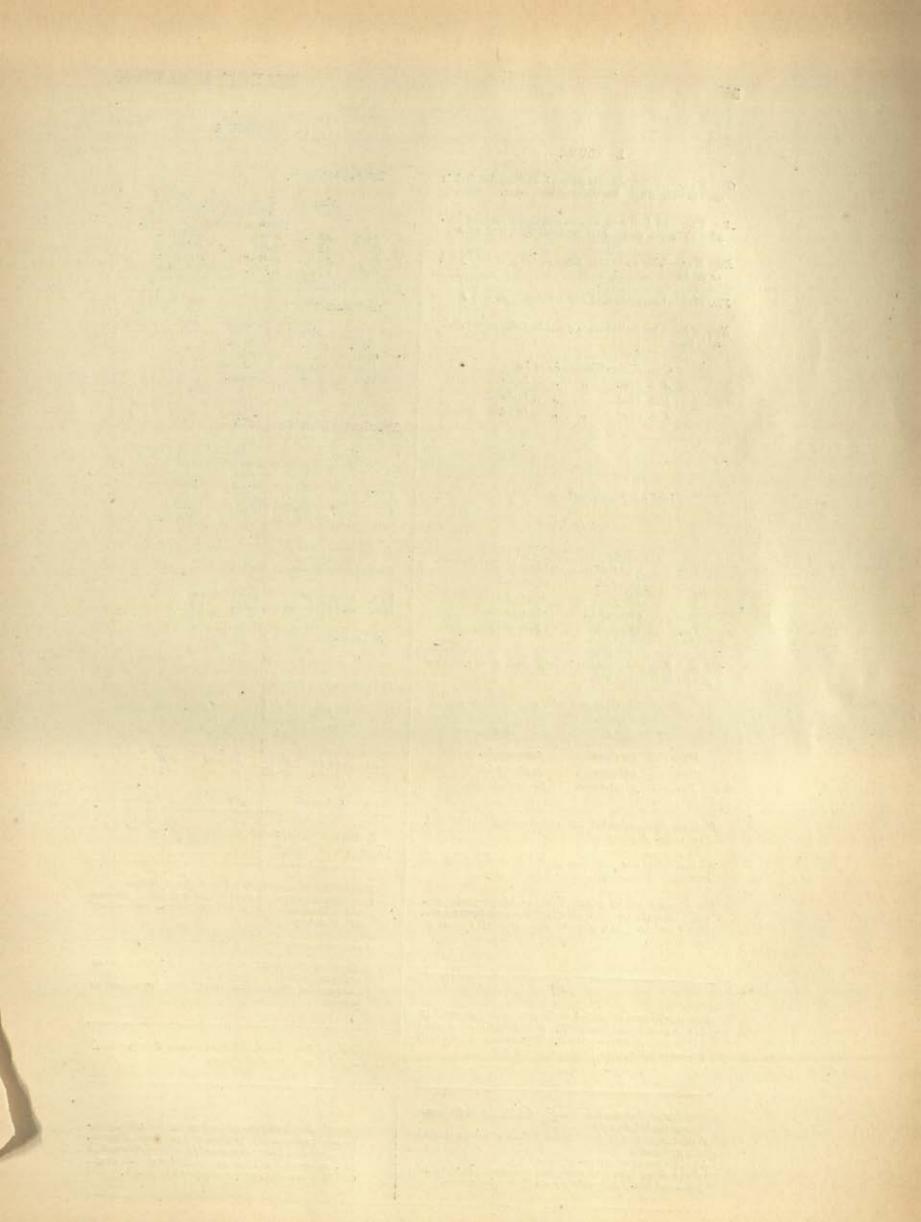
The short final vowel in words such as *gurramu*, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether; thus, *gurram*, a horse. The same is the case with short unaccented vowels in other positions. Often also their quality is indefinite so that the same word may be written in more than one way. Thus, *ganuka* and *ganuka*, therefore; *kāvali* and *kāvili*, custody, etc.

All long vowels have a slightly drawling pronunciation which is not used in English. The palatals are pronounced as in Marāṭhī, that is to say, they retain the pronunciation as real palatals before i,  $\bar{i}$ , e,  $\bar{e}$ , ai, and y. In other cases ch is pronounced as ts and j as dz.

A similar interchange is often found between the dental and palatal s sounds, s being very commonly substituted for s in the same positions as those in which the palatals retain their palatal pronunciation.

Telugu does not properly fall within the scope of the Linguistic Survey. It is not, therefore, possible to go further into detail with regard to pronunciation and grammar. It is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the specimens. For further information the student is referred to the works mentioned under Authorities above.

The version of the Parable of the Prodigal Son which will be found on pp. 590 and ff. below as a specimen of ordinary Telugu has been taken from the Telugu version of the Gospel published by the Bangalore Auxiliary Bible Society, 1889.



### I.-NOUNS.

Gen. Sing.—1st decl. changes du to ni, 2nd and 3rd decl. is same as nom. sing. See Postpositions below.

Acc. Sing.—1st decl. same as gen. sing., 2nd and 3rd decl. adds nu to gen. sing., or (if preceded by i, i, or ai) ni.

Dat. Sing.—Adds ku to gen. sing., or (if preceded by i, i, or ai) ki.

Voc. Sing .- Lengthens final vowel, but changes u to a.

Nom. Plur .- 1st decl. changes du to lu 2nd, and 3rd decl.

Gen. Plur .- Changes lu to la.

Acc. Plur. " " la-nu.

" ", la-ku. Dat. Plur.

Voc. Plur. . .. lā-rā.

1st Decl. Masculines in du.

Ramu-du, Rama.

Sing. Plur. Nom. rāmu-du. rāmu-lu. Gen. rāmu-ni. rāmu-la. Acc. rāmu-ni. rāmu-la-nu. Dat. rāmu-ni-ki. rāmu-la-ku. Voc. rāmu-dā. rāmu-lā-rā

2nd Deel. Polysyllabic neuters in amu, amu, or emu. Also pendlamu (fem.), a wife.

Gurramu, a horse.

Sing. Plur.

Nom. gurramu. gurramu-lu. Gen. gurramu. gurramu-la. Acc. qurramu-nu. gurramu-la-nu.

There are often contracted forms of the cases in this decl. Thus ; nom. pl. gurralu.

3rd Decl. strī, a woman, nom. pl. strī-lu. Many plurals are irregular. Thus, chōţu, a place, nom. pl. chōţlu.

Many nouns are irregular. Thus, peradu, a yard; gen. sing., perati; nom. pl. peratlu. So most neuter nouns in du and ru. Illu, a house; gen. sing. inti; nom. pl. indlu.

Postpositions are added to the genitive. Example, 15, in; infi-15, in the house. The word yokka is often added to the genitive without altering its meaning. Thus, talli prēma or talli-yokka prēma, a mother's love.

Gender.-Masculine are words signifying male buman beings (including gods).

Feminine are words signifying female human beings (including goddesses).
All other nouns are neuter.

In the sing., fem. and neut. are the same. In the plur, mase, and fem. Adjectives do not change for gender.

### II .- PRONOUNS.

1st Person-

Plur. 1 Plur. 2 (including person (excluding person addressed). addressed). māmu. manamu. Nom. nanu. Gen. nā. mã. mana. Acc. nannu. mammu. mana-nu. Dat. nā-ku. mā-ku. mana-ku.

and Person-

Sing. Plur. Nom. nivu. miru. Gen. ni. mī. Acc. Dat. ninnu mimmu. ni-ku. mi-ku.

Proximate Demonstr. This-

Sing. Plur. Fem. and Masc. and Mase. Neut. Neut. Fem. idi. Nom. vi-du. vi-ru. neri. Gen. vi-ni. dī-ni. vi-ri. vī-ți. vi-ți-ni. Acc. vi-ni. di-ni. vi-ri-ni. vî-ni-ki. dî-ni-ki. vî-ri-ki. Dat. vi-ți-ki.

Remote Demonstr. That, He -

Nom. vā-du. adi. Gen. vā-ni. dā-ni. vā-ru. apri. vā-ri. vā-ţi.

and so on.

Interrogative Pronoun, who?

Sing. Fem. and Plur. Mase. Masc. and Neut. Neut. Fem. yēdi. dē-ni. Nom. yeva-du. yeva-ru yevi. Gen. yeva-ni. yeva-ri. vē-ți. and so on.

Adjective Pronouns, i, this; a, that; ye, which? These are not declined.

Polite forms, āyana, he; āme, she; and others. Intensive Forms change the final u or i of a pronoun to ē. Thus, nēnē, I myself; mirē, you yourselves; adē, that very thing.

Reflexive Pronoun, tanu; gen. tana; acc. tana-nu or tannu; self.

Pl. tamaru or tāmu; gen. tama; acc. tammu-nu or tammu.

Relative Pronouns. - There are none. Relative Participles of verbs are used instead.

Pronominal Compounds .- Formed by adding demonstr. pronouns to adjectives, and gen. cases of nouss. Thus, chinna, little; chinna-vīdu, a boy; chinnadi, a girl, or (neut.) a little one (e.g., a box). So vanta, cooking; gen. sing. vanta; vanta-vīdu, a cook.

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III.-VERBS.-Harmonic Sequence. Penultimate u of a polysyllabic root becomes i before i, e or 8, and may
           become a before a.
There are three Conjugations. Roots of second conj. end in gu ; of third, in chu.
Principal Parts-
                                                1st Conj.
                                                                                                                      3rd Conj.
                                                                                  2nd Conj.
                                                                             chēy-u, do.
                                                                                                           rakshints-u, save.
      Root.
                                        kott-u, strike.
                                                                             chēy-a.
chēy-u-ţa.
chēy-a-damu.
                                                                                                           rakshints-a (or rakshimpa).
      Infinitive.
                                        kott-a.
      1st Verb noun.
                                                                                                           rakshints-u-ta.
                                        kott-u-ta,
                                                                                                           rakshints-a-damu.
     2nd
                                        kott-a-damu.
              do.
Verbal Participles-
                                        koff-u-tu.
koff-i.
                                                                             char-tu.
                                                                                                           rakshis-tu.
     Present.
     Past.
                                                                             chēs-i.
                                                                                                          rakshiñch-i.
Relative Participles-
                                        kott-u-t-unna.
                                                                             chēs-t-unna.
                                                                                                           rakshis-t-unna.
      Present.
                                                                             chēs-i-na.
chēs-ē.
      Past.
                                        kott-i-na.
                                                                                                           rakshiñeh-i-na.
                                        kott-ē.
                                                                                                          rakshiñch-ā.
     Indefinite.
Conjugation, Personal terminations-
                                                                                  Plur. 1.
      Sing 1.
                                                           2244.
                                                                                                                              mus.
                                                                                         2.
                                                           2755.
                                                                                                                             7'14.
                                                                                    22
                                                                                                    Masc, and Fem.
Neut. Pos.
,, Neg.
                            (Masc.
                                                           du.
                                                                                                                              Pu.
                             Fem. and Neut., Pos.
                                                                                         3.
            3.
                                                                                                                              vi.
                                                Neg.
                                                           du.
                                                                                                                             vu.
Auxiliary Verb, unnā-nu, I am. This is only used in the Pres. and Rel. Part., in the Pres. Tense. The other parts are supplied by the root undu, see irregular verbs. Negative lē-nu, I am not.
Verb Substantive, negative, kā-nu. I am not.
Positive Verb-
                                               1st Conj.
                                                                                  2nd Conj.
                                                                                                                      3rd Conj.
Progressive Present,
                                     kottutunnā-nu, -vu, -du,
-di; -mu, -ru, -ru-
                                                                       chēstunnā-nu, etc.
                                                                                                         rakshistunnā-nu, etc.
   I am striking, etc.
                                        -vi.
                                                                                                         rakshistā-nu, etc.
Habitual Present and
                                  koffutā-nu, etc.
                                                                         chēstā-nu, etc.
     Future, I strike or
shall strike, etc.
                                     koffin i-nu, etc.
                                                                        chēsinā-nu, etc.
                                                                                                         rakshinchina-nu, etc.
Past. 1st, I struck.
Past. 2nd, I struck.
                                                                        chēsti-ni.
                  Sing. 1
                                     kottiti-ni.
                                                                                                           rakshisti-ni.
                                     kottiti-vi.
                                                                        chēsti-vi.
                                                                                                           vakshisti-vi.
             3 M., F., N.
Pl. 1
                                                                        chēse-nu.
                                                                                                           rakshinche-nu.
                                     kotte-nu.
                                                                        chēsti-mi.
                                     kottiti-mi.
                                                                                                           rakshisti-mi.
                                     kottiti-ri.
                                                                        chēsti-ri.
                                                                                                           rakshisti-ri.
                3 { M. F.
                                                                                                           rakshiñchi-ri.
                                     kotti-ri.
                                                                        chēsi-ri.
                                                                        chēse-nu.
                                     kotte-nu.
                                                                                                           rakshinche-nu.
                                             1st Conj.
                                                                             2nd Conj.
                                                                                                                   3rd Conj.
Indefinite, I would
                                     koţţudu-nu.
  strike.
                  Sing. 1
                                                                        chētu-nu.
                                                                                                           rakshintu-nu.
                                                                        chētu-vu.
                                                                                                           rakshintu-vu.
                                                                                                           rakshintsu-nu.
                                      koffu-nu.
                                                                        chēsu-nu.
                     Pl. 1
                                     kottudu-mu.
                                                                        chētu-mu
                                                                                                           rakshintu-mu.
                                     kottudu-ru.
                                                                        chētu-ru.
                                                                                                           rakshintu-ru.
               3 { M.,F.
                                     koffudu-ru.
                                                                        chētu-ru.
                                                                                                           rakshintu-ru.
                                     koffu-nu.
                                                                        chēsu-nu.
                                                                                                           rakskintsu-nu.
Imperative, Strike thou.
                                     kettu.
                                                                        chēyi.
                                                                                                          rakshintsu.
                                     koffu-dā-mu-
                                                                                                          rakshinta-mu
Let us strike.
                                                                       chātā-mu.
Strike ye.
                                                                                                          rakshintsandi.
                                     kottandi.
                                                                       chāyandi.
                                                                                 Infinitive.
                                     Root.
                                                                                                            Past Verb Part.
Irregular Verbs-
                                     avu.
                                                          become.
                                                                                kā.
                                                                                                                ayi.
                                                                                                                pöyi.
vachehi.
                                     povu.
                                                                                p5.
                                                          go.
                                     vatstsu.
                                                          come.
                                                                                rā.
                                                          give.
die.
                                     itstsu.
                                                                                ivva or iyyi.
                                                                                                                ichchi.
                                     tsatsten.
                                                                                 tsava.
                                                                                                                teachchi.
                                                                                tsūda.
                                                          see.
                                                                                                                tsüch i.
                                                          bring.
                                                                                                                techchi.
                                     tetatou.
undu, be, has its present verbal participle unfu. Similarly the Pres. Rel. Part. unfunna; the Prog. Pres. unfunna-nu; the Hab. Pres. unfa-nu; and the 2nd Past unfi-ni.
Passive.—Formed by conjugating the root padu, fall, with the infinitive. The initial p of padu becomes b. Thus, chēsukonuta, to do for one self. As in rakṣiñ-tṣa-baduṭa, to be saved.
                                                                                                    Causal Verbs .- First and second
                                                                                                  Conj. change u of root to intsu.
Thus, koffintsufa, to cause to be
beaten. Third Conj. changes tou to
pintsu. Thus, pilutsufa, to call;
                                                 jugation change y of the root to a.
                                                                                                  pilipintsufa, to cause to be called.
Negative Verb. Only one Conjugation-
                                         Reg. Verb.
Hab. Pres. and
Future.
                                                                 Past Verb Part.
                                                                                               koffa-ka, not having struck.
                                                                   Verb. Noun.
Indef. Rel. Part.,
                   Neg. Aux.
                                                                                               kotta-ka pov-a-damu.
                                                                                               kotta-ni.
        Sing. 1 18-nu.
                                                                   Progress. Pres.
                                        kotta-nu.
                                                                                               kott-a-damu le-du, for all numbers and
                                                                                               persons.
or koffutunnā-nu kā-nu, conjugated throughout in both numbers.
       3 { M. lē-du.
F. N. lē-du.
Plur. 1 lē-mu.
              2 18-vu.
                                        kotta-vu-
                                        kotta-du.
                                        koffa-du.
      3 { F.M. lê-ru.
N. 12
                   lē-mu.
                                                                                               kotta le-du, for all numbers and persons.
                                        koffa.mu.
                                        koţţa-ru.
                                                                   Indefinite.
                                                                                               koţţa-ka podu-nu, conjugated regularly.
                                                                   Imperative. 2 Sing.
                                        kotta-ru.
                                                                                               kotta-ku.
```

Pl.

2 Pl.

kotta-vu.

So also kā-nu.

. kotta-ka podā-mu.

. kotta-kandi.

# DRAVIDIAN FAMILY.

TELUGU, (STANDARD DIALECT).

కొక మనువ్యునికి యిద్దరు కుమారులు పుండిరి.—వారితో చిన్నవాడు, ఓ తండ్రీ ఆ ్డిలో నాకు వశ్చే పాలు యిమ్మని తండ్రితో చెప్పినప్పడు ఆయన వారికి తన ఆ స్థ్రీని వంచి పెట్టెను.—కొన్ని దినములైన తరువాత ఆ చిన్న కుమారుడు సమస్తమున్ను కూర్పూసి దూర దేశమునకు (పయాణమై వెళ్లీ తన ఆస్తిని దువ్యా పారమువల్ల పాడు చేసేను.—అదం తా క్రయము చేసిన తరువాత ఆ దేశ్మందు పెద్ద కరువు కలిగినందున అతడు యుబ్బంది వడసానాను.—అవ్వడు అతడు వెళ్లి ఆ దేశ్యులలో వొకనికి లోబడి యాండెను.—అతడు వందులను మేపుటకు తన పాలములలోకి అతని వంపెను.—అతడు పందులు తినే పాట్టుతో తన కడుపు నింపుకొనుటకు ఆశ్వడెను గాని యొవడున్ను అతనికి యోమిన్ని యివ్వలేదు.— అయితే బుస్ధి వచ్చి అతడు నా తండ్రియొద్ద యెంగో మంది హాలివాండ్లకు రొక్టులు అశివిస్తార్మమయున్నవి ఆయితే నేను ఆకరివల్ల నశించి పోతున్నాను.—నేను లేచి నా తండియొద్దికి వెళ్లి, ఓతండి నేను ఆకాళ-మునకు బిరోధము $\pi$ ానున్ను సీ యొదుటనున్ను పావము చేసియున్నాను.—యికమీదట సీ కుమారుడనని ఆబెపించుకొనుటకు యోగ్యుడను కాను నన్ను సీకూలివాండ్లలో వొకబవలే చేయుమని ఆయనతో చెప్పు-డుకని అనుకొని లేచి తన తండియొద్దికి వెల్లేను.—అయితే అతడు యింకా దూరముగా వున్నప్పుడు అతని కండి ఆతని <del>మా</del>చి కనికరించి పరు⊼ై ఆతని మొడమీద పడి అతని ముద్దు బెట్టుకొనెను.—అప్పడు ఆకుమా-రుడు, ఓ తండ్రీ ేను ఆకాశమునకు బిరోధముగానున్ను సీయొదుటనున్ను పాపము చేసియున్నాను యిక-మీదట నీ కుమారుడునని అనిపించుకొనుటకు యోగ్యాడను కానని ఆయనతో వరికెను.—అయితే తండ్రి, వాన వ్రామును తెచ్చి యితనికి తొడిగించి యితని చేతికి వుంగరము పెట్టి పాదములకు చెప్పలు తొడి-గించండి. - మరిన్ని మనము తివి సంభ )మవకుదాము. - యొందుకంటే యూ నా కుమారుడు చనిపోయి తిరిగీ బ్రత్కాను తప్పిపోయి దొరికెనని తన నాకరులతో చెప్పెను.—అప్పడు వారు సంభ్రమపడసాగిరి ॥

అయితే ఆయన పెద్ద కుమారుడు పాలములో పుండెను గనుక అతడు వస్తూ యింటికి సమీపించి-గప్పుడు వాద్యమున్ను నాట్యమున్ను బిని నౌకరులలో వొకని పిలిచి, యివీ యేమిటీ అని ఆడిగాను.— ఆ నౌకరు అతనితో నీ తమ్ముడు వచ్చెను గనుక అతడు సురశీతముగా శేరీనందున గ్ తండి విందుచేయించి-యున్నాడని చెప్పును.—అయితే అతడు కోవగించి లోవటికి వచ్చుటకు సమ్మతించలేదు గనుక అతని తండి వెలవటికి వచ్చి అతని ఐతిమాలుకొనెను.—అయితే అతడు, యుదుగో యిన్ని సంవత్సరములనుంచి నేను నిన్ను సేవిస్తున్నాను నీ ఆజ్ఞను నేను యొవ్వడున్ను మీరలేదు. అయినవృటికిన్ని నేను నా స్నేహి-తులతో సంఖ మవడేటట్టు నాకు యొన్నడున్ను వొక మేకపిల్లనైనా యివ్వలేదు.—అయితే సీ ఆ స్త్రీని వేశ్యలతోకూడా తినివేసిన యోనీ కుమారుడు రాగానే పినికొరకు బిందు చేయించితివని తండితో డుత్యు-త్రము చెప్పను.—అందుకు ఆయన, కుమారుడు రాగానే పినికొరకు బిందు చేయించితివని తండితో డుత్యు-నిషిన్ని గీవెయున్నవి.—మనము సంఖ మవడి సంతోపించుట ఈమ క్రమే యొందుకంటే నీ తన్ముడైన యితరు వనిపోయి తిరిగీ బుతికెను, తప్పిపోయి దొరికెనని అతనినో చెప్పిన నేను కె

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# DRAVIDIAN FAMILY.

TELUGU.

# TRANSLITERATION AND TRANSLATION.

Voka manushyu-ni-ki yiddaru kumaru-lu vundiri. Vāri-lō chinnavādu, 'ō 1 man-to two 80n8 were. Them-among the-younger, 'O tandri āsti-lō nā-ku vachehē pālu yimm'-ani tandri-tō cheppin-appudu father property-in me-to coming share give'-80 the-father-to said-when āvana vāri-ki tana āsti-ni pańchi pettenu. Konni dinamul-aina them-to his-own property having-divided put. A-few days-having-become chinna kumārudu samastamu-nnu taruvāta ā kūrtsukoni dūra dēśamu-na-ku after that younger 8011 all-together having-gathered far country-to tana āsti-ni durvyāpāramu-valla pādu-chēsenu. Ad-antā velli having-journeyed having-gone his property bad-behaviour-by waste-made. That-all vrayamu-chēsina taruvāta ā dēśam-andu pedda karuvu kaligin-anduna expending-having-made after that country-in mighty famine having-arisen-because atadu yibbandi pada-sagenu. Appudu atadu velli ä děśa-sthu-la-lō strait to-suffer-began. Then he he having-gone that country-dwellers-among voka-ni-ki lobadi-y-undenu. Atadu pandula-nu meputa-ku tana polamu-la-lo-ki one-to having-submitted-was. He tending-for his pigs atani pampenu. Atadu pandulu tinė pottu-tō tana kadupu nimpu-konuta-ku āśa-He swine eating husk-with his belly filling-to padenu, gāni yevadu-nnu atani-ki yēmi-nni yivva-lēdu. Ayitē buddhi vachchi atadu, any-one him-to anything gave-not. But sense having-come he, 'nā tandri-y-odda yentō-mandi kūli-vāndla-ku rotte-lu ati-vistāram-aiv-'my father-near kow-many-persons servants-to breads very-plentiful-having-becomeunnavi, ayitē nēnu ākali-valla naśińchi pot-unnanu. Nenu lēchi hunger-with being-ruined going-am. but I having-arisen my tandri-y-oddi-ki velli, "ō taṇḍrī, nēnu ākāśamu-na-ku virōdhamugānu-nnu nī father-near-to having-gone, "O father, I heaven-to against-and yedutanu-nnu pāpamu chēsi-y-unnānu. Yika-mīdata nī kumārud-an-ani anipintsusin having-done-am. Henceforth thy 80n-I-80 konuţa-ku yōgyudanu kānu; nannu nī kūlivāndla-lō vokani-vale, chēyum"-ani called worthy-man am-not; me thy servants-among one-of-like, āvana-tō cheppudun'-ani anu-koni lěchi tana tandri-y-oddi-ki vellenu. him-to I-shall-say'-so having-considered having-arisen his father-near-to went. Avitē atadu yinkā dūramugā vunn-appudu atani tandri atani tsūchi kanikarińchi being-at-time his father him having-seen having-pitied yet far

atani muddu bettu-konenu. Appudu padi parugetti atani meda-mida Then that neck-on having-fallen him gave. kiss having-run his kumārudu, 'o tandrī, nēnu ākāśamu-na-ku virodhamugānu-nnu nī yedutanu-nnubefore-and thee contrary-and heaven-to 'O father, anipintsu-konuta-ku kumārud-an-ani chēsi-y-unnānu, yika-mīdata nī pāpamu to-be-called 80n-I-80 having-done-am, henceforth thy 8191 tandri, 'pradhāna vastramunu āyana-tō palikenu. Ayitē yogyudanu kān'-ani cloth But the-father, 'best I-am-not'-so him-to said. fit-man yita-ni chēti-ki vungaramu petti todigińchi yita-ni-ki techchi having-brought this-man-to having-put-on this-man's hand-to a-ring having-put pādamu-la-ku cheppu-lu todigintsandi. Marinni manamu tini sambhrama-pahaving-eaten shall becomewe Moreover shoes put-ye. feet-to yī nā kumārudu tsani-pōyi tirigī bratikenu; tappi-Yenduk-ante, dudāmu. having-died again lived ; Why-on-saying, this my 8011 merry. doriken'-ani tana naukaru-la-tō cheppenu. Appudu vāru sambhrama-padapôyi Then they merry-to-becomesaid. been-lost was-found'-so his servants-to sāgiri. began.

Ayitē āyana pedda kumārudu polamu-lö vuņdenu. Ganuka atadu vastū Therefore he coming field-in was. elder 8011 But his naukaruyinti-ki samipińchin-appudu vádyamu-nnu natyamu-nnu vini having-heard servantsdancing-and house-to approaching-time-at music-and Ā ani adigenu. vēmiti?' ' yivi la-lō voka-ni pilichi, having-called, 'these-things of-what-kind?' asked. That 80 among · vachchenu ganuka atadu surakshitamugā naukaru atani-tō, 'nī tammudu therefore he came servant him-to, 'thy younger-brother nī tandri vindu chēyinchi-y-unnād'-ani cheppenu. chérin-anduna having-made-is'-so having-returned-on-account-of thy father feast lopa-ti-ki vatstsuta-ku sammatintsa-ledu, ganuka kopagińchi Avite atadu did-not-agree, inside to-come therefore he having-become-angry But atani tandri velapațiki vachchi atani batimalu-konenu. Ayité atadu, 'yidugō, yinni entreated. his father outside-to having-come him But he, samvatsaramu-la-nunchi nenu ninnu sevistunnanu; ni ajna-nu nenu yeppudu-nnu thee serving-am; thy command I I years-from Ayinappatikinni nenu na snehitu-la-to sambhrama-padet-attu mīra-lēdu. did-not-transgress. Thus-being-though I my friends-with merry-to-become-in-order nā-ku yennadu-nnu voka měka-pillan-ainā yivva-ledu. Ayite ni asti-ni one goat-young-even didst-not-give. But thy property harlotstini-vesi-na yi ni kumarudu la-tō-kūdā ra-gane viniwith-together having-eaten-having-thrown this thy 80% coming-as-soon-as this-man'skoraku vindu cheyińchitiv'-ani tandri-to pratyuttaramu cheppenu. Andu-ku ayana, sake-for feast thou-madest'-so father-to answer he-made. There-to

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'kumārudā, nīvu yell-appudu-nnu nā-tō-kūdā vunnāvu; nā-v-anni-nni ' 80n, thou always me-with-together art; my-all-things-even nī-v-aiy-unnavi. Manamu sambhrama-padi santoshintsu-ta yuktamë; thine-having-become-are. We merry-having-become to-be-joyful is-proper ; yenduk-antē, nī tammu-d-aina yitadu tsani-pōyi tirigī bratikenu; why-if-you-say, thy younger-brother-being this-man having-died again lived; doriken'-ani atani-tō cheppen-anenu. tappi-pōyi having-been-lost was-found'-so him-to he-said-spoke.

# KOMTĀU DIALECT.

The bulk of the Telugu-speaking population of Chanda is reported to use the standard form of the language. It has already been mentioned that several minor dialects have been reported to exist, such as Sālēwārī, the dialect of the weavers, Kōmṭāu, the language of the Kōmṭīs or shopkeepers, Kāpēwārī, ascribed to a certain class of agriculturists, Gōlarī spoken by the nomadic Gōlars or Gōlkars, a dialect called Manthanī, and so forth.

Of these only Salewari, Komtau, and Golari have been returned for the purposes of the Linguistic Survey. The revised figures are as follows:—

Kōmṭāu.       . </th <th>Gölari .</th> <th></th> <th></th> <th></th> <th>0.00</th> <th></th> <th></th> <th>TAL</th> <th>25</th>	Gölari .				0.00			TAL	25
Komtau	Sālēwārī		*	101	0.00		•		3,660

At the last Census of 1901, 22 speakers of Gölarī were returned from Chanda, and it is stated that the dialect spoken by other castes such as Kömṭīs, Sālēwārs, etc., is identical. Kömṭāu was returned as a Telugu dialect from Assam. The number of speakers was 11. If we add 56 speakers of Kömṭī returned from the Bombay Presidency we arrive at a total of 67. It is, however, not certain that these individuals speak a form of Telugu. The so-called Gölarī, Kömṭāu, etc., of other districts is apparently a Kanarese dialect. Compare pp. 386 and ff. above.

No specimens have been received in the so-called Sālēwārī, and there is no reason to suppose that the Sālēwārs of Chanda speak a Telugu dialect different from that current among their neighbours.

The so-called Kömţāu and Gölarī of Chanda are, according to specimens forwarded from the district, identical and do not differ from the ordinary Standard Telugu.

Forms such as annaqu instead of annāqu, he said; <u>tsastā</u> instead of <u>tsastānu</u>, I die; baqadi instead of paqinadi, it fell; are probably used everywhere in the Telugu territory, and they cannot be urged as reasons for separating those forms of speech as real dialects of Telugu.

The numbers of speakers of all these so-called dialects can therefore safely be included in the total given for Standard Telugu above.

It is, accordingly, of no interest to give particulars about the Telugu spoken by the various classes mentioned above. It will be quite sufficient to print the beginning of a version of the Parable of the Prodigal Son professing to be written in Kōmṭāu, in order to show that we have here simply to do with ordinary Telugu.

[ No. 80.]

# DRAVIDIAN FAMILY.

TELUGU.

SO-CALLED KOMTAU DIALECT.

(DISTRICT CHANDA.)

Oka manishi-ki viddaru pillagandlu vundiri. Vāndlō chinnavādu were. Them-among the-younger One man-to two sons tandri-tō antādu, 'tandri, yēdō mālamata-di nā-ku vatstsa-valadi adi yivvu.' the-father-to says, 'father, what property-of me-to to-come-ought that give.' Venaka vādu pillani-ki dhanamu panchi ichindu. Venaka konni devasā-la-ku he the-boy-to property dividing gave. some Then chinna-pilladu anta sommu dzamā-jēshi dūra dēśā-na-ku pōyinādu, yinka the-younger-son all property having-collected far country-to went, and akkadā avitsāramu-tō nadehi tana sampattu pādu-gottinādu. Tarvātā vādu there inconsiderately behaving his property wasted. Afterwards he antā vodšinanka ā dēšamu-lō lāvu karuvu badadi anduku, vāni-ki kathinamu all spent-after that country-in heavy famine arose because, him-to badadi; appudu vādu dēśamu-lō okka manishi daggira poyi he the-country-in one near having-gone fell; man Vădē tēnu vāni pandu-lu kāshē-koraku tana chēndlō-ki tōllādu. Appudu pandu-lu tending-for his fields-in-to sent. pigs tine-di pottu-to vadu tana potta nimpu-ko-vale ani vani-ki ani-pinchindi, yinka eaten husk-with he his belly to-fill-ought so him-to it-appeared, and yevvaru vāni-ki yivva-lēdu. Tarvātā vādu telvi-mīdi-ki vachchi annadu, 'mā anybody him-to gave-not. Afterwards he senses-on-to having-come said, 'my tandri yint-lo yendaru naukara-la-ku pushkalanga annam vunnadi, yinka nenu father's house-in how-many servants-to richly food 18, nā tandri-dikku-ku poyyēnu vāni-tō anēnu, ākali-tō tsastā. Nēnu lēśi hunger-with die. I having-arisen my father's-side-to will-go him-to will-say, " o tandri, něnu yisvaru-ni viruddham ni-mundara papam jesinanu; yikkadi-nunchi " O father, I God against thee-before sin did; now-from nī kodaku-nu anētanduku nēnu yōgyani kānu. Ni okka naukari-vani-vale to-say I worthy am-not. Thy one servant-like thy nannu vuntsu."" let-be." me

### KĀMĀTHĪ DIALECT.

Telugu is spoken by the Kāmāṭhīs or bricklayers of Bombay and neighbourhood. The figures returned for the use of the Linguistic Survey are as follows:—

This figure is probably considerably above the mark, for at the last Census of 1901 only 755 speakers were returned from the Bombay Presidency, 494 of whom were enumerated in Poona.

The dialect of the Kāmāṭhīs of Bombay has been much influenced by the neighbouring Aryan forms of speech, but is still a pure Dravidian dialect.

Pronunciation.—The vowels are mainly the same as in ordinary Telugu. Sometimes, however, certain changes take place. Thus we find o for e, e.g. rondu, two; ā or yā for ō, e.g. lā or lyā, in; ō for avā, e.g. chinnōdu, a boy; shortening of long vowels, e.g. unnamu for unnāmu, we are; dropping of short vowels, e.g. undri for undirī, they were, and so forth.

The palatals are pronounced as in ordinary Telugu. Ch, however, often becomes s; thus, sastā, Standard Telugu, tsastānu, I die.

The cerebral d is interchangeable with r; thus, iddaru, two, iddadki, to both;  $m\bar{u}du$  and  $m\bar{u}ru$ , three, etc. After a nasal, dr often takes the place of d; thus, tendri, Standard tendi, bring.

N and l are sometimes interchanged; thus, koṭṭālā, you should strike; iyānā, you should give; lillu Standard nīļlu, water.

Initial v is usually dropped; thus, āḍu, he; astadi, it comes; yelli, having gone. Note naukar-gāllu, Standard naukara-vāṇḍlu, servants; uṇḍa-gallā, Standard uṇḍa-valenu, I should be; koṭṭālā, Standard koṭṭa-valenu, I should strike.

Y is often inserted before  $\tilde{a}$  and a; thus,  $undy\tilde{a}$ , Standard  $und\tilde{a}du$ , i.e.  $undin\tilde{a}du$ , he was;  $l\tilde{a}$  and  $ly\tilde{a}$ , in, etc.

Inflexion.—The inflexion of nouns is mainly regular.

The pronominal suffix di has a tendency to become the usual suffix of the genitive. Compare devaru-di aparadhi, a sinner against God; sāmi-di pāpam, sin against the Lord.

It should be noted that the Telugu accusative case has been replaced by the dative obviously under the influence of the Aryan idiom. Thus, nā-ku untsu, let me be; āḍ-ki tandri sūśā, the father saw him.

With regard to the conjugation of verbs we may note that the personal terminations of the first and third persons singular are often dropped, as is also the case in most other forms of vulgar Telugu. Thus, nēnu pōtā, I go; āyā, he became; achchā, he came; unḍyā, he was.

It is of interest to note that this dialect has adopted the relative construction of the neighbouring Aryan tongues, the interrogative pronouns being used as relatives. Thus, yēmi jindagi astadi adi iyānā, what property will-come, that you-should-give; yappuḍu āḍu suddi mida achchā appuḍu manasulā anakuṇḍyā, when he came to senses, then he thought in his mind, etc.

On the whole, however, the dialect of the Kāmāthīs is the ordinary form of Telugu, as will be seen from the perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 81.]

# DRAVIDIAN FAMILY.

### TELUGU.

KAMATHI DIALECT.

(BOMBAY.)

Vakka manaśi-ki iddaru kodaku-lu und-undri. Chinnodu tandri-ki antadu, The-younger the-father-to says, were. two 80118 One man-to 'ayyā, nā antu-ku yēmi jindagi astadi adi nā-ku iyyānā.' Mari tānu adi father, my share-to what property will-come that me-to give.' Then he that chinna ichchindu. Todyam dināllu kā-lē intat-la pañchi iddad-ki that-in the-younger Few days went-not both-to having-divided gave. kodaku tana-di anta hissa dzamā dūram dēśam-ku yelli chēśi all share together having-made far country-to having-gone went. 80n madzā-lā yagara-koṭṭiṇḍu, Yappudu anta mulya yagara-Ada anta mulya There all property riotousness-in When all property he-hadhe-wasted. kottindu appudu ā ūra-lyā lau pedda kālam padiņdyā. Appudu tana-ku tiņdi-ki wasted then that village-in very great famine arose. him-to food-for Then põi dandyōdu dagyara motādu āyā. Maralā ādu ā ūra-lyā difficulty came. Then he that village-in a-mighty-man near having-gone stayed. Mari ādu ād-ki tana śēnu-lā pandu-lu mēpa-t-anaku tōliņdu. Pandu-lu tinē-ți pottu Swine eaten husks sent. Then he him his field-in swine to-feed potta nimpa-t-anaku tānu kabul āyā ganī adi bī yavvaru iyyaru. tini he ready became but that even any-one gave-not. to-fill having-eaten belly Yappudu ādu suddi mida achehā appudu manasulā ana-kundyā, mind-in he-said-to-himself, 'my father's he senses on came then When nimpu-kuntaru, sukangā potta mandi naukir chēśi yanta house-in how-many persons service having-done easily belly filling-for-themselves-are, nā tandri dagyara potā sastā. Nēnu ippudu lēśi inkā nēnu ida upāsam I now having-arisen my father near and I here from-hunger die. "ayyā, mī-dī va dēvaru-dī aparādhī unnānu. Daniinka nēnu ād-ki anēnu, and I him-to shall-say, "father, thee-of and God-of I-am. Theresinner Nīvu nā-ku kodaku anapintsu-kuna-t-anduku lāvak kānu. kosan-ki mi Thou I-am-not. worthy to-call-myself your fore tandri dagyar-ki pōyā. Ad-ki naukarodu mēra-gā untsu."' Appudu lēśi Then having-arisen the-father near-to he-went. Him let-be." servant inka gōśā-vachchi sūśā tandri rāngā dūran-kelli kodaku and having-pitied the-father coming the-father 8000 far-from kodaku Marala mudditsu-kunyā. ādi-ki inka almu-kunyā urki the-son Then kissed him embraced and having-run

tandri-ki chapya, 'ayyā, nī mungata nēnu sāmi-di pāpam I the-Lord-of father, before 8173 the-father-to said, thee chēśinā. Gandukōsań-ki ippudu kodaku anapintsu-kun-t-anaku mī nāku Therefore to-call-myself did. now your 8011 me-to tandri naukar-gālla-ku chapyā 'mañchi śiggu astadi. Marala kī, Then the-father the-servants-to said shame that. 'good īda-ki todagi-piyundri. Īdi chēti-ki ungram pettundri, battalu tendri inka put-on. His clothes and him-to hand-to a-ring bring put. inka kālla-ku pāvasālu toda-kun-t-anaku iyundri, inka manamu tini and feet-to shoes to-put-on give, and we having-eaten chēśi ānandamu chēstamu, kāraņamu ī nā kodaku sachchi because this my having-drunk joy will-make, 8011 having-died ipoddu lēśi achchindu; ādu kāri-pōindyā, gani poindyā, ādu ipoddu to-day alive came; he lost-went, went, he but to-day nā-ku dorkindu.' Marala allu lau anandamu cheyya-talagiri. they much me-to was-found.' Then joy to-make-began.

### DASART DIALECT.

The Dāsarus are wandering beggars in Belgaum. Some of them speak Kanarese and others Telugu. No separate estimates of the number of speakers are available. Specimens have only been forwarded of the speech of the Telugu Dāsarus, and a version of the Parable of the Prodigal Son will be found printed below.

It will be seen that the dialect of the Telugu Dasarus has very few peculiarities of its own. The pronunciation is sometimes different. Thus, the plural suffix ru becomes lu or lu. Compare milu undalu, you are; evalu, who? etc.

The palatal ch is represented by <u>ts</u>, ch, ś, and t; thus, <u>tsākri</u>, service; vachchi, having come; śēśi, having done; tastā, I die.

Other phonetical changes are identical with those occurring in other dialects. Thus we find o instead of e; a instead of o, as in the Kāmāṭhī dialect of Bombay; compare ronḍu, two; lā, in; pātā, I go. L and n are interchanged in lona, Standard nona, among, etc.

The inflexion of nouns and verbs is mainly regular. Note, however, causatives such as tinipichchi, having caused to eat, having feasted, etc.

It is not necessary to go further into detail. The close agreement of the dialect with ordinary Telugu will appear from the specimen which follows.

[No. 82.]

# DRAVIDIAN FAMILY.

### TELUGU.

DASARI DIALECT.

(DISTRICT BELGAUM.)

Okkōdokkōd maniśike iddar maga-pilagāļu undli. Val-nona chinna pilagadu were. Them-among youngest A-certain man-to two sons 'tandrī, nī badakal-nona nāke vachchyatti pāla nāke ī.' tana tandrike ane, his father-to said, 'father, your property-in me-to that-may-come share me-to give.' Tandri val-nona tana badaka panchi-ichche. Chinna pilagadu tana pala tiskoni Father them-among his property divided. Youngest son his share taking dūramu nātka poyyi, śinā-vaddal āva-lēdu, antatl-nona vadu sana far country-to having-gone, many-days became-not, meantime tana badak-antā pāḍa-śēse. Vāḍu iṭla śēśi śēśina expenditure having-made his property-all wasted. He so having-done after ā dēsam-lona pedd karava padi vānki pyādarkem vachche. that country-in mighty famine falling him-to poverty came. He that dēsam-lona oga maniśi pakka tsakri jere. I maniśi vāni pandili mepadadanki tana country-in one man near service stood. This man him swine chēnaka tölē. Ādā ākal-göni kalavalikanti pandi tinēta pottu sudā field-to sent. There being-hungry pangs-becoming swine eaten husk also kadapu nimpakutunde. Āte vānki yavaļ-nifichi ěmī chikak-unde. having-eaten stomach was-filling. But him-to anybody-from anything was-not-found. Itla todem vaddal pāye; tana enakați jyalamam neppayyi vādu tana So a-few days passed; his former condition memory-becoming he his mansal-nona ane, 'nā taṇḍri pakka uṇḍēṭa tsākri-mandki nindi 'my father near remaining servants-to mind-in said, stomach filling iripemu chikatadi. Āte īdā nā-mātranki ākal-göni tastē. ekkoyitanta so-as-to-exceed-so-much food is-found. But here as-for-myself being-hungry (I)die. Nā lēsi nā taṇḍri-takki poyyi ane, "taṇḍrī, nā dyāvardi karmam taṇḍrī I rising my father-near going may-say, "father, I God-of Nānu nī pilgad-antani anipichakonadadānki bāga-lēdu. kat-konn. sin have-got-tied-to-myself. I your 80n-a8 to-be-called am-not-fit. Nana oga chyākrī-maniśi tiranī nī pakk peṭṭakō."' Vādu ā-niñchi lēsi like your near keep." He thence rising his Me one servant tandri-kādiki vashtepadu tandri dūram-niñchi vāni tūsi antakaraņam father-near while-coming father distance-from him seeing sympathy producing urta-poyyi paţakoni muddade. Appada pilagadu tandrike ane, 'tandri, na running-going embracing kissed. Then 80% father-to said, 'father, I

dyāvara mundalā nī mundalā tappa-śēsna. Nana ni pilagan-ant pilavaku.' God-of before your before sin-did. Me your 80n-a8 do-not-call. Dînki tandri tana tsakrî-mandki ane, 'mańchidi ēśam techchi nā pilaganki This-to father his servants-to said, \* best dress having-brought my son-to todagundi, ēlu-nona ungaram ēyindi, kāļ-nona chyappulu ēyindi, tinipichidanki put-on, finger-in ring put, feet-in shoes put, to-feast tayara śepichchundi, mamu tini santōsam ātam. Em-ante, preparation cause-to-make, we having eaten merry let-us-become. What-if-you-say ī nā pilagadu tachchinde, tiragā jīva vachche; tappichakonande, chikkinadu.' was-dead, again life came; he-was-lost, is-found. Dini ini andar-ki bāga This hearing all-to merriment became.

yālāku vāni pedd pilagadu chyanla unde. Vādu intli-pakka This time-to his eldest 8011 field-in was. He house-near vachin-epdu vānki pāda-eddi chāli-batteddi ina-vachche. Vādu tsākryōl-nona come-when him-to singing dancing was-heard. He servants-among ogani pilchi, 'ēm nadachindi?' Dānki antā adige. vādu, 'nī calling, 'what has-happened?' saying asked. That-to he, 'your tammadu vachinādu; vādu bāga vachchi pattě kāranam nī brother is.come; he safely coming having-reached on-account-of your father tinipichinādu,' Dini anță cheppe. ini váni pedd pilagadu kopam-eyyi feast-has-made,' saying told. This hearing his eldest 80% being-angry nonki paka-paye. Da-ninchi vana tandri belk vachchi nonki dā-antani in did-not-go. Therefore his father out coming in in-order-to-come him-to śana chepakoni. Dānki vādu tana tandrike ane, 'nā inn-oddal-dākā That-to he his father-to said, 'I so-many-years-till your much entreated. tsākrī śēsi eppadū nī māta mīra-lēdu. Eyinaganī nā service having-done ever your word have-not-transgressed. However I tinipichidadanki nivvu nāku eppadū oga myāku sudā genekáln kúdapakoni friends together-with feast-in-order-to-make you me-to ever one goat even īvak-pōtivi. Āte lanjelkāl sobatī kūdi nī jinjig-enta mingen-ant did-not-give. But harlots company joining your property-all having-devoured-such ī nī pilagadu intakū vachina mantke nivvu vaninchi tinipichināvu.' house-to having-come as-soon-as you him-for feast-have-made." this your 80n Tandri pilaganki ane, 'nivvu pagal-ella na pakk untavu. Nata son-to said, 'you always my near are. My-near what-is-all nīdē. Tachchini nī tammadu, maļļā jīvantadāye; tappichk-poyinodu, Dead your brother, again became-alive; yours-only. that-was-lost, chikinadu, antani māmu santosam eyaddi manchidi undadi.' is-found, regarding we merry to-become proper

### BERADI DIALECT.

The Bērads are an aboriginal tribe in Belgaum. They are found scattered all over the district. Pachhapur, about twenty miles north of Belgaum, is said to have been a capital of the Bērads, and they are the principal inhabitants of several villages in the neighbourhood. They are notorious thieves, but nevertheless honest guardians of public property, and are employed as village watchmen, husbandmen and labourers. Compare Gazetteer of the Bombay Presidency, Vol. xxi, Bombay, 1884, pp. 163 and ff.

Local estimates give 1,250 as the number of Bēraḍs speaking a separate dialect. At the Census of 1891, Bēraḍī was classed as a dialect of Kanarese. A glance at the specimens shows, however, that it is in reality a form of Telugu. Kanarese forms are occasionally used. Thus we find pañchi-śide, he having divided gave; śikkag-alyā, he was not found, etc., in the first specimen. In most details, however, and in its general character the dialect is ordinary Telugu.

Short final vowels are commonly dropped; thus, ostān, Standard vastānu, I shall come; ottu, Standard vattunu, I may come; vasūn, Standard vatstsunu, it may come.

The last mentioned form shows that an  $\acute{s}$  sometimes corresponds to Standard ch. In  $k\ddot{e}si$ , having done, Standard  $ch\ddot{e}si$ , ch is replaced by k.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in t; thus, natt, me; nitt, thee;  $v\bar{a}nt$ , him;  $d\bar{a}t$ , it. 'I' is  $n\bar{a}nu$  and 'we'  $n\bar{a}mu$ . Compare Kanarese  $n\bar{a}nu$ , Tamil  $n\bar{a}n$ , I; Kanarese  $n\bar{a}vu$ , Tamil  $n\bar{a}m$ , we.

Udaga, to be, corresponds to Standard unda. Its present tense is formed as follows:-

Ct	
1. udānu.	1. udāmu
2. udāvu.	2. udāru.
3. m. udā(du).	3. udāru.
3. f. and n. udāvi.	

Other verbal forms will be easily recognized. Note the subjunctive ending in ten; thus, pôtên, if we go, etc. Compare the Gōṇḍī of Seoni.

Two specimens have been received from Belgaum. The first is a version of the Parable of the Prodigal Son, the second a conversation between two hoys. Both are printed in Roman characters.

# DRAVIDIAN FAMILY.

TELUGU.

# SPECIMEN I.

BERADĪ DIALECT.

(DISTRICT BELGAUM.)

Okanikokaniki girestanak udru pati bidl udri. Vardā-nān sann kodak gentleman-to two male children were. Of-them small aike ande. 'ayyā, nī jindigi-nan vasan tan nāki īvi,' pāl father-to said, 'father, your property-in me-to falling share give,' ant-ande. Ayyi vardā-nān tan badak panchi-side. Sann kodak so-said. Father them-among his property divided. Youngest 8078 pal ehikōni dur rājanak pôvi bāl nādl aggalvā. share taking going his far country-to many days was-not. Hant-nan vādu dundukēśi tan baduk-tel hāl-kēśadi. Vādu hill kēśadi Meanwhile with-luxury his property-all waste-made. He 80 did paini ā dēsa-nān pedd bara padi vanike badatan vaśā. Vadu after that country-in big famine falling him-to poverty came. He balli dēsa-nān okan chākri nichhdi. Ī girest vānt that country-of one-of near service stood. This gentleman him śĕnak ampiside. mebasag tan And saraganuti pandal kalavalasti There with-hunger being-oppressed his field-to sent. swine to-feed pott tāg-hantādi sudde tini oll nippikotudate. pandi Agiten vanike that-could-eat husk even eating belly was-filling. But him-to śikkagalya. Hill kont yalema poyi tan enak anybody-from anything was-not-found. So some time going his behind what-happened nenapagi vādu tan manasa-nān ande, 'māy-ayyī balli hentō chākaravarke mind-in said, 'my-father near remembering he his many servants-to sälaganant śikkdāyi. nippi annam Agiten ind nānatū filling so-as-to-exceed food is-found. But here as-for-myself belly sastān. Nānu lēśi saragi mā ayya balli pōyi, "ayvā, nā I-die. I getting-up my of-father near being-hungry going, "father, I ayyan pāpam kattikodan. dēvaradu pāpam Nānu nī kodak father-of sin sin have-tied-to-myself. God-of 1 your lēdu. chalū Natt ok al-kodak tale nī balli pettiko." anibisikoga Me worthy is-not. one servant as of-you near keep."; to-be-called anduti lēśi tan vasināvad, ayya balli avva Antu his thence getting-up father near when-coming, father Saying piriti-vaśi sūdi pāri-pōyi patikoni muddi-śidi. Avad dūr-nuti seeing love-coming running-going embracing kiss-gave. Then distance-from 4 11 2

'ayyā, nānu dēvar balli nī balli tapp-kěšudate. avvak ande, kodak God-of near of-you near fault-have-made. I father-to said, 'father, ayyi chākarike ande, odar-odd.' Dinike Natt nī kodak anta tan servant-to your son saying do-not-call.' To-this father his said, Me nā botta-nan ungaram 4 chalu pőśäk teśi kodakk pedas, yayyi, put-on, ring good dress bringing my son-to finger-in put, tavāram kēbs. Nāmu tagi santös-agadam. kālān seppal pedas, ūtam put, dinner readiness make. We eating merry-let-become. feet-in shoes ī nan kodak saśudde, markali jim-agadad; tepisikodādu, Why-if-said this my son was-dead, again alive-has-become; he-had-been-lost. śikkidi.' Dita ālisi ellāru santōsam agiri. is-found.' This. hearing all merry became.

I yālēma van pedd kodak śēnān uddi. Vādu gudas balli vasināvad This time his eldest son in-field was. He house near when-came vāniki pātlā kunsandā ini-vasyā. Vādu ā chākari-nān okant odari, song dancing hearing-came. He that servants-among him-to one calling, 'id-ēm aggadāyi?' dāt adigiti. Dānike vádu ande, 'nī tammad 'this-what became?' that asked. Thereto he said. 'your brother osdād. Vādā ehalū-nān muttindi kāranamā mīy-ayyi ūtam kēbasdād,' is-come. He safely having-reached on-account-of your-father feast has-made,' ant seppidi. Dit adigi ā pedd kodak śitt-kēśi nonike pōk-avidi. told. This hearing 80 that eldest 80% being-angry 292 did-not-go. Dan-nuti vār-ayyi eliki vaśi, 'nonike dā, ' ant vanike bālam Therefore his-father out coming, 'in come,' him-to 80 much Dānike vādā tan śeppikodi. 'nā aike ande, inni varasal tankā entreated. That-to he his father-to said, 'I so-many years till kēśi nī chākari yandū nī māt mīrk-agati. Intū nānu your service having-made any-time your word did-not-disobey. However I genēlu kūdikoni ūṭam kēbasag nivvu endū nāke okk mak sudde my friends joining feast to-make you ever me-to one goat even isak-agati kādu. Agiten süligar sõbati patti nī baduk tella harlots company joining your property did-not-give is-it-not. Butall nunginanță ī kodak gudask nī vasin bārak nivvu vān that-has-devoured this your 80n house-to having-come as-soon-as 11016 his kadisind ūtam kēbasd.' kodak ande, Ayyi 'nivvu pogal-ella feast caused-to-be-made.' for Father son-to said, 'you always nā himmāl udatāvu. Nā balli unnid-ellä ni-de. Sasinvād nī tammad. being-all yours. Dead-man your brother, my company are. Of-me near tirigi jīm-agadād; tepisikoni ponivad, śikkdad, ant nāmu santōs having been-missed goer, again is-alive; is-found, 80 100 merry agiteme pādu udāvi.' became proper is.'

[No. 84.]

# DRAVIDIAN FAMILY.

TELUGU.

BERADI DIALECT.

(DISTRICT BELGAUM.)

# SPECIMEN II.

### A PLAY AT BAT AND BALL.

# CHAŅDU KŌLĀŢ. BALL BAT-PLAY.

Rang-ant hudigēd Gövindanak sepatād, 'Gövindā, rēvu āvakke usal Rang-called boy Gövind-to tells, 'Gövind, river beyond sand bail-nān chandu kölāt ādag bāļam hudigēl pödār. Nānū ā kadege pötānu. plain-in ball bat-play to-play many boys have-gone. I that side-to go. Nivvu vastāvu kād?'

You come is-it-not?'

Gövind,—'Hond, agiten māy-avvā guḍasān lēdu. Dān apaṇi lyāk Gövind,—'Yes, but my-mother at-home is-not. Her permission not-being hell ottu? Adi guḍasak vaśin balak nānu aḍigi ostān. Avva how shall-come? She house-to having-come after I asking come. Mama elike pōnāvaḍ, "guḍas tiḍisi ekkaḍū pō-vadd"-aṇṭ nāke apaṇi kēsaḍāyi.' out while-going, "house leaving elsewhere do-not-go"-saying to-me order has-made.'

Rang,— 'Miy-avv yāvad ostāyi ēmō; hint poddak and āṭ oļe Rang,— 'Your-mother when comes what; so-much time-to there play good bārak vaśūn; nāmu lagu pōtēn chaludu; nānu avad pōtudati; height-to may-have-come; we soon if-go good-is; I then-only going-was; agitēn, "pōnāvad natt odar"-aṇṭu nivvu monnā śeppindadiṣind nitt but, "while-going me call"-so you day-before-yesterday since-had-told you odarag osti; nīki osand manasā lyākudtēn nā nanantak pōtānu.' to-call I-came; to-you coming-of mind if-is-not I for-myself will-go.'

Gövind,—'Rangā, nivvu hill kēsand chaluva? jarā nichh, māy-avva Gövind,—'Rang, you so doing proper? a-bit stop, my-mother ivud osan.'
now will-come.'

Rang,— 'Miy-avv end pödáyi?' Rang,— 'Your-mother where has-gone?'

Govind,- 'Mā sinavv kūtra meyanān chalū lēdu; dāt mātlādas pōdāyi." Govind,-- 'My aunt's daughter body-in good is-not; her to-inquire is-qone.' Rang, - 'Hallagitên ād-ēm lagg ostāyi? andu nāl galagalā kusarbadi, Rang,- 'Thus-being-if she-what soon comes? there four ghatikas sitting. dan-paini vasan: dan-nuți nivvu kusarbadu, nănu pôtănu. Ī podd that-on may-come; therefore you sit. I go. This of-time ole chamat agatāyi.' play very interesting is.'

# FREE TRANSLATION OF THE FOREGOING.

A boy named Rang says to Gövind,—'Gövind, many boys have gone to play at bat and ball on the sandy plain on the yonder bank of the river. I too am going thither. You also do the same. Do you?'

Govind,—'Yes, but my mother is not at home. How shall I come without her leave? On her returning home, I shall ask her permission and go. While going out my mother has warned me not to leave home and go out elsewhere.'

Rang,—'Who knows when your mother returns? By that time, the play may be at its height. The sooner we go, the better. I was to go long ago, but as you asked me the other day to call upon you while going, I am here to take you with me. If you have no wish for it, I will go by myself.'

Govind,—'Rang, is it proper on your part to do so? Wait a bit; my mother will come presently.'

Rang,- Where is your mother gone?'

Govind,- 'My aunt's daughter is ill; so she is gone to inquire after her health.'

Rang,—'Well then, she is not likely to return soon. She will sit there for four ghatikās and then return. Therefore, you sit and I leave. To-day's play is very interesting.'

### VADART.

Vadari is the dialect of a wandering tribe of quarry men in the Bombay Presidency, the Berars and other districts. The number of speakers has been estimated as follows for the purposes of this survey:—

Thana					7.					700	
Ahmednag	zar									100	
Poona!			1							450	
Sholapur							11.			4,500	
Satara										1,200	
State Aun	dh									260	
Belgaum										6,100	
Kolhapur				0.						350	
Southern 1		hā Ja								1,000	
Bijapur										11,000	
						Тот	AL Bo	MBAY	PRE	SIDENCY	25,660
Amraoti										600	
Akola										289	
Buldana							1			550	
								2	COTA	BERAR	1,439
								~D 43	TD /	nom a r	OH 000
								GRAI	ND.	TOTAL	27,099

At the last Census of 1901 no speakers were returned from Berar. The figures from other districts were as follows:—

Bo	mbay Presidency								2,786
	Thana .							36	1910
	Ahmednagar		(6)		Car"	200		698	
	Khandesh		100					30	
	Nasik .							63	
	Poona .					100		774	
	Satara .							468	
	Sholapur .							260	
	Belgaum .							207	
	Bijapur .							62	
	Dharwar							42	
	Kanara .							42	
	Kolaba .							13	
	Akalkot .							17	
	Bhor .							6	
	Satara Agency							68	
Hv	derabad .								 940
	vancore .								134
	**************************************								
							To	JATO	3,860

The greatest numbers of speakers have been reported from Bijapur, Belgaum and Sholapur. The specimens received from those districts represent a form of speech which is essentially the same everywhere and only differs in unimportant details. The materials printed below will show that the dialect is simply vulgar Telugu, and it will be sufficient to draw attention to some details.

An  $\bar{a}$  is often substituted for  $\bar{o}$  in postpositions such as  $l\bar{a}$  or  $l\bar{o}$ , in;  $t\bar{a}$ , with. Instead of  $l\bar{a}$  we also find  $ly\bar{a}$ , and  $\bar{a}$  and  $y\bar{a}$  are also often interchangeable. Thus,  $u\eta d\bar{a}nu$  and  $u\eta dy\bar{a}nu$ , I am.

Ē usually becomes ī in nīnu, I; mīmu, we.

K and g are often interchanged after vowels and nasal sounds. Thus, oka and oga, one;  $ink\bar{a}$  and  $ing\bar{a}$ , and.

Ch is usually pronounced as \$\delta\$; thus, \$\delta \delta \delta i\$ and \$ch\delta \delta i\$, having done. Compare D\delta sar\tau.

Note also forms such as \$i\$ instead of \$iyyi\$, give; \$n\delta\$ and \$n\delta vu\$ instead of \$n\delta vu\$, thou; \$randu\$, \$rondu\$, and \$rendu\$, two; \$y\delta du\$ and \$y\delta du\$, seven; \$y\delta nd\$ instead of \$v\delta di\$, silver, and so on.

The inflexion of nouns and pronouns is regular. The dative is, however, sometimes used instead of the accusative. Note also the common ablative suffix inda. Compare Kanarese. Forms such as  $n\bar{\imath}nu$ , I;  $m\bar{\imath}mu$ , we;  $n\bar{u}vu$  and  $n\bar{u}$ , thou, have already been mentioned.

The various tenses of verbs are formed as in ordinary Telugu. The personal suffixes are, as is also the case in other connected forms of the language, usually omitted in the first and third persons singular. Thus, unti, I was;  $ch\bar{e}se$ , Standard  $ch\bar{e}senu$ , he, she, it, did. The final e of the latter form is usually replaced by ya or  $y\bar{a}$ , and forms such as cheppya, he said;  $undy\bar{a}$ , he was, are the regular representatives of the third person singular of the past tense. In Sholapur, however, the regular form ending in e is more frequently used.

In the pluperfect we find forms such mattunți and mattinți, i.e., matti-unți, I had struck.

The negative verb is regular. Note, however, forms such as pō-valladu, he did not go; iyya-vallaru, they did not give. Compare the Standard auxiliary valayuta, to be wanted, to be necessary.

Other details will be ascertained from the specimens which follow. The first is a version of the Parable of the Prodigal Son from Bijapur. The second is the beginning of another version received from Belgaum, and the third is a popular tale from Sholapur.

[ No. 85.]

## DRAVIDIAN FAMILY.

TELUGU.

## SPECIMEN I.

VADARI DIALECT.

(DISTRICT BIJAPUR.)

Oka manaśi-ki iddaru kodakalu unnāru. Inkā chinna koduku vāri-lō One man-to two 80n8 were. And small them-in ayyā-ku anyā, 'ayyā, pāla-ku vachchina na samsāra nāku-ī.' tana father-to said, 'father, my share-to having-come properly me-to-give.' his Inkā vādu tana samsāra pańch-ichcha. Ińkā shanā dinālu he · his property dividing-gave. And And many days ayi-nda-ledu chinnavādu kudyas-kinya inkā dūra děsaniki having-become-were-not the-small-one collected and far country-to badaku durgunam inkā āda. tana sarpu-kinya. Inkā vādu antā and there his property in-evil-ways spent. And he all kharchis-kinya, ā rājama-nā pedda karu padya, inkā ādi-ki kadamu country-in spent, that big famine fell, and him-to padya. Inka vadu poyi ā dēsā-nā okka manisi daggara nilsya. fell. And he having-gone that country-in one man near stayed. Ińkā vādu pandulu měpasyánki šena-ku tana ansya. Inka, 'pandulu he his swine And to-feed field-to 'swine sent. And. nāku śikkitě, pottu-tōti nā khushilē kadupu nindat-undyā.' are-eating, me-to if-were-got, husk-with my gladly belly filling-was.' vāni-ki yevaru Inkā iyya-lēdu. Inkā vān painā yichchara-ku him-to And anybody gave-not. And his body sense-to vachchin-anakā vādu anyā, 'mā abban daggara yento-mandi kulivändlu having-come-after he said, 'our father near how-many-persons tana kadupu ninchi-koni rotya nilist-undi, inka ākali-gōni něnu sastānu. belly having-filled bread spared, their and I hunger-with lēchi yabbana daggara pōtānu, inkā Nēnu vāniki cheputanu, having-arisen my father's near will-go, and him-to will-say, "ayyā, nī-mundara Dēvara mundara nēnu pāpam chēśiņţi. Ni kodaku " O-father, thee-before God before I sin have-done. nī-mundalā nā yōgyam lēdu. Okka kulivavāņi samānam to-call-myself thy-presence-in my fitness is-not. One servant-of petta-kō." 'Inkā vādu lēśi ayyā-daggiri vachcha. Ayitē vādu ingā dūram But he still And he having-arisen father-near came. far

unda-gane van-ayya vaniki suśinadu, inka kalakala vachchi inga parya, inga being-when his-father him-to saw, and pity having-come still ran, and meda-ku padya, ingā muddu pettya. Vāni kodaku vāni šeppya, 'ayyā, having-gone neck-to fell, and kiss put. His 80% him said, 'father, nī-mundara Dēvara-mundara nēnu pāpam chēśiņţi. Ni koduku anavaniki of-thee-before God-of-before I sin have-done. Thy son to-call-myself nī-mundalā nā yōgyam lēdu.' Ayitē ayyā tana manasala-ku seppyā, 'mañchidi thy-presence-in my fitness is-not.' But the-father his men-to said, yat-koni dandi ingā vāni-minda yiyandi. Vāni chēyi-nā ungaram yiyandi, cloth having-taken come and him-on give. His hand-on ring ingā vāni kāl-lā cheppulu yiyandi. Ingā manamu andaru tini ānandamand his foot-on shoes give. And 200 all having-eaten Antē nā kodaku sachchinde, tiragi ippadu badaki vachcha; vādu audāmu. shall-become. Because my son had-died, and now alive came: poyinavādu, chikke.' Ingā vāriki andariki sukham anubhaviñehidaniki who-had-gone, was-found.' And them-to all-to happiness to-enjoy sūrū chēsiri. beginning they-made.

Ippadu vāni pedda koduku sēna-lo uņde. Ingā vādu illu-saniyam vachchi This-time his big field-in was. And he house-near having-come 80n udēdi inya. Ingā vādu tana aļū-manushyanna pilišya ingā, 'īdā yēmu adēdi dancing music heard. And he his servant called and, 'here what nadisinādi?' adigya. Ingā vādu vānik-anya, 'nī tammudu vachchinādu. Inkā is-going-on?' asked. And he him-to-said, 'thy younger-brother has-come. ayyā kudupu yesinādu, yenduk-antē, vādu sukham-nā illu-ku vachcha. your father feast has-served, why-if-said, he happily house-to came. Inkā vādu kopaniki vacheha inkā vādu ian-lo po-valladu. Anduku vāri-bbadu And he anger-to came and he house-in went-not. Therefore their-father yela-paţiki vachcha, inkā vāniki chētulu jōdisya. Inkā vādu tirigi house-leaving outside-to came, and him-to hands folded. And mātl-ādisya tana ayyāku śeppe, 'sudu, inn-endlu nī-vadda dudastānu; nēnu his father-to said, 'lo, so-many-years thee-with I-served; yannadu nī māṭ mīra-lēdu. Yeṭṭi nā genelku sukham padadaniki vakkati thy command broke-not. Still my friends with merry to-become göre-pilla suddham iyya-lēdu. Ayitē nī koduku raņdala gudā antā pāda-chēsi even gavest-not. But thy son harlots with all waste-having-made kid kudu istivi.' Inkā vādu vāniki cheppe, 'nī yappadiki nā-vattā uņdāvu, coming-on feast gavest.' And he him-to said, 'thou always me-with art, inkā nā-vattā antā undid-antā nīdi. Nī tammudu sachchinavādu, tirigi badaki and me-with all being-all thine. Thy brother who-had-died, again alive vachche; pōyinādu, tirigi śikke: dāni kōsāniki sukham padajedi came; he-who-was-dead, again was-found; that-of reason-for happiness to-become ānandam padajedi yōgyam.' joy to-become proper.'

# DRAVIDIAN FAMILY.

TELUGU.

# SPECIMEN II.

VADARĪ DIALECT.

(DISTRICT BELGAUM.)

Oganigogad manisigi iddar moga-billu undri. Vāridāntlene śinnā kodaku A-certain man-to two 80n8 were. Them-among youngest 80% nāk vachehyā pālu nāk īyi.' abbaniki anyā, 'abbā, jingandi nī Abbād father-to said, 'father, your property-of me-to coming share me-to give.' Father Šinnā kodaku tan pāl tis-koni vāridāntlene tan jingi pańchichya. them-among his property having-divided-gave. Youngest 80% his share taking dūrāma dēsamk poyyi śannāl kāle; antatlūnē vādu far country-to having-gone many-days had-not-been; meantime he luxury-becoming āstā pādalēpyā. Vādu hill sēśina mēdā ā bhūmi-nonā wasted. so having-made after that land-in He mighty karav padi vānki badatān vachyā. Vādu ā bhūmi-lyā oga maniśī deggārā famine falling him-to poverty came. He that land-in one man-of tsākarī nilasyā. I manisi vāni pandal mēpēdanki tan sēnakk amasyā. Anda service stood. This man him swine to-feed his field-to There ākal-goni bhaulki-vachchi pandi tinė pottu sudda · tini kadapō being-hungry pangs-coming swine eating husk even having-eaten stomach ninchikant-undya. Ate avanki yavvan-nunti emi śikt-undle. Hilla konnal But him-to anyone-by anything was-not-found. So a-few-days enkāti mātādi nipp-ayyi vādu tan mansa-lā anyā, 'mabbāni passed, former state memory-becoming he his mind-in said, 'my-father-of entā tsākrī-mandki kadap-niņdi sāl-ayyindākā kūd śikktadi. Ate near so-many servants-to stomach-filling so-as-to-be-enough food is-found. But ninantka ākal-gōni sachchyānu. Nīnu lēsi mabbantika poyyi anti, here (I) for-myself being-hungry die. I rising my-father-near going said, "abbā, nīnu dyāvārā pāpāmu abbāni pāpāmu kāţikunţi. Ninu ni kodak sin father-of sin got-tied-to-myself. I your "father, I God-of talallē. Nana oga tsākrī-maniśi lyāk nī-yattā peţţi-kō." aniskēne calling-myself to-be-called am-not-fit. Me one servant like of-you-near keep." Vādu andanuņți lēsi tan abbāntīka poyatappad, abbād dūrām-nuņți vāni sūśi thence rising his father-near while-going, father distance-from him seeing tekkyāsi mudd ichyā. Amīdā kodak abbanigi anyā, kalakalā-ayyi pāri-poyyi pity-becoming running-going embracing kiss gave. Then son father-to said. 412

'abbā, nīnu dyāvārā mundārā nī mundārā tapp śēśaṇān. Nan nī 'father, I God-of before your before fault have-committed. Me your kodak an-koni pila-vadd. Dinki abbād tan tsākrī-mand-ki anyā, 'mańchī baṭṭālu son calling don't-call.' To-it father his servants-to said, 'best dress etakochi na kodk-k kappu; botta-la ungara eyyi; kal-la papasl eyyi; having-brought my son-to put-on; finger-in ring put; feet-in shoes put; Yāl-anti ī vantā tayār śaiyyi; mīmu santös ātāmu. tini dinner preparation make; we having-eaten merry shall-become. Because this nā kodaku sachchinde, tirigi jivam vachchyā; tabs-kondyā, śikkyā. Dini ini my son was-dead, again live came; was-lost, is-found.' This hearing andāru santōs-airi. all glad-became.

[No. 87.]

# DRAVIDIAN FAMILY.

TELUGU.

# SPECIMEN III.

VADARÎ DIALECT.

(DISTRICT SHOLAPUR.)

anka oka Palasagāv ūru unde. Andu vagadu banda-koradu unde. called one village was. There one bandy-carrier 10as. Vāniki iddaru kodukulu uņdri. Vagani pēru Khaņderāo ingogani pēru Yeśa-Him-to two 80118 were. One-of name Khanderao other-of name Yasvanta-rão. Văni-daggyară ațalane rendu manchi gurralu unde. Oga gurram Him-near vantrão. also two good horses were. One horse-of Khanderão, ingoga gurram pēru pēru A banda-koradu Yeśavantarao. name Khanderão, other horse-of name Yaśvantrão. That bandy-carrier tsachchi põin-ankā vāni ālu gurrālu talagar-la dachi pette, i having-died gone-after his wife horses cellar-in hiding kept, these horses vāri nadarī-ka padaniyye-lēdu. Billu peddavār ain-akkā amma-ka yarkā their sight-to to-come-allowed-not. Boys grown-up becoming-when mother-to known vāru taļagara tērasiri. Appudu ā gurrālu vāru sūsiri. Vāru āniri, 'mēmu not-being they cellar opened. Then those horses they saw. They said, 'we gurra-mīda kusuntām.' Amma vadd-ane, yenduk-antē, mandi sūsirantē mimmuhorse-on will-sit. The-mother objected, why?-saying, 'men see-if lā motti gurrāla yetakā poyaru.' Bill-ēmi inaka pōyiri. Varu to killing horses taking will-go.' Boys-anything not-hearing went. They dāni-minda kusindri. Vāru chellelu ūri-ki poviri. I mańchi gurrālu them-on They sat. sister-of village-to went. These good horses vāri bāmardi süse. appudu vāni kadupu-lā kalpana vachche. Vānibrother-in-law saw, their then his belly-in thought came. Himki dose. 'vāri-ki gurrālu antanīya-rādu.' ī Ankā vādu it-appeared, 'them-to horses to Then touch-to-let-is-not-proper.' he these billani sarāi tāpi dhundu chēse. Antē vādu rāju-tātā pōye boys liquor having-caused-to-drink intoxicated made. So he king-near went ane, 'varini mottēsi gurrālu yetakā pö.' Vāri chellelasaid, 'them having-caused-to-be-killed horses taking go.' Their sisterku idi telse, Ankā chellelu billani ā gurram-mida kusana-pette. to this was-known. And the-sister those boys horse-on riding-put.

Pader-anga dārama-tā gachchi katte. Ā gurrālani idichi-pettiri. Apata-Might-fall-80 tight horses rope-with tied. Those let-loose. Runningāpata vāru ŭri-ki poyiri. Ā gurrālu ā billani batakapise. running they village-to went. Those horses those boys saved.

# FREE TRANSLATION OF THE FOREGOING.

In the village Palasagāv there was a bandy-carrier who had two sons, called Khanderāo and Yaśvantrāo. He also had two horses. Their names were likewise Khanderāo and Yaśvantrāo. When the carrier died his wife kept the horses hidden in the cellar and did not allow the boys to see them. When the boys had grown up they once opened the cellar without letting their mother know it, and saw the horses. They wished to ride on them, but the mother objected, because the people who might see them would kill them and take the horses. The boys did not listen to that, but took the horses and rode off to their sister's village. On seeing those good horses evil thoughts entered their brother-in-law's heart. He thought, 'it is not meet to let them keep those horses.' So he gave them to drink and made them drunk, and then he went to the King and said, 'let them be killed and take the horses away. This design became known to the sister. She put the boys on horseback, and tied them on well with ropes in order that they should not tumble off. So they let the horses loose and they gallopped home. The horses thus saved the boys.

One thousand speakers of Vadari have also been reported from the Southern Marāṭhā Jaghirs. Specimens have been received from the Jamkhandi State and from Ramdrug.

The Vadari of the Jamkhandi State is identical with the dialect spoken in Bijapur, Belgaum, and Sholapur, as will be seen from the short specimen which follows.

[No. 88.]

# DRAVIDIAN FAMILY.

TELUGU.

VADART DIALECT.

(JAMKHANDI STATE.)

Illane oga dorā undyā. Vāniki aida-mandi ändl-undri. Vani-ki musiledu Him-to five-persons one king was. wives-were. Him-to old-man āyitē-suddā maga-billu ēmi lēk-undyā. Oga dinamu vādu tanā āla-nō-nididi being-even son-child any not-was. One day he his wives-in-from oga-ogatini phalisi-kinya, vāri-ki mātlu ādya, 'nū nā dayadinda ī sukumu them-to words said, 'thou my mercy-from this happiness called. dayadinda kudiśyāva?' kudiśyāva ēme Dyāvāra Dāni-ki nalugu-mandi enjoyest or God's mercy-from enjoyest?' That-to four-persons wives anniri, 'nī dayadinda kudiśāmu.' Appudu vāni-ki santōsh-āyi said, 'thy mercy-from enjoy.' Then him-to satisfaction-having-come bāļāmu vastāmu ichchyā. Enakasari aidnē āl-ni phalisi-kinyā, dāni-ki many ornaments gave. Afterwards fifth-also wife having-called, her-to idē 'Dyavaru ichchinaya-akhani i adigyā. Adi anyā, sukumu asked. this-even She said, " God given-because this luck nī-ku vachanāvi, ā kāranāma-ninti nī dayadinda kadā Dyavara thee-to has-come, that reason-for thy mercy-from and God's dayadinda kudiśyānu.' Ī māta dorā śittu-āyā, īni dani maimercy-from I-enjoy.' word having-heard king angry-got, This her bodymīditidi vastāmu sīrāmu kubasāmu nābisi-kinya, dāni-ki padikyā kadišyā. what-was-on ornaments sarī chōlī having-taken-off, her-to short-cloth left, peddā airānaku aniśya. Andu og-gudasā katti pettya. Apdu ādi forest-to sent. There one-cottage having-built bigput. Then she mūnellu dimmāsi undyā. Ādā ādi maga-bidāni khanyā. Ī suddi three-months pregnant was. There she son-child got. This news dorā santöshamu āyā. Dăni tirigi arailla-ku sechchibiśva. having-heard the-king happy became. Her back palace-to brought. Idi mundarā annellā Dyavara dayadinda ī sukumu kharēmu. Vāni God's \* This formerly said-as mercy-from this happiness indeed. Hismukkātā mādi pād-emu. Illā anya jīmāma-ku halālyā. Tana face-in worth-what. 01628 So said the-heart-to was-touched. His peddastanamu sokku udiśa kadā Dyāvāra peddastanamu anyadaniki antvā. greatness-of pride gave-up and God's greatness to-praise began.

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had five wives. Though he was already an old man he had no male issue. One day he called his wives and asked them separately through whose mercy they enjoyed happiness. The four oldest ones said, 'through your mercy.' He was pleased and gave them many trinkets. Then he also called his youngest wife and put the same question to her. She said, 'God has given this happiness to you, and therefore I can thank God and you for it.' On hearing this the king got angry and took her ornaments, her sārī and her chōlī from her, gave her one small cloth and sent her into a big forest. There he built a cottage and put her therein. Then she was pregnant for three months, and gave birth to a son. When the king heard the news he became happy and fetched her back to his palace. Said he, 'what she formerly told me, that I owe my happiness to God, is true. What is the worth of our things before Him?' So he left off the pride!in his own greatness and began to praise God's greatness.

The specimens received from the Ramdrug State are very corrupt. The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the dialect is in reality identical with that illustrated in the preceding pages.

[No. 89.]

# DRAVIDIAN FAMILY.

TELUGU.

VADART DIALECT.

(RAMDRUG STATE.)

Vag-ayā-ku idar pillaru undari. Vāni-tā chinna pillā ayā-ku One-father-to two 80118 were. Them-in the-younger 80% father-to 'ī jindagāni-lē pāl nā-ku iyālu.' Illā anyanakā pāl yesi said 'this property-in share me-to give.' So saying-after share making Yannāl-mundarā chinna ichyā. pillā antārē tis-kēnī dūram dēsam-ko gave. Some-days-after the-small 80n all taking far country-to starting pō, and pōi-kyāśī dud-antā manasa-kochīlā antá Ā pāda-śēśā. went, there having-gone money-all riotously all squandered. That dēśam-ko karaü padya, vādu kharchi-ge lēk-undyā, akanne nirachya. country-to famine fell, he spending-for wanting-was, in-want fell. Ā dēśam-madilyā kuda-kēni ā gribasthadu pettikundu tanna śēna-ku That country-inhabitant joining that householder employed his field-to pandala kāśadāna-ke pettidādu. swine feeding-for employed.

As will be seen from the table on p. 607, Vadarī is also to some extent spoken in other districts in the Bombay Presidency. No specimens have been forwarded for the purposes of this Survey. There is, however, no reason for supposing that the dialect is different from that illustrated in the preceding pages. A similar remark holds good with regard to the speakers of Vadarī returned from Hyderabad and Travancore at the last Census.

Vadarī is also found in Berar, but the number of speakers is everywhere small and no separate figures were returned in the last Census of 1901. There are, of course, local variations in the dialect. They are, however, of small importance, and it will be sufficient to give the beginning of the Parable of the Prodigal Son in the Vadarī of Akola in order to show that the Vadarī of Berar is of the same kind as the Vadarī of the Bombay Presidency. The pronoun 'I' is nēnu, and forms such as chēsinānu, I did; pōināu, he went, are quite common. Note also mana for Standard tana, own, his; iyāva, give.

[ No. 90.]

## DRAVIDIAN FAMILY.

### TELUGU.

VADARÎ DIALECT.

(DISTRICT, AKOLA.)

Vakkā mansi-ki iddar kodakulu undri. Yē-mē śinā kodaku One man-to two boys were. Them-in the-youngest ēdannā tolīdamadīdi pālu nāku vachchēdi adi iyāva. abbāni anyā, 'abbā, father-to said, 'father, whatever property-of share me-to coming that give.' Maralā ādu vāni-ki paisā pañchi ichindu. Marala tõdyam dināla-kindā And he him-to money dividing gave. And few days-after chinna kodaku antā jamā-jēs-koni dūram dēśam põindu. all together-having-made far country the-younger 80n went. And yegar-kotti-koni akkadā paisā nadas-kōni manadi paisā yēgar-kottindu. there money spent-having-made having-behaved his-own money spent-made. Marala ādu antā vēgar-kottin-ankā ā dēśam-lā peddā karū padenu. And squandering-after that country-in he all big famine Andu-koranke aniki chinta padinadi. Marala vadu ā dēśam-lā vakkā Therefore him-to anxiety fell. Then he that country-in põi unnādu. Vādu maralā vāniki pandulu mēpedanki komatodu deggara inhabitant near having-gone was. Hethen swine feeding-for him mana śēna-lā pampiñchindu. Maralā pandulu ēdannā tiņtā unt-undri dānihis field-in sent. Then swine whatever eating were mīda vādu mana pottā nimpālē ittā vāniki anpiñchiadi. Inkā yēvara-nnā belly to-fill 80 on he his him-to appeared. And anybody vāniki yēma-nnā iya-lēdu. Maralā vādu śudi-mīdā vachehi cheppindu, Then him-to anything gave-not. he sense-on having-come said. "my kulyonki kadapu-ninda rotya unnadi, ventā abba-tā maralā nēnu father-with how-many servants-to belly-from bread is, and I ākalu-gōni sastānu. Nēnu nā abbā-dikku pōyēnu inkā lēsi āni-ki I having-arisen my father-near may-go hungering die. him-to cheppěnu, "yē abbā, něnu Ísvaruni viruddha inkā nī mungatā pāpam may-say, "O father, I God-of against and thee before ein jēsinānu. Ippada-sandi nī kodaku anadanki nēnu sādāyadu lēnu. Mana vakkā Now-from thy son to-say I fit am-not. Your-own one kulyona-lekkā nāku unachu."' servant-like me keep."

### BRAHUT.

The bulk of the speakers of Brāhūī are found in the Sarawan and Jhalawan Provinces of Baluchistan. Some 40,000 speakers have also been returned from Sind in the Bombay Presidency, and a short account of the language will be given in the ensuing pages.

According to Dr. Trumpp, Brāhūī or Birāhūī is the correct form of the name which the people use to denote themselves. In Sind we find Birūhī or Birūhī, or, with the addition of the common suffix kī, Brōhkī. We do not know anything about the etymology or original meaning of the word Brāhūī. According to Mr. Masson, the language is also called Kūr Gāllī.

The home of the Brāhūīs is the mountainous regions in Eastern Baluchistan and the neighbouring districts of Sind. They are much split up into small tribes, on account of the difficulty of access to their homes in the mountains. It is only in the provinces of Sarawan and Jhalawan and in the south-east, so far as Kuch in Makran, that we find them together in greater Tūmāns, i.e., tent-villages. They also apparently avoid the plains where the Balōchī reside.

The Brāhūīs maintain that they are the original inhabitants of Baluchistan. The Persians must, however, have invaded the country at a very early date. The cultivating class in the middle and westerly parts of the Khanat of Kalat are at the present day the Tājīks whose mother-tongue is Persian. The Jats have occupied the south-east of the Khanat, the province of Las with the plains extending towards the Indus, and almost the whole province of Kachh Gandava. The last settlers were the Balōchī who came from the south-west. They were not able to dislodge the Brāhūīs from the mountains, and they therefore took possession of the north-east and of the tract between Sind and Kachh Gandava. The Brāhūīs are, however, still considered as the dominant race.

We do not know anything about the existence of dialects in Brāhūī. Specimens have been received from Kalat and from the adjoining districts of Sind, and they all represent the same form of speech, with very slight differences in pronunciation.

No census has ever been taken of the whole of Baluchistan. I am, however, able,
through the kindness of the Agent to the Governor General,
to give the following estimates of the number of speakers of

Brāhūī	in	that	area	:	
	TF-1				

Kalat, Sarawan Country					25,000
" Jhalawan Country Southern Baluchistan, Las Bela and Levy tracts	100				100,000
" " His Highness the Khan's lands		100			2,500
Chagai Agency		*		*	1,500
	1.5	20.00	5		1,000
			Тота	L	129,500

The estimates given for the number of speakers of Brāhūī in the Bombay Presidency, which are based on the figures of the Census of 1891, are as follows:—

									TOTAL	4	36,000
Upper Sind	Frontie	·			02/5						6,000
Shikarpur Unpan Sind				100					110		20,000
Karachi											10,000
***		-				75 100000	,	-	1110 H		

The total number of speakers of Brāhūī, as estimated for this Survey, is therefore as follows:—

Baluchistan . Bombay Presidency							129,500 36,000
					TOTAL		165,500

If we compare these figures with those recorded for Brāhūī in the Census of 1901, we are met by the difficulty that no language census was then taken of the greater part of Baluchistan, and that hence only 645 speakers of the language are shown in the tables for that area. Excluding Bombay, 46 speakers were found in other parts of India, all of whom hailed from the North-West Frontier Province, except one who had journeyed for his country's good to the Andamans. The 1901 Bombay figures are as follows. They show a considerable increase over those given above:—

Karachi							19,023
Hyderabad (Sind)							1,498
Shikarpur							15,197
Thar and Parkar							448
Upper Sind Frontier							10,871
Khairpur							861
					TOTAL	G.	47,898

The total figures for all India according to the Census of 1901 are therefore as follows:—

Bombay Presidency			100	9491				47,898
Baluchistan .								645
Elsewhere in India								46
		1				TOTAL		48,589

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Brāhūī has no written literature, and no portion of the Bible seems to have been translated into it. Alla Bux¹ and Captain Nicolson made use of the Persian alphabet for Brāhūī. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trumpp, and this improved system has been adopted in the ensuing pages.

The various letters are, in most cases, pronounced as in Hindöstäni, and it will therefore be sufficient to make but few remarks on Brāhūi pronunciation.

The vowels e and o are both short and long, but it is not always possible from the sources available to distinguish between the two sounds. E is sometimes interchangeable with i, and o with u; thus,  $\underline{khalateat}$  and  $\underline{khalatiat}$ , with stones; ut and ot, I am.

The diphthongs as and au are of frequent occurrence, mostly, however, in borrowed words.

Of other vowels Brāhūī possesses a,  $\bar{a}$ , i,  $\bar{i}$ , u, and  $\bar{u}$ .

A final consonant is often followed by a short vowel sound, as is also the case in other Dravidian languages. The short vowel is usually written e, but sometimes also u. Thus, nan and nane, we; num and numu, you. The use of the short vowel in such cases is especially common in the Upper Sind Frontier district.

Similarly we also find a short vowel, usually i or e, inserted between concurrent consonants. Thus,  $\delta f k$  and  $\delta f i k$ , they.

On the other hand, we sometimes find contracted forms, especially in Karachi. Thus, antak for antae-ki, because; hākimā for hākimāe, to the magistrate; gaṭrī-s, i.e., gaṭrī-as, a bundle.

The gutturals, palatals, cerebrals, and dentals are the same as in Hindöstäni. In this connexion we should note that Brāhūi makes an extensive use of aspirated letters, just as is the case in Kurukh. Aspirated letters are, however, also freely used in dialects of other Dravidian languages.

The cerebral d is interchangeable with r. In Karachi, however, no r seems to occur, the dental r being used instead. D and r also interchange with d in demonstrative pronouns. Thus,  $\bar{o}de$ ,  $\bar{o}de$ ,  $\bar{o}de$ , and  $\bar{o}re$ , him.

The dental n is also written before gutturals, palatals, and cerebrals. I have in the specimens followed Dr. Trumpp and transliterated n throughout. There can, however, be no doubt that n is, in such cases, written instead of the different class nasals, and I have transliterated accordingly in the list of words. An n is often added after final vowels in Karachi. Thus,  $\bar{o}ftin$  and  $\bar{o}fte$ , to them; kin and  $k\bar{i}$ , for.

Of s-sounds Brāhūī possesses a hard dental s, a soft z, and a hard cerebral sh.

The semi-vowels y, r, l, and v are the same as in Hindostānī.

The h is very faintly sounded and often dropped. Thus, ant and hant, what? Brāhūī further possesses the sounds kh, ah, and f.

 $\underline{Kh}$  also occurs in Kurukh. It seems to correspond to k in other Dravidian languages. Thus,  $\underline{kh}an$ , Tamil kan, eye;  $\underline{kh}al$ , Tamil kal, stone.

 $\underline{Gh}$  is very common, both in borrowed and in indigenous words. Thus, bandagh, a man; iragh, bread. Nouns ending in ah commonly change their final h to  $\underline{gh}$  before vocalic suffixes. Thus, lummah, mother; lummaghe, to the mother. The final h of such words is probably silent, and the  $\underline{gh}$  is therefore apparently used in order to avoid the hiatus. Similarly, we also find  $ur\bar{a}gh\bar{a}n$ , from the house, from  $ur\bar{a}$ , house. It is, however, also possible that the termination  $\underline{gh}$  is borrowed from Balöchī, where it is very common.

F is often interchangeable with p. Thus,  $\underline{khan}$ , see;  $\underline{khan}$ -pa, don't see; bar, come; ba-fa, don't come. F does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Brāhūī f in other connected forms of speech.

Other letters are only used in loan-words. They are s, pronounced s; h, pronounced h; z pronounced z; zh; s, pronounced s; z, pronounced z; t, pronounced t; z, pronounced z; t, not pronounced; t, pronounced t.

Articles.—There are no articles. The numeral asī, one, is, however, often used as an indefinite article. An abbreviated form as is usually suffixed to the noun. Thus, asī bandagh-as or simply bandagh-as, a man; asī darvīsh, a Darvish; bandaghas-e, to a man. The suffixed as is also used in forms such as vakht-as ki, at the time when, when.

Nouns.—Nouns do not differ for gender. Brāhūī has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Eranian influence. There are, however, perhaps some traces of the neuter, i.e. the irrational, gender in the conjugation of verbs. See below. When it is necessary to distinguish the natural gender the Persian words nar, man, and mādah, mother, are prefixed.

Number.—There are two numbers, the singular and the plural. The plural is occasionally left unmarked. This is also the case in other Dravidian languages, and in Kurukh and Malto it is the rule with neuter nouns. The usual plural suffix is  $\bar{a}k$ , or, after long vowels, k; thus,  $\underline{khaf}$ - $\bar{a}k$ , ears;  $d\bar{u}$ -k, hands; lummagh- $\bar{a}k$ , mothers. K is also added to nouns ending in n, t, and r; an r which is preceded by a long vowel, or a t is dropped before this k. Thus,  $\underline{khan}$ -k, eyes;  $m\bar{a}k$ , sons  $(m\bar{a}r, son)$ ; nak, feet (nat, foot). The plural of masir, daughter, is masir- $\bar{a}k$  or masink.

The plural suffix in Brāhūi should be compared with Gōṇḍi k, hk; Kaikāḍi  $g\bar{a}$ , oblique gl; Tamil gal, and so forth.

The suffix k is changed to t, or, occasionally in Karachi, to kt, in the oblique cases. Thus,  $\underline{khan}$ -t- $\bar{a}$ , of the eyes. The t is perhaps derived from kl; compare the plural suffix in Kaikādī, nominative  $g\bar{a}$ , oblique gl.

Case.—There is no separate oblique base in the singular. Brāhūī in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kaikāḍi and Burgaṇḍī.

The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kaikādī and Burgaṇdī, and in Gōṇdī, Naikī, and Kōlāmī. The usual suffix is e, or, in Karachi, in; thus, lummah-e or lummagh-e, to the mother; ōft-e or ōft-in, to them. Compare Tamil ei; Gōṇdī un; Kurukh n, in (accusative, but sometimes also used as a dative).

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The usual suffixes of the other cases are, instrumental at; ablative  $\bar{a}n$ ; genitive  $n\bar{a}$ , plural  $\bar{a}$ ; locative  $\bar{a}e$  and  $t\bar{i}$ . The suffixes of the instrumental, the ablative, and the locative, are usually preceded by an e or i in the plural and often also in the singular. Thus,  $\underline{khal}$ -at, with a stone;  $\underline{khal\bar{a}te}$ - $a\bar{n}$ , from stones;  $\underline{khal}$ - $t\bar{i}$ , in a stone;  $\underline{khal\bar{a}t}$ - $a\bar{i}$ , of the stones.

The two suffixes of the locative are distinguished in such a way that  $t\bar{\imath}$  denotes only the simple locative, and  $\bar{a}e$  also motion towards some place or person. Instead of  $\bar{a}e$  we also find  $\bar{a}$  in Karachi.

The instrumental suffix at is perhaps connected with Tamil inru, Korava inde, und, Kui tai, Kurukh tī, Kōi aggada, from. Compare Tamil ād, Kui odā, Gōndī yētī, Brāhūī hēt, a goat.

Dr. Trumpp compares the ablative suffix  $\bar{a}n$  with Tamil in and Telugu na. In is, however, interchangeable with il, and the Telugu na is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix  $\bar{a}l$  (old  $\bar{a}n$ ) in Tamil.

The genitive suffix  $n\bar{a}$ ,  $\bar{a}$ , corresponds to Burgandi e, ne; Naiki and Kölāmi  $n\bar{e}$ ; Gōndī  $\bar{a}$ ; Kui i, ni, etc.

Dr. Trumpp compares the locative suffix  $t\bar{\imath}$  with Tamil idei, place; Kui has ta. The other suffix  $\bar{a}e$  can perhaps be compared with ali, ulli, and similar forms in Tamil dialects, or else it is borrowed from Balochi.

Adjectives.—Adjectives do not change for gender, number or case. They precede the noun they qualify. They are often formed with the suffix  $ang\bar{a}$  or  $agh\bar{a}$ ; thus,  $p\bar{\imath}rang\bar{a}$ , old, from  $p\bar{\imath}r$ , an old man;  $sharang\bar{a}$  and shar, good;  $b\bar{\imath}m\bar{a}ragh\bar{a}$ , sick. Balōchī has an adjective suffix agh, which is perhaps identical.

Definiteness is expressed by adding  $\tilde{a}$ , and indefiniteness by adding  $\tilde{o}$ . Thus,  $kab\tilde{e}n$ - $\tilde{a}$   $k\tilde{a}r\tilde{e}m$ , the hard business;  $as\tilde{\imath}$   $k\tilde{o}r$ - $\tilde{o}$  bandaghas, a blind man.

Comparison is effected in the usual way by putting the noun with which comparison is made in the ablative.

Numerals.—The numerals are given in the list of words. It will be seen that the first three numerals are distinctly Dravidian, and that the higher ones are Aryan loanwords. *Musit*, three, can be compared with Tuļu *mūji*, etc.

The ordinals are formed by adding mīkō or vīkō. Thus, iraţ-mīkō, second; musiţ-mīkō, mus-vīkō, third; chār-vīkō, fourth, etc. 'First' is muhīko, munhā, or avvalkō.

Pronouns.—The various pronouns will be found in the grammatical sketch on pp. 628 and f.

I, I, most closely corresponds to Kurukh ēn, and nan, we, to Kurukh nanhai, our, etc. It should be noted that there is only one form of the plural of the first person, just as is also the case in Kanarese and Göndi. This state of affairs in Brāhūi is perhaps due to Eranian influence. Compare, however, the remarks in the general introduction to the Dravidian family on p. 293 above.

Dr. Trumpp was of opinion that the initial k of kane, me; kanā, my, etc., might be due to the influence of Balōchī, in which language a k is prefixed to the present tense of verbs beginning with a vowel; thus,  $k \cdot \bar{a}y\bar{a}n$ , I may come. The initial k in kane might, however, also be compared with ng in Kurukh engan, me, etc.

Ni, thou, and num, you, most closely correspond to Kurukh and Malto nin, thou; nim, you; Tamil ni, thou, etc.

The demonstrative pronouns do not, of course, differ for gender. When followed by a verb beginning with a vowel the nominative singular often ends in d. Thus, ō-d are, he is.

The regular inflexion will be seen from the skeleton grammar on pp. 628 and f. The d which ends the base in the oblique cases is often changed to d and r; thus,  $\bar{o}de$ ,  $\bar{o}de$ , or  $\bar{o}re$ , him.

A pronominal suffix ta or tah occurs in forms such as barah-tah, his father.

Just as is the case in Kurukh there are two forms of the remote demonstrative pronoun, viz,  $\tilde{o}$ , that, he; and  $\tilde{e}$ , that, far off.  $\tilde{O}$  corresponds to Tamil avan, etc., and  $\tilde{e}$  should be compared with the base  $\tilde{e}$ , that, in Kui. The pronoun  $d\tilde{a}$ , this, corresponds to Tamil ivan, etc. Compare Brāhūi  $d\tilde{e}r$ , Tamil  $y\tilde{a}r$ , Kanarese  $d\tilde{a}va$  and  $y\tilde{a}va$ , who?  $D\tilde{a}$ , which? also occurs in Tulu.

The Eranian ham, even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus, ham-ō, just he, he; han-dā, this.

Relative clauses are effected as in Balōchī. The Balōchī relative particle ki has been introduced into the language, and it is used in exactly the same way as in Balōchī and Persian.

Verbs.—The verbal noun ends in ing and is regularly inflected. Thus, nī hining-ṭī us, thou going-in art, thou art going.

The base alone is used as an imperative; thus, bin, hear. The corresponding plural ends in  $b\bar{o}$ , thus,  $bin-b\bar{o}$ , hear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in n change their n into r in the imperative, e.g., man-ing, to be; mar, be; huning, to see; hur, see. From tining, to give, is formed  $\bar{e}te$ , plural  $\bar{e}t-b\bar{o}$ , give. In other cases the final consonant is dropped, or a th is added. Thus,  $p\bar{a}ning$ , to say;  $p\bar{a}$ , say;  $t\bar{u}ling$ , to sit;  $t\bar{u}l-th$ , sit.

The verbal noun is sometimes used as an imperative; thus, rasing, come. A suffix ak is often added in the singular. Thus, kaning, to do; kar-ak, do.

A final r or gh is dropped before the plural suffix  $b\bar{o}$ ; thus, kar-ak, do;  $ka-b\bar{o}$ , do ye;  $sh\bar{a}gh$ , lay;  $sh\bar{a}b\bar{o}$ , lay ye.

The personal terminations of finite tenses are as follows:-

Sing. 1. v, t	Plur. 1.	n
2. 8	2.	$r\bar{e}$
3. i, e, ak	3.	r, ō

The form v of the suffix of the first person singular is used in the conjunctive present, the suffix t in other tenses. The suffix  $\bar{o}$  of the third person plural is used in the past tense in addition to the suffix r. Thus, <u>khalkur</u> and <u>khalko</u>, they struck. It is never used when the base of the past tense ends in a vowel. The suffix  $\bar{o}$  is perhaps the old neuter suffix, and r the corresponding rational suffix. Compare Kanarese  $\bar{a}re$ , neuter ave.

The plural suffixes of the first and second persons likewise correspond to forms used in other Dravidian languages.

On the other hand, it is difficult to compare the singular suffixes with corresponding forms occurring in other Dravidian forms of speech.

The various tenses are formed as follows :-

A conjunctive present is formed by adding *i* or *e* to the base. Thus, <u>khaniv</u> or <u>khanev</u>, I may see. This *i* or *e* is dropped after long vowels; thus, <u>pāv</u>, I may say. A similar suffix is used in Malto where we find forms such as <u>bandin</u>, I draw; <u>daryin</u>, I catch. Compare also Kuī <u>pāgii</u>, I beat, <u>gii</u>, I do, etc.

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The conjunctive present denotes the action of the verb without restriction as to time. It thus corresponds to the so-called indefinite tense of other Dravidian languages.

The ordinary present is derived from the conjunctive present in a way peculiar to Brāhūī. A k is added in the third person singular; the second person plural remains unchanged, and an a is added in the remaining forms. Thus, khaniva (or khaneva, and so forth), I see; khanisa, thou seest; khanik, he sees; khanina, we see; khanirē, you see; khanira, they see.

The future is formed from the base by adding  $\tilde{o}$ . Compare Kurukh o. A vowel is dropped before this  $\tilde{o}$ . Thus, <u>kh</u>anot, I shall see; <u>kh</u>anos, thou wilt see; <u>kot</u>, I shall go, and so forth. This form seems to be derived from a future participle ending in  $\tilde{o}$  by adding the present tense of the verb substantive. A future perfect is formed from the same participle by adding the past tense of the verb substantive. Thus, <u>kh</u>anosut, I shall have seen. A future participle <u>kh</u>ano does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an  $\tilde{a}$  or  $\tilde{e}$  is added to the base. Thus, taming, to fall; past base  $tam\tilde{a}$ ; tharing, to cut; past base tharē. Another suffix of the past is k; thus,  $\underline{khaling}$ , to strike, past base  $\underline{khalk}$ .

The suffix  $\bar{a}$  is sometimes added to the verbal noun; thus,  $rasing-\bar{a}$ , he arrived. Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an s. Thus:-

baning, to come	past	bas
maning, to be	"	mas
tining, to give	,,	tis
tūling, to sit	,,	$t\bar{u}s$
saling, to stand	. ,,	salis
hating, hataring, to bring	"	hīs

A final n is often replaced by an r in the past. Thus:—

kaning, to do	past karê
daning, to remove	" darē
pāning, to say	" pārē

Other verbs are slightly irregular. Thus :-

no sugnery irrogular. Thus .—	
bining, to hear	past bing
kuning, to eat	,, kung
kahing, to die	" khask

We have not as yet sufficient materials for classifying all these various forms. The k-suffix also occurs in Kurukh and Malto. It is perhaps originally identical with the t or d suffix of other Dravidian languages. Compare Brāhūī kun, Tamil tin, eat. The s-suffix is well known from Tamil dialects, Kurukh and Malto (ch), Gōṇḍī, Telugu, etc. It is probably a modification of t or k. Dr. Trumpp compares the  $\hat{e}$ -suffix with i in Tamil, Malayāļam, etc. The  $\hat{a}$ -suffix has probably a similar origin.

The ordinary past tense is apparently formed by adding the present tense of the verb substantive to the past base. The past tenses of <u>khaling</u>, to strike, and <u>khaning</u>, to see, are formed as follows:—

Sing. 1. khalk-ut, khanā-t	Plur. 1. khalkun, khanan
2. khalk-us, khanā-s	2. khalkurê, khanārê
3. $\underline{kh}alk(-ak)$ , $\underline{kh}an\bar{a}(-k)$	3. khalkur khanār

An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, <u>kh</u> alkuṭa, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, <u>khalk-asut</u>, I had struck; <u>khanā-sut</u>, I had seen.

The past base was perhaps originally a conjunctive participle as in most other Dravidian languages. It is also used in order to form a perfect. An un, or, after vowels, an n, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, <u>khalk-un-ut</u>, I have struck; <u>khanā-n-ut</u>, I have seen. The analogy of other Dravidian languages seems to point to the conclusion that the forms ending in un or n are nouns of agency formed from the past base by adding the common Dravidian n-suffix. The literal meaning of <u>khalkunut</u> would then be 'I am a man who has struck.'

An adverbial participle is formed by adding  $\bar{o}k$  to the base. Thus,  $\underline{kh}al\bar{o}k$ , striking. It is inflected as an adjective, *i.e.*, the suffixes  $\bar{a}$  and  $\bar{o}$  can be added. Dr. Trumpp compares the Balochi participle ending in  $\bar{o}\underline{kh}$ ; thus,  $jan\bar{o}\underline{kh}$ , a striker.

Another participle is formed by adding the suffix esa or isa. I have also found it combined with the suffix at; thus, od mukhtāj maresa-at hinā, he needy becoming went, he began to become in want.

Brāhūī possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in Kölāmī, Naikī, Kuī, and other dialects. The formation of the various tenses in Brāhūī is, however, apparently different. The usual principle prevailing in other Dravidian languages is to add the personal terminations to a negative base. In Brāhūī, on the other hand, a negative verb is apparently added to the positive base and conjugated throughout. We may perhaps compare the use of negative verbs such as polnā, not to be able, in Kurukh. The negative particle tōten in Kölāmī is perhaps also a past tense of a negative verb, and in some Gōṇḍī dialects an inflected hille is used.

There are two such negative verbs in Brāhūi, one used in the imperative, the conjunctive present, the future, and the tenses formed from them, and the other used in the past tenses.

The former begins with p, before which a final r and gh are dropped. After vowels it often becomes f. Thus, ka-pa, do not do; ba-f, he may not come.

The other negative verb begins with t, before which the base is changed in various ways. The regular terminations of the negative verb are thus:—

	Conj. pres.	Future.	Past.	Perfect.	Imperative
Sing. 1.	par	paröt	tavat	tanut	
2.	pis	parõs	tavis	tanus	pa
3.	p	parõe	tau	tane	
Plur. 1,	pan	parön	tavan	tanun	
2.	pirë	parorē	tavirē	tanurë	pa-bō
3.	pas	paror	tavas	tanō	

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Note the termination s of the third person plural of the conjunctive present and the perfect. The corresponding form of the present tense ends in pasa.

Other tenses are regularly formed. Thus, khanpara, I do not see; khanparōsut,

I shall not have seen; khantavasut, I had not seen, etc.

It is difficult to find any analogies to these forms in other Dravidian languages. The t-forms can perhaps be compared with Kölämi töten, and similar forms appear to be current in Tulu where we find malpuji, I do not wake; malt'diji, I did not wake, etc.

It should be noted that the past tense of the verb substantive, alla-of, I was not, seems to be connected with the common Dravidian alla, not.

Brāhūī also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, khaning-iv, I may be seen. The conjugation is regular.

The preceding remarks will have shown that Brāhūī is a distinctly Dravidian language. It seems to have more points of analogy with Kurukh and Malto than with other dialects belonging to the same family. The language has, on the other hand, been influenced by Eranian forms of speech. We have already drawn attention to some few points. The greatest influence can, however, be traced in the vocabulary which to a very great extent differs from that of other Dravidian languages. It is also possible that Brāhūī has been influenced by yet other different forms of speech. We are not, however, in a position to take up that question in this place. The Brāhūīs have been so long separated from their cousins to the south that it is more to be wondered that they have preserved so many traces of Dravidian linguistic principles and tendencies than that their language has in many points struck out independent lines of its own.

It is hoped that the preceding remarks will enable the student to grasp the principal features of the language from the short Skeleton Grammar which follows. They are mostly based on Dr. Trumpp's work, to which the student is referred for further details. Dr. Duka's paper, quoted under authorities above, is a translation of Dr. Trumpp's sketch. It is not quite free from mistakes, but can on the whole safely be consulted by those who are not in a position to use the original. Of the three specimens printed below on pp. 630 and ff., the two first have been received from Baluchistan, and the third from Karachi. A list of Standard Words and Phrases, forwarded from Baluchistan, will be found below on pp. 649 and ff.

## BRĀHŪĪ SKELETON

I .- NOUNS .- Lummah, mother; urā, house; nat, foot; khal, stone.

4 - 1		Singt	TLAB.		PLUBAL.			
Nom Acc. Dat	lummah. lummah-e. lummah-at. lummah-an. lummah-na. lummah-ae. lummah-ti.	urā. urā-e. urā-aṭ. urā-aā. urā-nā. urā-nē. urā-fē.	nat. nat-e. nat-of. nat-ān. nat-nā. nat-nā. nat-jī.	khal. khal-e. khal-at. khal-ān. khal-nā. khal-āe. khal-fi.	lummaghāk. lummaghāte. lummaghāte-aṭ- lummaghāte-ān. lummaghāt-ā. lummaghate-āe. lummaghāte-fi.	urāk. urāte. urāte-aṭ. urāte-ān. urātā, urāte-āe. urāte-fi.	nak. natte. natte-at. natte-ān. nattā. natte-āe. natte-ţī.	khalāk. khalāte. khalāte-aṭ. khalāte-āa. khalāte-āa. khalāte-āe.

Instead of lummah-e, etc., we also find lummagh-e, etc. Similarly also uragh-ae, in the house, etc.

#### II.-PRONOUNS.-

	I.	We.	Thou.	You.	Self.	Who ?	That.	They.
Nom	I.	nan.	nī,	num.	tēn-(aţ).	dēr.	5, 5d.	öfk.
AccDat	kane.	nane.	nē.	nume.	tēne.	dëre.	ōde.	ofte.
АЫ	kane-ān.	nane-ān.	ni-ān.	nume-ān.	tën-än.	dēr-ān.	ŏd-ān.	öft-än.
Gen	kanā.	nanā.	nā.	numā.	tēnā.	dinnā.	ônã.	ōftā.
Loc {	kane-de.	nane-ãe.	ni-āe.	nume-ãe.	tëni-ãe.	dër-ãe.	ōd-āe.	öft-äe.
Loc {	kane-ți.	nane-ți.	në-ți.	nume-ți.	tēn-ţī.	dër-ți.	ō(-de)-ți.	ōfte-ţi.

Instead of ode, etc., we also find ode or ore, etc. E, that, plur. &fk, and da, this, plur. dafk, are inflected as o. Instead of dād-ān, etc., we often find dāde-ān, etc.

Õ, that; õ, that; dā, this, when used as adjectives, and ant, what? ara, what? are not inflected.

Ki, which is used as a relative particle.

III.-VERBS.-

#### A. Verb Substantive .-

					NEGATIVE FORM.			
				Present.	Past.	Present.	Past.	
			1.	H.				
Sing.	1		ui.	aref.	asuf.	afat.	alla-of	
	2	*0	ur.	ares.	asus.	afes.	alla-os.	
	3		ē.	are, (a-)se.	as(-ak), asas.	af (-ak).	alla-o.	
Plur.	1		un.	aren.	aeun.	afan.	alla-on.	
	2		urë.	arerē.	asurē.	afere.	alla-orē.	
	3		ō(,ur).	arer.	asur.	afas.	alla-or.	

#### GRAMMAR.

B. Finite Verb .I. Positive verb.

Khaning, to see. Participles .- khanik, khanisa.

				Conjunct. Pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative,
Sing.	1			khaniv.	khaniv-a.	khanō-t.	khanā-t.	khanāţ-a.	khanān-uţ.	THE I
	2			khanis.	khanis-a.	khanō-s.	khanā-s.	khanīs-a.	khanān-us.	khan(-ak).
	3	110	201	khane.	khanik.	khanō-e.	khanā(-k).	khanāk-a.	khanān-ē.	
Plur.	1			khanin.	khanin-a.	khanō-n.	khanā-n.	khanān-a.	khanān-un.	
	2		1	khanirë.	khanirë.	khano-re.	khanā-rē.	khanārē.	khanān-urē.	khan-bō.
	3			khanir.	khanir-a.	khanō-r.	"khanā-r.	khanīr-a.	khanān-ō.	

Present definite, khaning-fi ut .- Future perfect khanbeut. Pluperfect, khanbeut.

The third person singular of the past tense often ends in a consonant such as k, g, or s. An u or o is then inserted between the final consonant and other suffixes, and the third person plural of the past ends in ô or ur. Thus, khal-k-ut, I struck; khal-k-o and khal-k-ur, they struck; khal-k-asut, I had struck; khal-k-un-ut, I have struck, etc.

#### II .- Negative verb.

				Conjunct. pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing.	1	,		khanpar.	khanpar-a.	khanparöt.	khantavat.	khantavat-a.	khantanut.	
	2			khanpis.	khanpis-a.	khanparös.	khantavis.	khantavis-a.	khantanus.	khan-pa.
	3			khanp.	khanp-ak.	khanparõe.	khantau.	khantavak-a.	khantanë.	
Plur.	1			khanpan.	khanpan-a.	khanparön.	khantavan.	khantavan-a.	khantanun.	
	2			khanpirë.	khanpirë.	khanparörē.	khantavirë.	khantavirë.	khantanurë.	khan-pa-bo
	3			khanpas.	khanpas-a.	khanparör.	khantavas.	khantavas-a.	khantan-5.	

Future perfect, khanparösut. Pluperfect, khantavasut.

The p of the negative suffix, before which an r and gh are dropped, is often changed to f or v after vowels. Thus, bafarōt, I shall not come.

C. Irregular Verbs. -Several verbs are irregular in the imperative and the past tense, some also in other forms. Compare the following table:-

Verbal no	in.		Conjunct. Pres.	Imperative.	Future.	Past.	Negative Imperat
khaling, strike			khalev.	khal-th.	khalöt.	khalkut.	khal-pa.
Aaling, take			halev.	halth.	halof.	halkut.	hal-pa.
bining, hear			binev.	bin.	binot.	bingut.	bini-pa.
kuning, eat .			kunev.	kun.	kunöt.	kungut.	kun-pa.
kahing, die .			kahev.	kah.	kahōt.	khaskut.	kahi-pa.
Auning, see .			hurev.	hur.	huröt.	hunāţ.	hun-pa.
daning, remove			dēv.	dar-ak.	daröt.	darēt.	da-pa.
pāning, say			pāv.	pā.	pōţ.	pārēļ.	pā-pa.
kaning, do .			kēv.	kar-ak.	karöt.	karēţ.	ka-pa.
maning, be .			marev.	mar.	marōţ.	masut.	ma-fa.
baning, come		y.	baree.	bar-ak.	barōt.	basut.	ba-fa.
tining, give		4.		ēte.	ētāţ.	tisut.	ti-fu.
tüling, sit .			tülev.	tül-țh.	tūlōį.	tāsuţ.	tūli-pa.
hining, go .			kāv.	Ain.	köt.	hināt.	hin-pa.

Passive voice.—Formed by adding ing to the base and conjugating throughout. Thus, khaning-ing, to be seen; present khaningiv-a; future khaning-öf; past khaningāf, etc.

Causals.—Formed by adding ef or if to the base and conjugating throughout. Thus. rasefing, to cause to come: present rasefive; future rasef of; past rasefet, and so forth.

[No. 91.]

## DRAVIDIAN FAMILY.

BRĀHŪĪ.

#### SPECIMEN 1.

(KALAT, BALUCHISTAN.)

mār tenā bāwa-e chunakā Oftian Bandagh-as-e irā mār assur. Them-from the-younger son his father-to Man-one-to two sons were. kanā bashkh marek, girā-as ki mālān 'bāwah, ki, pare said that, 'father, property-from thing-a which me-to share 18, my bashkh-kare. Bhāz dē ofti-to O katia-e tenā ēte. Many days division-made. living them-with kis Hegive.' ō much-kare māle tenā kull gidarengtavesur chunā mār ki together-made and all property his passed-not-were small 8011 that kull māle tenā ére ō mosāfire-āe hinā vatanase-ãe murro all his property there journey-on went and country-a-to far ki ŏ kull māle Vakht-as gum-kare. kārēmte-at all property that he Time-a works-with spend-made. forbidden dukkāl-as tammā, ō od mulka-ti bhallo hamō karēsas kharch heavy famine-a fell, and he country-in that had-made spent mulka-nā hinā ō ham-ē Gurā ō hinā. maresa-at mukhtāj that went out country-of Afterwards he went. becoming needy hūkamātā Hamō shaskh ode tenā sangat mas. bandagh-ase-tō That person him his swine-of man-one-with follower became. O khvashi-at pachkhāti-at khvāfing-kī tenā tis. ki daghārte-āe mon gave. husks-with He gladly field-to that presence his feeding-for karēka phide sēra kas-as öde tenā kungurak hūkamāk belly satisfied was-making and person-a his him-to eating-were swine ki hōsha-āe Vakht-as bas, pārē titavaka. ki. girā-as that sense-on Time-a came, said that, was-not-giving. thing-a naukarāte-ān 'akhkhadar kanā arer ke oft iragh bāvah-nā bhāz that them-to bread servants-from are father-of much myhow-many õ ī bhīn-ān ziāte ham are, kahing-ti ōfti-ān ut. ě, ō them-from excess also is, and I hunger-from dying-in am. and ō tenā bāvaghāe kāva ōde õ pāva ki. " ō mareva bash Ī father-to him-to become and 9711/ go and 8411 I standing

bāvah. ī khudā-nā õ nā mone-ți malamat ut, ō dāsā ī father, I God-of thy front-in and blamed am, and now I worthy afat ki kane tenā naukarāte-ān asit nā mar Kane pār. am-not that me thy they-say. Me 801 your-own servants-from one kah." Gurā Ö bash mas ô tenā bāvah-is bas. make." Afterwards he upright became and his father-near came. Magar hannā bhāz murr as ki ōnā bāvah öde khanā, onā But still very far was that his father him saw, hālāe raham bas, tah dűdengā ōnā likhe-tī dūki shāghā condition-on compassion came, then ran his neck-on hands ō. buk Mar ōde halk. tena bāva-e pare ki. 'bāyah, ī him-to kiss took. and The-son his father-to said that. 'father, I khudā-nā gunahgār-ase ut ō nā mon-ti ham gunahgar ut. am and thy presence-in also God-of sinner-a sinner and affut dārān gud ī läig ki kane nā mār pār.' thy this-from after I worthy am-not that me 80n they-call? Magar bāvah-tah tenā naukarāte pārē ki, 'kull-an jovananga But the-father-his his servants-to said that, 'all-from good hatibō põshākāte ō ōde bērif-bō, dūtī-tah challavas shābō cause-to-put-on, hand-on-his ring-a bring-ye and him clothes mocharete nate-ți-tah ki ētibo. Babo āvār dāsā kunën feet-on-his shoes give. Come that now together we-may-eat khvash maren. Antae, ki kanā ō mār khaskas. ō phadāe merry may-become. Why, that my dead-was, he again and son gōingāsas, ō mas: Ö khaningā.' Ō ofk khvash zindah maresa became; he lost-was, he was-found.' And they merry becoming alive hinar. went.

Handa niyama-ti ōnā bhalla mār tenā mulkāe asaka. Vakhtas ki This time-at his elder 80% his land-in was. Time that ő urāghān khurk mas. nāchanā õ bas sazanā tavāre house-from near became, dance-of came and and music-of sound he Naukarāte-ān asite tavār-kare õ harrifē ki, 'dā kārēmnā one-to call-made Servants-from and asked this action-of heard. that, ē?' Naukar mānā ōde pārē ki, 'nā īlum bassonē ant what meaning is?' The-servant him-to said that, 'thy brother come-is nā bāvah bhallo mehmāne-as karēnē, antae, ki ō ōde durakh and thy father great feast-a made-has, why, that he him khananë.' Gurā khafa ō mas ō tahe-tī iore-at hintay. welfare-with seen-has.' became Then he angry and inside went-not. bayah pěsh tammā ōde minnat kare. hītāe ō Ō Handa word at the father out fell and him-to favour made. This He

tenā bāvae jovāb tis ki, 'hur, i dākha sāl nā khizmate his father-to answer gave that, 'see, I these-many years thy service ... karenut, o hech na hukame pirghtanut; magar ni gāhas done-have, and any thy order broken-not-have; but thou time-a kane dagharas ham ti-taves ki i tenā dostāti-to majlis-as me-to kid-a even gavest-not that I my-own friends-with feast-a Magar dāsā ki nā mār bassonē ki māle might-make. But now that thy son has-come who thy property kinjerīte-tō bāy tissonē, nī ōrkī mehmāne-as karēnus.' 0 ō harlots-with loss given-has, thou him-for feast-a made-hast.' And he ōde pārē ki, 'abā, nī har vakht kan-tō thud us, him-to said that, 'O-son, thou all time me-with together art, and girā-as ki are kull nā ē. Dā munāsib ki nan khvashi as thing-a that is all thine is. This proper was that we merry kēn ō khvash marēn; antae, ki nā ilum khask-as, merry should-become; why, that thy brother dead-was, should-make and zindah mas; göingāsas, ö ō pēnd var hāzir ē.' he another time alive became; lost-was, he present is.'

# DRAVIDIAN FAMILY.

BRAHŪĪ.

# SPECIMEN II.

(KALAT, BALUCHISTAN.)

Dākān Gurginaghāe hinān. Murād khānnā shahr-tī hinan. Here-from Gurgina-to we-went. Murad khān-of village-in we-went. gidaringan Adamzaitekan hinān. Ore ki hinān gurā sahib There-from we-passed Adamzai-from we-went. There that went then Sahib risāla ŏ risālanā sāhib õ ī harsingan phadāe. Naněkán and cavalry and cavalry-of Sahib and I turned back. At-night Murād khān-nā shahr-tī masun. Pēnd-vār pagaghāe sāhib Murad khān-uf village-in we-were. Again morning-in Sahib and risālanā sāhib ō risāla zēn karēr ō Murrainā shahrāe cavalry-of Sakib and cavalry saddle made and Murrai-of village-to hinār. Ī sahib-tō hintavat. Sāhib kane handāre illā. Magar i went. Sahib-with I went-not. Sahib me here left. But I bandaghātiān bingunut ki sābib Hasane kalkunē ō Tāmāse men-from heard that Sahib Hasan arrested-has and Tāmās ō Murād khāne ham halkunē. Vakht-as ki sāhib phadāe and Murad khan olso arrested-has. bas. Time that Sahib back came. khantiat Hasane ō Murād khāne ő Tāmās khāne khanāt. I my-own eyes-with Hasan and Murād khān and Tāmās khān saw. Hasane risālanā dū-tī tis. Ēlō irā kaidīe nanā dū-tī tis. caralry-of hand-in gare. Other two prisoners our hand-in gave. Kaidīk nanēkān nane pārēr ki, sāhib naneān hechrā Prisoners at-night us-to that, 'the-Sahib us-from anything asked-not said ō hēs.' nane Gurā sõb-tõ şāhib rāhī mas and 218 brought.' Then morning-in Sahib wayfarer became and Chichizai-ti bas. Vakht-as ki shām mas Hasan-ki iragh Chichizai-in came. Time-a that evening became Hasan-for bread hēsur. Ham-ō iraghāte Jemadar Gohar khān-nā sovār bisēsas. Those they-brought. breads Jamdār Gohar khān-of sovar had-baked. Hasan risāla-nā sovārte pārē ki. 'i iragh tenā kuneva. kaneān caralry-of covars-to Hasan said that, 'I bread own eat, me-from 4 M

murr mabo.' Sovāk Sik asur ô parer ki, 'Sāhib-nā hukam af far become.' Sovars Sikhs and said were that, Sahib-of order is-not ki murr maren.' Gurā Hasan khafa mas õ iraghāte that far should-be.' we Then Hasan angry became and breads joa-tī bitē. Nem shafāe ki bingun mas arz karē ki, stream-in threw. Half night-in that hungry became petition made that, 'kane iragh ītibō.' Gurā sikāk iragh tisur, tah ō hamō iraghāte " me-to bread give.' Then Sikhs bread gave, then he those breads kung. Gurā ō-nā hāl avalān ham ganda mas. ate. condition first-from even him-of bad became.

# FREE TRANSLATION OF THE FOREGOING.

We went from here to Gurgina, and proceeded to Murad Khan's village. We started thence and went out from Adamzai. When we came there, the Sahib and the cavalry and the Sahib of the cavalry turned back. At night we were in Murād Khān's village. Again, in the morning, the Sahib and the cavalry Sahib and the cavalry saddled their horses and went to Murrai's village. I did not go with the Sahib. He left me here. But I learnt from the men that the Sahib had arrested Hasan, Tamas, and Murad Khan. When the Sahib returned, I with my own eyes saw Ḥasan and Murād Khān and Tāmās Khān. The Sahib left Ḥasan with the cavalry, and handed the two other prisoners over to us. At night the prisoners said to us, 'the Sahib did not ask anything when he brought us.' In the morning the Sahib set out for Chichizai. At night bread was brought for Hasan. A sowar of the Jamdar Gohar Khan had baked it. Hasan said to the sowars of the cavalry that he wanted to eat the bread alone, and asked them to withdraw. The sowars were Sikhs, and they said, 'the Sahib's order is not to leave you.' Hasan then became angry and threw the bread into the river. Towards midnight he became hungry and asked for bread. The Sikhs gave him some, and he ate it. Afterwards he was at once taken ill.

[No. 93.]

# DRAVIDIAN FAMILY.

BRĀHŪĪ.

## SPECIMEN III.

(KARACHI.) Ī Juma, mār Kamāl-nā, kās-nā gudām-nā jamadār Karächī-nā I Juma, 80n Kamāl-of, wool-of godown-of jamadär Karāchī-of tűlöksiyot. Qasam kunev handā-tūnā pāv, aulikō děh bēg-nā inhabitant-am. Oath I-do I-say, this-month first day evening-of pañj baja gud harch bēgārī asur, öftin rozu tisut. Oftan five striking after allcoolies were, them-to wages I-gave. Them-from gud kās-nā gatris Hayāt khān-nā kūs-nā kirghan ī khanāt. as, wool-of after bundle-a Hayat khān-of shirt-of below I was, yakdam ō-nā jhārū halkut. Ī pěn hichra khantavat. I at-once him-of search took. other anything found-not. I padāe ŏde gudām-nā sētāe darēt. Sēt pārē, 'dā afterwards him store-of chief-to brought. The-chief said. this: gunah-gare polis chaukī-tī dar. dārā firyād kar.' Ī hamdun culprit police station-in bring, him-on complaint make.' I 80 karēt. I khanāt ōde Hākimā darē. Hakim · nī pārē, tenā did. I sano him Hakim-to took. Hākim said, · thou thy-own bachāī-nā shāhadā tin-hatar.' Ö tining katav. Õ nēt defence-of witness give-bring.' Heto-give did-not-do. He at-last qabūldār mas. tenā chunā-nā barzī-kin kās durzasut hafēsut.' ·I admitter became, child-of my-own pillow-for wool stole took.' Hākim ōde bīs rūpai-nā dand-nā sazā tis. him-to twenty rupees-of fine-of punishment gave.

#### FREE TRANSLATION OF THE FOREGOING.

I Juma, son of Kamāl, residing at Karachi, employed as a Jamedar at the wool stores, do state on solemn affirmation that on the first day of the current month after five o'clock in the evening when all the coolies had been paid their wages for the day, I found a bundle of wool concealed under Ḥayāt Khān's shirt. I at once searched the man's person, but found nothing else. I then took him to the Sēṭh of the godown and he

told me to take the culprit to the Police station and lodge a complaint against him. I did so and saw that the Policemen took him before a Magistrate; the Magistrate then called on the accused for witnesses, which he was unable to produce, and finally he admitted that he was removing the wool clandestinely to make a pillow for his baby. The Magistrate punished him with a fine of R20.

## SEMI-DRAVIDIAN DIALECTS.

Attention has already been drawn to the fact that several Dravidian tribes in the North have abandoned their original speech for some Aryan dialect. A good instance is the so-called Hal<sup>a</sup>bī which will, in this Survey, be dealt with in connexion with Marāthī. It is a mixed form of speech which has been strongly influenced by Marāthī and Chhattīsgaṛhī.

In this place we shall give specimens of two similar dialects, as an appendix to the Dravidian family, in order to enable the student to recognize how thorough the influence of Aryan speech has been in such cases. The dialects in question are the so-called Ladhādī or Randhādī of Amraoti and the Bhariā dialect spoken in Narsinghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:—

Ladhādī Bhariā								2.122
Bhariā			•	***	٠			330
	1						TOTAL	2,452

Both dialects have formerly been classed as Gondi. At the present day, however, they have become quite Aryanized.

The dialect of the Ladhādis or Randhādīs of Amraoti is a dialect of the same kind as Halabī. Conjunctive participles often add a suffix kanī which can be compared with kun in Gōṇḍī; thus, āi-kanī, having come; jāi-kanī, having gone. On the whole, however, the dialect has no more anything to do with Gōṇḍī or with any other Dravidian form of speech, as will be seen from the specimen which follows:—

[No. 94.]

## DRAVIDIAN FAMILY.

### SEMI-DRAVIDIAN DIALECTS.

LADHADÍ.

(DISTRICT AMRAOTI.)

Ekā mānsā-lā du turyā bhait. Ek turā bāpā-lā bolya, 'bāwā. One man-to troo 80118 were. One son the-father-to said, father, jō jingi-ki bātnī ãĩ tī malā dēnā.' Mang ő-lă bātnī which property-of share comes that me-to give.' Then him-to division deis. Mang thoda din-kanī nānā turā sab jamā karimaking gave. Then few days-after the-younger son all together havingdür dusryā mulkh-mā kani jāt lagyā, äkhin whāsan āpnā paisā made far country-in going began, other and there his money uthāi daris. Mang tyān sab kharchī dālī-par uně 8pending threw. Then him-by having-spent throwing-after all that mulkh-mā badā kãl padyā. Kāl ' padyā-kanī ō-lā adchan country-in big famine fell: Famine falling-after him-to difficulty became. Tab mulkh-mā ö unē ěk mānsā-jabarī rahyā. Unī ō-lā Then he that country-in one man-with stayed. Him-by then him dukar charāwal āpnē khēt-mā pathāīs. Mang dukar-ni sāl khāi-upar swine to-feed his field-in was-sent. Then swine-of husks eating-on uně āpnē pět bhari, asā ō-lā samjā whai. Mang u-lā belly was-filled, such him-to thought him-by his was. Then him-to kāī nakō dis. Mang o sudhi-par āi-kanī bolya, 'mora anything not-at-all gave. Then he sense-on having-come said, 'my bāp-kā roj-dar-sanī bhakkam bhakar sē, bajar mī kitik bhuki-ni father-of how-many servants-to much bread is, but I hunger-with mari gayā. Mī uthī-kanī āpnē bāp-kondī jāŭ, ō-lā having-died went. I having-arisen my father-to will-go, him-to will-say, kahu. "arē bāpā, Dew-ka andhi urphāt kām karis, ō-kā sāmnē pāp karī. "O father, God-of against evil I-did, him-of before sin deed Abō pāsūn tōrā pōryā nōkō whāy. Āpnā ēkā rōj-dār-āsa rākhī thy son not-at-all am. Now from Your one servant-like keeping keep."; Mang uthī-kanī āpnā bāp-kondī gaya. Mang ō dür sē itnā-mā Then having-arisen his father-near went. Then he far is that-in ō-kā bāp ō-lā dekhī-kanī kīv-āis. Änkhī Wō dawdī-kanī ō-kā his father having-seen compassion-got. him And he having-run his

galā-lā jhovya, jāi-kanī mukā ō-kā liis. Mang ō-kā pōryā bōlyā, neck-to fell, having-gone his kiss took. Then his 80n said, 'Dēwā-kō sāmnē pāp karīsũ. Abō pāsūn tora porya noko whav.' 'God-of before sin I-did. Now from thy son not-at-all am. Bāpan chākrā-lā kais. ' sābūt ängrakhā lāi-kanī ō-lā The father-by servant-to was-said, "good cloth having-taken him-to ghāl, ānkhī ō-kā hāt-me mundī pāy-mō jōdā ghāl. Apan khāi-kanī put, and his hand-on ring foot-on shoe put. We having-eaten khūs bhayāsũ. āmrā turyā maryā bachyā, tō phirī-kanī jitā Hā will-become. merry This our 8011 dead went, then again bhayo. Wo harpi gayā-tā, tō sāmpadyā.' Mang wā khūs bhavā. became. He lost gone-was, then was-found.' Then they merry became. Yâ bakt-mā ō-kā badā turyā khēt-mā hōtā. Mang wo gharākonī This time-at his big son field-in was. Then he house-near āyā-par ō-në bajā sunī-āya. tar Mang ēknī mānsā-lā bulāy-kanī coming-on him-by music then heard-was. Then one man-to having-called ŏnē pusis. 'yā kāy sē?' Wō-nā kahīs kĩ. 'tōrā him-by it-was-asked. ' this what is?' Him-by it-was-said that, 'thy bhāi ais. ankhin wo torā bāp-lā milyā śē. Ē-kā karita brother came, and he thy father-to met This-of for-the-reason is. badā jewan ō-nā kari-sē. Mang wo rage bhari-kani jāi-nī. big feast him-by done-is.' he anger-with being-filled went-not. Then Ē-kā sāthī ē-kā bāp bāhīr āi-kanī wō-lā samjāb lagyā. Pan This-of for his father out having-come him to-entreat began. But wō bāp-lā bolya kĩ. 'dēkh bāwā, mì itnī baras tori chākrī he father-to said that, \* 8ee father, I so-many years thy service karsawữ, ankhi tôra hukum nōkô mödī; tarū mī āpnā söbtī-baröbar did, and thy not was-broken; order still I my friends-with khuśāl karū tyā ām-kō bakrā nakō dis. Jēnā torā merry should-make by-thee a-goat not was-given. Whom-by thy me-to rāṇdī-barōbar khāī paisā dārīs yā torā poryā āyā, ō-kā sangi harlots-with eating was-thrown this money thy 80n came, his sake-for badī pangat karis.' Mang ō-na ō-kā kais. 'mōrā barōbar bigfeast madest.' Then him-by him-to it-was-said, · me with turā hamēsa sē, ānkhī yā yā sab jingi tori Mang sē. sukh this 800 always is, and this all property thine is. But happiness ānand karwā yã barābar sē; yā torā bhāi maryā hōtā, wō joy to-make this proper 18; this thy brother dead was. he paltī-kanī jitā bhayā sē; wō hārpī gayā-tā, wō sāmpadyā-sē.' alive become again is; he lost gone-was, he found-is.'

The Bharias are found in Narsinghpur and Chhindwara. In the latter district, however, the tribe is dying out, and no speakers have been returned at the last Census of 1901. Their number in Narsinghpur was estimated for this Survey at 330. At the last Census of 1901, 563 speakers have been returned.

AUTHORITY-

SCANLAN, C.,-Notes on the Bharias. Indian Antiquary, Vol. i, 1872, pp. 159 and f.

The Bharias have probably once spoken a form of Gōṇḍī. The pronoun hōrā, he, is probably identical with Gōṇḍī ōr, he. Their dialect is, however, now a corrupt Bundēlī.

Of the specimens which follow the first has been forwarded from Narsinghpur and the second from Chhindwara.

[ No. 95.]

## DRAVIDIAN FAMILY.

#### SEMI-DRAVIDIAN DIALECTS.

### SPECIMEN I.

BHARIA.

(NARSINGHPUR.)

Hurak do chhawa rah rai. Hōrā-mē-sē halkā apanā dādā-sē Them-in-from the-younger his-own father-to A-man-of two 80118 were. kaharā, 'arē dādā, ghar-kē dhan-mē morā bātā hō mã-kã dēdã. said, 'O father, house-of property-in my share may-be me-to give.' Then apanā dhan bãti dīhā. Tanakē din pāchhū the-father-by his-own property having-divided was-given. A-few days chhāwā apanā dhan lē-kẽ dūr děś garã uthī. his-own property taking distant country went having-arisen, the-younger son aru gamār-panā-mē sab khōh-dihāv. Jab sab dhan barhā-garā hō dēś-mā and debauchery-in all was-wasted. When all fortune spent-gone was country-in bhữkhã mar na lag ray. Tab hora kahữ parī-garā, arū ab great famine falling-went, and now from-hunger to-die began. Then he some kar nā lag rā aru hōrā kā suar charānā rakhārāi. logā-kā harawahi man-of the-office-of-a-ploughman to-do began and him, swine to-feed Hōrā suar-khānā khānē-sē ap"nā pēt bhar nā lag rā. Hurak logā kachhū He swine-food eating-by his-own stomach to-fill began. Any man anything nāhĩ dēnā-lagarā. Tab hōrā khab\*rīrī Hurak kahanā lagarā, 'daīā, bhīrā. to-give-began. Then he sensible became. He to-say began, 'Oh, morā dādā-kā ghanā har wāhā-kā khub khāi lihan aur bachī-garā aru mõy my father-of many servants-to much eating take and to-spare-went and I bhữkhã mar'nā-lag'rā. Ab maï dādā jōrē jāhū aru kahū. uthī from-hunger to-die-am-about. Now I arising father near will-go and will-say, " arē dādā, maī-nē tōrē sangā Bhagawān-kā pāp karāũ: " O father, me-by thee before God-of sin has-been-committed; I chhāwā kahanē tora rārā nāhĩ raharā. Ap\*nā har wāhā-mã thy 80% to-say worthy not remained. Thy-own servants-among mã-kã ēk-lā rakhā-lā." samājāhē Tab hōrā thārā-hō equal-considering keep." one-to me Then he having-arisen apanā dādā garā aru thānā uthī. garā Dādā-nē his-own went and father near went arising. The-father-by dűrá-hűné āwāchhā dēkhī-līhā. Hure achchha-kari, dauri-ke galā-mē distance-from coming he-was-seen. Him pitying, running neck-on

jhūmī-gēra aru chūmhī. Tab chhāwā-nē kah\*rā, 'arē dādā, maĩ-nē falling-went and kissed-him. Then the-son-by it-was-said, 'O father, me-by torē sangā Bhagwān-kā pāp karrā; maĩ tôrā chhāwā kah\*nē thee before God-of sin was-done; I thy son to-be-called worthy Dādā-nā apanā harawāhā-kā kahdīs, 'asal asal nāhī rah rā.' not remained.' The-father-by his-own servants-to it-was-said, 'good good āhō aru hō-rī pah rā-dã. Ek mūdī hurak hāth pah rā-dã urh\*nā lī clothes taking come and on-him put. One ring his hand-on put ēk pan<sup>a</sup>hī jōrī pāw. Chalā sab<sup>a</sup>rā khājīnā aru khuśī manārā. one shoes pair feet-on. Come all shall-eat and merry shall-be. This chhāwā janam-bhīrā-hawā, hāth-sē hūnē-garā uṭhī-hōtā phirī milī-gīrā.' son has-been-born-again, hands-from lost-gone arising-was again was-found. Īrā sabi khusī bhīrē. Then all merry became.

Barā chhāwā ōhī bakhatā khētā-mē raharā. Lautīke ghar-ātī-bakhatā The-elder son that time field-in was. Returning house-coming-time hurē hūnē kudāi sun ra. Har wāhā-mā-sā ēk-lā hallā nāch him-by from-a-distance noise dancing singing was-heard. Servants-in-from one chilādahā hurē pūchhē, 'yā kyā hā?' Hōrā hū-nē kah rā, 'tōrā halkā calling him asked, 'this what is?' He him-to said, ' 'thy younger āī-garā, aru tōrā dādā hurē asal palţi-kērā khuśī-bhīrā khānā bhāī brother come-is, and thy father his safe return-of merry-becoming feast Yā sunī-ke khiśāī-garā, aru ghar nāhī dihā.' has-given.' This hearing angry-he-became, and house-to not would-go. Then jāhũ. dādā bāhar nik<sup>a</sup>lī hurē pōṭī lagarā. Chhāwā kaharā, 'arē his father outside coming him to-entreat began. The-son said. dādā, dēkhis, bar<sup>a</sup>sõ törī naukrī karrā; kabhū törī kahī father, see, nī years-for thy service I-did; ever thy sayings not tữ mã-kã kãữ êk-lā bhēr-kē chhāwā tālarā; disobeyed; thou me-to ever one sheep-of young-one reward not inām nī dīhā hō saṅg-sāthī saṅgā majā kar³rã. Par halkā chhāwā tōrā that companions with feast might-make. But the-younger dhan-rah<sup>a</sup>rā gamār-panā-mē uṇā-dihā jaisā palṭī-kērā ghar āī-gērā taisa fortune-was riotous-living-in wasted-away as-soon-as returning home came so Dādā-nē gōṭ-karārā, "arē chhāwā, tū janamthou-gavest-a-feast." The-father-by the-reply-was-made, "O son, thou the-wholebhar mōrā saṅgā rahīs; jō dhan mōrāy sō dhan tōrāy. life me with livedest; which fortune mine-is that fortune thine-is. This tōrā marrā garā, phirī jiyarā; hōrā gamī-garā-hōtā, younger brother thine dead went, again became-alive; he phirī milī-gērā. Ab khūb khušī bhīrā.' was-lost. again has-been-found. Now very happy became.'

[No. 96.]

## DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

## SPECIMEN II.

(DISTRICT CHHINDWARA.)

BHARIA.

Ek jane kē dō bētā raharō-hōnē. Aur chhōtē bētā-nē dādā-sē One man-of two sons were. And the-younger son-by father-to kahi ki. ' mõrā hisā āchhar dē-dahā.' sõ Aur ō-nē 'my share may-be that give-away.' And him-by his-own it-was-said that, dhan raharō-hōtā sō bat dihāv. Aur tanak dinā raharā-hōtay that having-divided was-given. And a-few days fortune was apanā dhan-sampat samat-lihāvē aur dűr dēś garā uthāv. then his-own fortune-property together-took and distant country-to went arising. Aur dhan-sampat rah rā-hōtam sō raṇdī-bājī-mē dubāv dihay. Aur jab And the-fortune was adultery-in squandering gave. that mulakah barā akāl padarāy; aur garīb huy-garāy. dubāvē-dīdav ũ all had-been-wasted that country-in great famine fell; and poor he-became. Aur jāy-ke bhalē ādamī thanā milē-gārāy aur ő-nē, 'suwar charāyas-dēwanā And going good man near joined-himself and him-by, 'swine food-to-give Aur wah khuśi rah\*rā-hōtay suwar kah rav. tō chhipala khāh-hōtē go,' it-was-said. And he pleased being-was swine which husks eating-were khāy-ke-hui. hōrī Sā bhī khānā nahī milārā hōtay. those-very having-eaten. That even food not to-be-got was. And akāl dhar ray hō kaharāy, 'or more dādā thane ghanā sense having-got became said. .0 father 9723/ near many naukar raharā-hōtay khāthai bhī aur kachhu bach ray bhī aur live servants eat also and something is-saved also and bhūkhā mar\*jē-chhē. hame Ab maĩ uthũ tō bāpā thanā 100 hunger-from dying-are. Now. I will-arise then the-father kahũ. "dādā, Bhagawān-chē pāp kar rāð, kachhū tore pap kar rao : will-go will-say, "father, God-of sin I-did, some thy sin aur ab mai aisā lāyak nē-hū ki tōrā bēṭā āykhōy, aur mai nōkar dhāi I so worthy not-am that thy son may-be, and and now I servant like rahū." Aur uth ray aur bap thanā huīrāy. Aur jab will-live." And he-arose and father went. when far-off near And

rah rāy-hōtāy dādā dekh rāy aur kībīrāy aur dōr rāy-hōtāy or garē-sē he-was the-father saw and took-pity-on-him and ran and neck-on chipati-geray aur chuma liray. Aur dādā-sē bētā-nē kah rāy-hōtāy, falling-went and kiss took. And the-father-to the-son-by it-was-said, Bhag wan-che pap kar rao aur kachhū tōrā pāp kar rāō, aur aisā lāyak sin I-did and some thy sin I-did, and so worthy nê-hū ab ki torā bētā rah\*tāö mov.' Bap not-I-am now that thy 80n I-may-remain I.' The-father kah rā-hōtāy ap nē nauk ran-sē, achhā pōśāk lāwā aur pah rāwā. Hāth-mē his-own servants-to, 'good clothes bring and put-on-him. Hand-on mundī pah rāwā aur pāw-mē pan hī; apan khātīb aur khuśī-mē rah jān; a-ring put and feet-on shoes; we will-eat and pleasure-in shall-live; möy kaharā-hōtāō, mōrā bēṭā mari gērāy-hōtāy, ab I saying-became, my son having-died gone-was, now alive-having-become gērāy; wuh gamī-gērāy hōtāy, sō mil-gērāv.' Aur vē khuśi went; he lost-gone was, he has-been-found.' And they merry havinggay ray. become-went.

bētā khēt-mē rah rāy-hôtāy. Jab ghar-kanē huīrāy-hôtāy tō gānā Barā The-elder son field-in was. When house-near he-came then singing bajānā sunalī-hāy. O-nē apanē nōkar-kō bularāy, 'itā āō, rē, apanē music he-heard. Him-by his-own servants was-called, 'hither come, O, our-own ghar-mē kiyā gānā bajānā hōwā-chhar?' Us-nē kah rāy-hōtāy ki, 'tōrā bhāī house-in why singing music is-going-on?' Him-by it-was-said that, 'thy brother īrā-āchhar aur tōrā dādā khūb khawārāy piyārāy, ki jītē jindgī-mē come-is and thy father much caused-to-eat caused-to-drink, that alive possession-in milē-gārāv av-ke.' Aur wuh gussā hōy-gārāy aur bhītar nahī he-has-been-found having-come.' And he angry became and inside not ghus ray. Aur bāhar īrāy aur phir samajhārāy: Aur bap entered. And the-father outside came and again entreated. And his-own dādā-sē kah rārāy ki, 'ham törī nōkarī bahut baras kar rān aur tōrā father-to he-said that, 'I thy service many years have-done and thy hukm hame-ne kab-hu nahî tāl°rān aur ham-lan ēk mēṭhē-kā bachchā orders me-by ever not was-transgressed and me-to one goat-of young-one takād nahī dîhē ki khāy-pī-ke milī-ke raharān; even not thou-gavest that eating-and-drinking friends with might-remain; dos torā bēṭā īrāv, so sab sampat raṇḍī-bājī-mē thy son came, he all fortune adultery-in dubāy-dīhāy, having-squandered-gave, khuśi-me kiya tū japhat-kar ray.' O-nē kah ray, thou pleasure-in to-do invitation-madest.' 'bētā, hamēśā Him-by it-was-said, 'son, môy saṅgā; aur jō môrā āy sō tôrā āy. always thou-livedst me with; and which mine is that thine is. It'nî man'sā So-much desire

rah\*rī-hōtī mōrī ki chēn-kar\*nā aur khuśīmē rah\*nā, ki was mine that merry-should-be-made and happiness-in should-live, that tōrā bhāī marī-gērā-hōtay, phir āvīrāy-hōtāy; gamī-gērā-hōtā, sō thy brother having-died-gone-was, again became-alive; lost-gone-was, then milī-gērā-hotā.'
has-been-found.'

# LIST OF STANDARD WORDS AND PHRASES IN THE

Е	nglish			Tamil (Poon	a).	Korvī (Be	elgaum).	Kaikā	di (Sholapur).
1. One			100	Ondru, oru, ör	19,000	. Ond .		Vaņķa .	
2. Two				. Irandu, iru, îr		. Rand .		Rapda .	
- 3. Three		100	3	Mündru, mü, mu		. Mād .		Műņḍa .	
4. Four				Nālu, or nāngu, ni	il.	. Nál .		Nāl .	
5. Five		140		Eindu, eim .		Añja .		Āñj .	
6. Six				Āru, aru		Āra		Āra .	
7. Seven				Ēru, eru		Aga .		Aga .	
8. Eight		1		Eţţu, eņ .		Atta		Aţţa .	
9. Nine				Onbadu	3. 3.	Õmbidi		Vandi .	
10. Ten .				Pattu		Patt		Patta .	
11. Twenty				Irubadu .		Randrkappatt .		Merda .	
12. Fifty				Eimbadu .		Añjarkappatt .	1	Pannās .	
13. Hundred				Nāgu		Nür		Nűr .	
14. I .			*	Nan		Nā		Nān, nā .	
15. Of me		*		Ennudeiya .		Nana		Nannāda	
16. Mine				Ennadu		Nanada		Vannāda	
17. We				Nam (inclusive),	nāṅgaļ			lang .	
18. Of us				(exclusive).		Nangalada .			
19. Our .			. 1	Nammudeiya .		Nangalada .		angļāda	
20. Thou	•	•		Ni		NI		angļāda	* : * * *
21. Of thee	•		. 1	Unnudeiya .		Nina		in, ni	He of
22. Thine				Unnadn		Ninada		innāda	* • *
23. You				Vincel	- 1	Vicro		innāda	
24. Of you				Ingaludeine			N		
25. Your			1	Jogaludeiya		Ningalada .		ingļāda	
D. F,-	-646		1		- 1	Vingalada .	· . N	ingļāda	

# LANGUAGES OF THE DRAVIDIAN FAMILY.

Malayāļam,	Kanarese (Belgaum).	Kuru <u>kh</u> (Palamau).
Oru	Ondu (n.), obba (masc. & fem.)	Onta, masc. ort
Randu	Eradu (n.), ibbaru (masc. & fom.).	End, masc. & fem. irb .
Mūnnu	Mūru (n.), mūvaru (masc. & fom.)	Māṇḍ, masc. § fem. nub .
Nālu	Nālku (n.), nālvaru (masc. § fem.)	Nākh, masc. & fem. naib .
Añju ·	Eidu (n.), eivaru (masc. & fem.)	Pañchē
Āra	Āru	Chhau (soyē)
Yēru	Elu	Sattē
Yettu	Eņţa	Āṭh
Onbadu	Ombhattu	Nau
Pattu ·	Hattu	Dassē
Irupadu	Ippattu	Kūri
Ambadu	Aivattu	Pachās
Nūga	Nūra	Ond sai
Nân	Nanu ,	En
Enge .	Nanna	Enhai
Engedu	Nannadu I	Shhai
Nannal, nam	Navu	Îm (exclusive); năm (incl.)
Nannalude, nammude	Namma E	Smhai
Nannstude, nammude . 1	Namma	Embai
Ni	Ninu	Nin
Ninge	Vinua	Sinhai
Ningedu N	linnadu N	inhai
Ninnal N	livu N	ĭm
Ninna(lu)de N	imma N	imhai
Ninna(lu)de N	imma N	imhai
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Malto.	Kui (Khendmals).	Göndi (Mandia).
Ort, end-ond	Ro(ndi), čka	Updi
Iwr, end-is	Ri(ndi), dui	Rand
Tin	Muñji, tini	Mund
Chār	Nālgi, sāri	Nalting
Pach	Singi, pasu	Saiyūng
Cho	Sajgi, sa	Sărūng
Sāt	Odgi, satu	Yerning
A‡	Atu	Āṭh (other districts armur)
No	Na	Nau (other districts unmak)
Das	Daśu	Das or pad
Köry-ond	Кафе	Bis
Arai kōri	Ri kadi dasu	Pachās
Pach kori	Pāsu kadi s	Saikrā (other districts nūr)
En	Ānu	Vannā
Eng-ki <u>th</u>	Naï N	ava .
Eng-ki <u>th</u>	Nåndë N	āvā
Em (exclusive), năm (in- clusive).		ammāt (other districts
Em-ki <u>th</u>		āvā
Em-ki <u>th</u>	Māndē M	āvā
Nin	nu In	nmā
Ning-kith	Nii Ni	iva
Ning-ki <u>th</u>	Ninda Ni	iva .
Nim	ru In	ımāţ .
Nim-ki <u>th</u>	m Mi	ivā
	linds Mi	vā
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# LANGUAGES OF THE DRAVIDIAN FAMILY.

		Telug	u.			Bra	bûi (Ka	lat).		English.
Oka	ți .				Asiţ					1. One.
Rene	du .				Iraț					2. Two.
Миф	u.		•		Musiț					3. Three,
Nālu	gu .				Chār					4. Four.
Ayid	u .				Pañ				7.0	5. Five.
Āru					Shash					6. Six.
Yēdu					Haft					7. Seven.
Yenin	midi				Hash		1.			8. Eight.
Tomn	nidi .				Noh					9. Nine.
Padi		100			Dah					10. Ten.
Iruva	i .				Bist					11. Twenty.
Yābha	ai .				Pañjāh					12. Fifty.
Nūru			•		Şad	100		4.		13. Hundred.
Nēnu			13.001		ī.					14. I.
Nā.					Kanā		*			15. Of me.
Nādi					Kanā					16. Mine,
Mēmu	(exclus	rive of	f the pe	r- ]	Nan					17. We.
(incli Ma, m	address usive) ana	ed),	manan		Naná					18. Of us.
Mādi,	manadi			. 1	Nanā					19. Our.
Nivu				. 1	VI.		T.			20. Thou.
Nī .					va.				-	21. Of thee.
Nidi				. N						2. Thine.
Miru					Tum					3. You.
Mī.					lumā				-	
Midi		*	*		umā	•		400		4. Of you.
ar icit	•			.   "	шин	•	•		.   2	5. Your.

Eng	lisb.			Tamil (Poona).	Korvi (Belgaum).	Kaikādī (Sholapur).
26. He .				Avan	Ãva	Ău
27. Of him				Avanudeiya	Āvan	Avanāda
28. His .		12		Avanudeiya	Ävan	Avanāda
29. They			•	Avargal	Avga, Āga	Āung ,
30. Of them		10.00		Avargaļudeiya	Agal	Āungļād
31. Their	0.00			Avargaļudeiya	Agal	Āunglād
32. Hand				Kei	Kai	Kai
33. Foot		*		Pādam	Kāl	Kal
34. Nose			•	Mūkku	Mūka	Mnka
35. Eye				Кара	Khanna	Kanna
36. Month		•		Vāyi	Vāyi	Vái
37 Tooth		*		Pallu .		Pella
38. Ear .		*		Kādu	Śavi	Svai
39. Hair	*	2		Mayir	Magara	Magri
40. Head		20	٠	Talei	Teli	Tbālī, talkāi
41. Tongue				Nākku	Nalgi	Nak
43. Back		•		Vayaru	Varag	Vårga
44. Iron				Irambu	Benn	Benna
45. Gold		8		Pon .	V F ** F 34	Lokanda
46. Silver				Velli	Valli	Bangara
47. Father				Tagappanār	Āva	Tsāndī
48. Mother				Táyār	Ãmma	Gāmma
49. Brother				Appan (elder), tambi	Anna (elder), tembi	Tembi
50. Sister			27.	(younger).  Akkāl (elder), tangachchi (younger).	(younger). Akka (elder), tangsi	
51, Man	*		1/4	Manidan	(younger).	Urāpāi
52. Woman				Stiri	Vărăti	Urti
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Avane         Ayanu         Ās           Avane         Ās-gahi         Avana         Ās-gahi           Avare         Avara         Ār         Avarude         Ār           Avarude         Avara         Ār-gahi         Avarude         Avara         Ār-gahi           Avarude         Avara         Ār-gahi         Avarude         Avara         Ār-gahi         Avarude         Avarude         Avarude         Avarude         Avarude         Avarude         Ār-gahi         Avarude         Avarude         Avarude         Avarude         Avarude         Ār-gahi         Avarude         Avarude         Avarude         Ār-gahi         Avarude         Avarude	Malayāļam.		Kanarese (Belgaum	1).	Kuru <u>kh</u> (Palamsu).
Avange         Avana         Ās-gahi           Avar         Avaru         Ār           Avarudo         Avara         Ār-gahi           Avarudo         Avara         Ār-gahi           Kai         Kei         Kbekkhā           Kai         Pāda or kālu         Kbed           Mūku         Mūgu         Mū           Kappu         Kbed         Mū           Kappu         Kbanu         Kbanu           Vāyi         Bāyi         Bai           Pallu         Hallu         Pall           Chevi         Kivi         Kbebdā           Talamudi, rōmam         Kūdalu         Chuṭṭi           Tala         Tale         Kuk           Nāva         Nālige         Tatkhā           Vayaga         Hoṭṭe         Kāl           Muduga         Bennu         Mēd           Irimba         Kabūṇa         Pannā           Pon         Bhangāra         Sonā           Veļli         Belli         Rupā           Abchchhan         Tande         Babā, embas (my father)           Sabodarau; aupan (slder)         Aka (slder)         taogi (glder)         taogi (glder)         taogi (glder) <td>Avan ,</td> <td></td> <th>Avanu</th> <td></td> <td>Ås</td>	Avan ,		Avanu		Ås
Avar	Avange		Avana		Ās-gahi
Avarude         Avara         Är-gahi           Avarudo         Avara         År-gahi           Kai         Kei         Khekkhä           Kal         Pada or käln         Kbed           Mükku         Mögu         Möi           Kappu         Khann         Wäi           Kappu         Khann         Wäi           Vayi         Bäyi         Bai           Pallu         Hallu         Pall           Chevi         Kivi         Kbebdä           Tala         Kivi         Kbebdä           Tala         Tale         Kukk           Nava         Nalige         Tatkhä           Vayapa         Hoṭṭe         Kul           Muduga         Bennu         Mēd           Irimba         Kabtūpa         Pannā           Pon         Bhangāra         Sonā           Veļli         Beļli         Rupā           Ama         Tāyi         Ayō, ingyō (my mother)           Sahōdarau ; aupau (elder)         Ayō, ingyō (my mother)           Pennal ; akka (elder)         Akaa (elder)         taogi (inger)           Al, purushan         Mauushya         Äl	Avange	(4)	Avana		Ās-gahi
Avarudo         Avara         År-gahi           Kai         Kei         Kbekkhā           Kāl         Pāda or kālu         Khed           Mūkku         Mūgu         Mūi           Kappu         Kappu         Kbann           Vāyi         Bāyi         Bai           Pallu         Hallu         Pall           Chevi         Kivi         Kbebdā           Tala         Kuki         Chuṭṭi           Tala         Tale         Kukk           Nāva         Nālige         Tatkhā           Vayapa         Hoṭte         Kal           Muduga         Bennu         Mēd           Irimba         Kabbūpa         Pannā           Pon         Bhangāra         Sonā           Veļli         Beļli         Rupā           Ahchchhan         Tayā         Ayō, iāgyō (my mother)           Sahōdaran; auṇau (elder)         Aupa (elder)         tamma           Sahōdaran; auṇau (elder)         Akka (elder)         taögi (inger)           Penñal; akka (elder)         Aka (elder)         taögi (inger)           Al, purushan         Mauushya         Āl	Avar	*	Avaru		Ār
Kai          Kei          Kbekhā            Kai          Pāda or kālu          Kbed            Mūku          Mūi             Kappu          Kbann             Vāyi          Bāyi          Bai            Pallu	Avarude		Avara		Ār-gahi
Kāl	Avarudo	10	Avara		Ār-gahi
Mūkku	Kai		Kei		Khekkhā
Kannu         Kannu         Khann           Vāyi         Bāyi         Bai           Pallu         Hallu         Pall           Chevi         Kivi         Kbebdā           Talamudi, rōmam         Kūdalu         Chuṭṭi           Tala         Tale         Kukk           Nāva         Nālige         Tatkhā           Vayara         Hoṭte         Kal           Mudnga         Bennn         Mēd           Irimba         Kabbiṇa         Pannā           Pon         Bhangāra         Sonā           Veļļi         Beļļi         Rupā           Achchhan         Tande         Bābā, embas (my father)           Amma         Tāyi         Ayō, iñgyō (my mother)           Sahōdaran; annan (elder)         Anna (elder), tamma (younger)         Ingri (my sister)           Āl, purushan         Manushya         Āl	Kāl		Pāda or kālu .		Khed
Vāyi         Bāyi         Bai           Pallu         Hallu         Pall           Chevi         Kivi         Khebdā           Talamuḍi, rōmam         Kūdalu         Chuṭṭi           Tala         Tale         Kukk           Nāva         Nālige         Tatkhā           Vayara         Hoṭṭe         Kūl           Muduga         Bennn         Mēd           Irimba         Kabbiṇa         Pannā           Pon         Bhangāra         Sonā           Velli         Belli         Rupā           Achchhan         Tande         Bābā, embas (my father)           Amma         Tāyi         Ayō, ingyō (my mother)           Sahōdaran; annan (elder)         Anna (elder)         tamma (younger)           Al, purushan         Manushya         Al         .	Mūkku		Mūgu		Műi
Pallu	Kannu	-	Карри		Khann
Chevî         Kivî         Khebdā           Talamudi, rōmam         Kūdalu         Chuṭṭī           Tala         Tale         Kukk           Nāva         Nālige         Tatkhā           Vayara         Hoṭṭe         Kūl           Muduga         Bennu         Mēd           Irimba         Kabbiṇa         Pannā           Pon         Bhangāra         Sonā           Veļļi         Beļļi         Rupā           Achchhan         Tande         Bābā, embas (my father)           Amma         Tāyi         Ayō, ingyō (my mother)           Sahodarau; annau (elder)         Anna (elder)         tamma (younger)           Pennal; akka (elder)         Akka (elder)         tangī (ing sister)           Al, purushan         Manushya         Āl	Vāyi	*	Bāyi		Bai
Talamuḍi, rōmam         Kādalu         Chuṭṭi            Tala         Tale         Kukk            Nāva         Nālige         Tatkhā            Vayaga         Hoṭte         Kūl            Muduga         Bennu         Mēd            Jrimba         Kabbiṇa         Pannā            Pon         Bhangāra         Sonā            Veļļi         Beļļi         Rupā            Achchhan         Tande         Bābā, embas (my father)            Amma         Tāyi         Ayō, ingyō (my mother)            Sahōdaran ; anṇan (elder)         Anṇa (elder)         tamma (younger)          Bhāi            Pennāļ ; akka (elder)         Akka (elder)         tangī (ingrī (my sister)             Āl, purushan         Manushya	Pallu	*	Hallu		Pall
Tala	Chevi		Kivi		Khebdā
Nāva         Nālige         Tatkhā            Vayaga         Hoṭṭe         Kāl            Muduga         Bennu         Mēd            Irimba         Kabbiṇa         Pannā            Pon         Bhangāra         Sonā            Veļļi         Beļļi         Rupā            Achchhan         Tande         Bābā, embas (my father)            Amma         Tāyi         Ayō, ingyō (my mother)            Sahōdaran; annan (elder)         Anna (elder), tamma (younger)         Bhāi            Pennal; akka (elder)         Akka (elder), tangi lingrī (my sister)            Āl, purushan         Manushya	Talamuḍi, rōmam .		Kūdalu		Chuţţī
Vayaya         . Hoţţe         Kāi	Tala		Tale		Kukk
Muduga Bennu Mēd	Nāva		Nålige	. to 12	Tatkhā
Irimba	Vayaga		Hotte		Kul
Pon Bhangāra Sonā	Muduga	•	Bennu		Mēd
Veļļi Beļļi Rupā .   Achchhan Tande Bābā, embas (my father) .   Amma <	Irimba		Kabbina		Pannā
Achchhan Tande Bābā, embas (my father) .  Amma Tāyi Ayō, ingyō (my mother) .  Sahōdaran ; annan (elder) . Anna (elder), tamma (younger).  Pennal ; akka (elder) . Akka (elder), tangi lingrī (my sister)  Āl, purushan Manushya	Pon		Bhangāra .		Sonā
Amma	Velli		Belli		Rupā
Sahōdaran; annan (elder) . Anna (elder), tamma Bhāi	Achchhan	*	Tande		Bābā, embas (my father) .
Pennal; akka (elder)     . Akka (elder), tangi (my sister)       Al, purushan	Amma				*
Äl, purushan	Sahōdaran ; aṇṇan (elder	) .	(younger).		
Ali, purusuan	Pennal; akka (elder)			tangi	
Cini . Hengasu Ali	Āļ, purushan		Manushya .	•	
Str. 1	Stri		Hengasu		Ālī

Āh
Ahekith       . </td
Ā-saber or āwer       .       Ēbāru, (ēāru, etc.)       .
Ä-saber-ki <u>th</u> Ébārdi Örā, örknā
Ä-saber-ki <u>th</u> Ēbārdi Örā, ōrknā
Tetu <u>th</u> Kāgu, kāju Kai
Qed-chaptath (sole of the Patka
Musoth Mungeli . Museare
Qanuth Kānu Kan
Toroth Sudā Tuddī
Paluth Palka Pal
Qe <u>th</u> wu <u>th</u>
Tali <u>th</u> Lenja Chuţţi
Quku <u>th</u> Tlāu Tallā
Tarteth Băngosi Vanjër
Purath Tutu
Qoqeth Bēta Murchul
Loha <u>th</u> Luhā
Sonath Suna Sunno
Chandi <u>th</u> Dārbā, rupā Chāndī
Abba
Ayya
Baya Dådå (elder), tāmēsā Tammur
Museo Tal
Pelith X
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Vāḍu         Ē, or ō         26. He.           Vāni         Ē-nā, or ō-nā         27. Of him.           Vānidi         Ē-nā, or ō-nā         28. His.           Vāro, vānḍlu         Ēfk, or ofk         29. They.           Vāri, vānḍla         Ēftā, or oftā         30. Of them.           Vāridi, vānḍladi         Ēftā, or oftā         31. Their.           Cheyyi         Dn.         32. Hand.           Kālu, pādamu         Nat         33. Foot.           Mukku         Bāmus         34. Nose.           Kannu         Kban         35. Eye.           Noru         Bā         36. Montb.           Palln         Dandān         37. Tooth.           Chevi         Kbaf         38. Ear.           Veptruka         Pughah         39. Hair.           Tala         tum         40. Head.           Nāluka         Doi         41. Tongue.           Kaḍupa         Piḍ, or phiḍ         42. Belly.           Bennu         Bhaj         43. Back.           Inumu         Āhin         44. Iron.           Bangāramu         Khisun         45. Gold.           Veoḍi         Zar         46. Silver.           Tammuḍu, an	Telugu.		Brāhi	ii (Kalat)	English.
Vānidi	Vāḍu .		£, or 5 .		26. He.
Vāra, vāndlu         Ēfk, or ofk         29. They.           Vāri, vāndla         Ēftā, or oftā         30. Of them.           Vāridi, vāndladi         Ēftā, or oftā         31. Their.           Cheyyi         Dū.         32. Hand.           Kālu, pādamu         Nat         33. Foot.           Mukku         Bāmus         34. Nose.           Kannu         Kban         35. Eye.           Noru         Bā         36. Month.           Pallu         Dandān         37. Tooth.           Chevi         Kbaf         38. Ear.           Veņtruka         Puzhah         39. Hair.           Tala         tum         40. Head.           Nāluka         Doi         41. Tongue.           Kadupu         Pid, or phid         42. Belly.           Bennu         Bhaj         43. Back.           Inumu         Āhin         44. Iron.           Bangāramu         Kbisun         45. Gold.           Veņdi         Zar         46. Silver.           Tapdri         Bāvah         47. Father.           Tammndu, anna         Ilum         49. Brother.           Chelle, akka         Ir         50. Sister.	Văni		E-nā, or ō-nā		27. Of him.
Vāri, vāṇḍla         Ēftā, or oftā         30. Of them.           Vāridi, vāṇḍladi         Ēftā, or oftā         31. Their.           Cheyyi         Dn         32. Hand.           Kālu, pādamu         Nat         33. Foot.           Mukku         Bāmus         34. Nose.           Kannu         Kban         35. Eye.           Noru         Bā         36. Month.           Pallu         Dandān         37. Tooth.           Chevi         Kbaf         38. Ear.           Veņtruka         Puzhah         39. Hair.           Tala         ţum         40. Head.           Nāluka         Doi         41. Tongue.           Kadupu         Pid, or phid         42. Belly.           Bennu         Bhaj         43. Back.           Inumu         Āhin         44. Iron.           Bangāramu         Kbisun         45. Gold.           Veņḍi         Zar         46. Silver.           Taṇḍri         Bāvah         47. Father.           Talli         Lummah         48. Motker.           Tammuḍu, anna         Jum         49. Brother.           Chelle, akka         Īr         50. Sister.	Vānidi		B-nā, or 5-nā		28, His.
Vàridi, vàndladi       Eftă, or oftă       31. Their.         Cheyyi	Vāru, vāṇḍlu		Efk, or ofk		29. They.
Cheyyi         Du         32. Hand.           Kalu, pādamu         Nat         33. Foot.           Mukku         Bāmus         34. Nosc.           Kannu         Kban         35. Eyo.           Noru         Bā         36. Month.           Pallu         Dandān         37. Tooth.           Chevi         Kbaf         38. Ear.           Veņtruka         Puzhah         39. Hair.           Tala         tum         40. Head.           Nāluka         Doi         41. Tongue.           Kadupu         Pīd, or phid         42. Belly.           Bennu         Bhaj         43. Back.           Inumu         Ahin         44. Iron.           Bangāramu         Kbisun         45. Gold.           Veņdi         Zar         46. Silver.           Tandri         Bavah         47. Father.           Talli         Lummah         48. Motker.           Tammudu, anna         Ilum         49. Brother.           Chelle, akka         Ir         50. Sister.	Vāri, vāņdla .		Ēftā, or öftā		30. Of them.
Kālu, pādamu       Nat       33. Foot.         Mukku       Bāmus       34. Nose.         Kannu       Kban       35. Eye.         Noru       Bā       36. Month.         Pallu       Dandān       37. Tooth.         Chevi       Kbaf       38. Ear.         Veņtruka       Puzhah       39. Hair.         Tala       tum       40. Head.         Nāluka       Doi       41. Tongue.         Kadupu       Pid, or phid       42. Belly.         Bennu       Bhaj       43. Back.         Inumu       Āhin       44. Iron.         Bahgāramu       Khisun       45. Gold.         Veņdi       Zar       46. Silver.         Tandri       Bāvah       47. Father.         Talli       Lummah       48. Mother.         Tammudu, anna       Īlum       49. Brother.         Chelle, akka       Īf       50. Sister.	Vāridi, vāņdladi		Eftā, or öftā		31. Their.
Mukku	Cheyyi		Da		32. Hand.
Kannu       Khan       35. Eye.         Noru       Bā       36. Month.         Pallu       Dandān       37. Tooth.         Chevi       Khaf       38. Ear.         Veņṭruka       Pughah       39. Hair.         Tala       tum       40. Head.         Nāluka       Doi       41. Tongue.         Kaḍupu       Piḍ, or phiḍ       42. Belly.         Bennu       Bhaj       43. Back.         Inumu       Āhin       44. Iron.         Bangāramu       Khisun       45. Gold.         Veṇḍi       Zar       46. Silver.         Taṇḍri       Bāvah       47. Father.         Talli       Lummah       48. Motker.         Tammuḍu, anna       Īum       49. Brother.         Chelle, akka       Īr       50. Sister.	Kālu, pādamu .		Nat .		33. Foot.
Noru       Bā       36. Month.         Palln       Dandān       37. Tooth.         Chevi       Kbaf       38. Ear.         Veņṭruka       Puzhah       39. Hair.         Tala       ţum       40. Head.         Nāluka       Doi       41. Tongue.         Kaḍupu       Piḍ, or phiḍ       42. Belly.         Bennu       Bhaj       43. Back.         Inumu       Āhin       44. Iron.         Bangāramu       Kbisun       45. Gold.         Veṇḍi       Zar       46. Silver.         Tandri       Bāvah       47. Father.         Talli       Lummah       48. Motker.         Tammuḍu, anna       Îum       49. Brother.         Chelle, akka       Īṛ       50. Sister.	Mukku		Bāmus .		34. Nose.
Pallu	Kannu		Khan .		35. Eye.
Chevi       Kbaf       38. Ear.         Ventruka       Puzhah       39. Hair.         Tala       tum       40. Head.         Naluka       Doi       41. Tongue.         Kadupu       Pid, or phid       42. Belly.         Bennu       Bhaj       43. Back.         Inumu       Āhin       44. Iron.         Bangāramu       Khisun       45. Gold.         Veņdi       Zar       46. Silver.         Tandri       Bāvah       47. Father.         Talli       Lummah       48. Mother.         Tammudu, anna       Īum       49. Brother.         Chelle, akka       Īr       50. Sister.	Noru		Bā. · ·		36. Month.
Ventruka       . Puzhah       39. Hair.         Tala       tum       40. Head.         Nāluka       Doi       41. Tongue.         Kadupu       Pid, or phid       42. Belly.         Bennu       Bhaj       43. Back.         Inumu       Āhin       44. Iron.         Bangāramu       Khisun       45. Gold.         Veņdi       Zar       46. Silver.         Tandri       Bāvah       47. Father.         Talli       Lummah       48. Motker.         Tammudu, anna       Īlum       49. Brother.         Chelle, akka       Īr       50. Sister.	Pallu		Dandan .		37. Tooth.
Tala       tum       40. Head.         Nāluka       Doi       41. Tongue.         Kadupu       Pīd, or phid       42. Belly.         Bennu       Bhaj       43. Back.         Inumu       Āhin       44. Iron.         Baṅgāramu       Khisun       45. Gold.         Veṇdi       Zar       46. Silver.         Taṇdri       Bāvah       47. Father.         Talli       Lummah       48. Motker.         Tammudu, anna       Îlum       49. Brother.         Chelle, akka       Īr       50. Sister.	Chevi		Khaf .		38. Ear.
Nāluka       Doi       41. Tongue.         Kadupu       Pīd, or phid       42. Belly.         Bennu       Bhaj       43. Back.         Inumu       Āhin       44. Iron.         Baṅgāramu       Khisun       45. Gold.         Veṇḍi       Zar       46. Silver.         Taṇḍri       Bāvah       47. Father.         Talli       Lummah       48. Motker.         Tammuḍu, anna       Īlum       49. Brother.         Chelle, akka       Īr       50. Sister.	Ventruka .		Puzhah .		39. Hair.
Kadupu       . Pīd, or phid       . 42. Belly.         Bennu       . Bhaj       . 43. Back.         Inumu       . Āhin       . 44. Iron.         Bangāramu       . Khisun       . 45. Gold.         Veņdi       . Zar       . 46. Silver.         Tandri       . Bāvah       . 47. Father.         Talli       . Lummah       . 48. Motker.         Tammudu, anna       . Îlum       . 49. Brother.         Chelle, akka       . Īr       . 50. Sister.	Tala		ţum .		40. Head.
Bennu	Nāluka . ,		Doi .	. 104.	41. Tongue.
Inumu       . <td>Kadupu .</td> <td></td> <td>Pid, or phid</td> <td>. 15.115</td> <td>42. Belly.</td>	Kadupu .		Pid, or phid	. 15.115	42. Belly.
Bangaramu       Khisun       45. Gold.         Vendi       Zar       46. Silver.         Tandri       Bāvah       47. Father.         Talli       Lummah       48. Mother.         Tammudu, anna       Îlum       49. Brother.         Chelle, akka       Îr       50. Sister.	Bennu		Bhaj .		43. Back.
Vendi       . <td>Inumu</td> <td></td> <td>Åhin .</td> <td></td> <td>44. Iron.</td>	Inumu		Åhin .		44. Iron.
Tandri	Bangaramu .		Khisun .		45, Gold,
Talli Lummah 48. Motker.  Tammudu, anna Îlum	Vendi .		Zar .		46. Silver.
Tammudu, anna Îlum	Taṇḍri		Bāvah .		47. Father.
Chelle, akka	Talli		Lummah		48. Mother.
	Tammuḍu, anna		Îlum .		49. Brother.
Manishi Bandagh 51. Man.	Chelle, akka .		Îŗ.	•	50. Sister.
	Manishi	1	Bandagh		51. Man.
Āḍadi	Āḍadi		Za'ifah .		52. Woman

English.		Tamil (Poona).	Korvi (Belgaum).	Kaikādī (Sholapor).
53. Wife .		Pendadi	Khulisi	Kuliśi
54. Child		Pillai	Guņţ	Gunți
55. Son .		Kumāran	Mava	
56. Daughter.		Kumārtti, magaļ	Maga	Pengir .
57. Slave .		Adimei	Gulām	
58. Cultivator.		Payiridugigavan	Vallägu	Kvāllayā
59. Shepherd		ldeiyan, mēyppan ]		Dhangarād
60. God .		Kadavul I		Dēvri .
61. Devil .		Pišāšu I		Pei
62. Sun	!	Suriyan P	oda	Phod
63. Moon .	(	Dhandiran C	handram	Nyalav
54. Star .		Nachchhattiram C	· Uranista	Dhukkyā
65. Fire	N	eruppu N	erpa	lyarp
36. Water .	T	appir Te	and the same of th	enni
7. House .	· . v	idu · · · · · . Do	da	t
8. Horse	K	udirei Kı	adri	hudri
9. Cow ,	P	aśu Āk	ı	cal
	N	iy Kh	avāl Nā	y
	. Pū	igei Pū	ni Ph	
Cock . ,	. Śē	val Sav	rk	gi
. Duck	. Per	ndārā Pad	aka Bad	lak
. Ass	· Ka	gudei Kad	i Khe	edi
. Camel	. Ott	· vap	ți Văņ	ți .
Bird		avei Hak	ki	
Go ,	. Po	Но	Но	
Eat	- Tinr	. 111111	u Tinn	a
Sit	- Uțiki	iru Ukkā	Kvāz	
D. F.—654				

Malayājam.	Kanarese Belgaum).	Kuru <u>kh</u> (Palamau).
Bhāryya	Hendati	Mukkā
Kuṭṭi		Khadd
Magan		Endas (my son) .
Magal		Endå (my daughter) .
Cheguman		Savkī, jõkh
Krishivalan	Sāguvaļigāra	Chāsā
Āṭṭugāran	Kuruba	Gadrā
Deivam	Dēvaru	Dharmë
Piśācha	Devva	Nåd
Sűryan	Sūrya or hottu	Biri
Chandran	Chandra	Chando
Nakshatram (	Thikke	Binkō
Ti	Benki	Chich
Vellam	Viru	Amm
Kudi	fane	Erpā
	udure	Phoro
	kalu	łāy
	âyi	lla
Püchcha Be		erkhā
Půvangôri		okro
1 1 1 1 1 1 1	tukōļi	
	atte	
Ottagam On		
		a
Pō(ga) Hō		
Tinnuga Tin		
Iri Kūo	lrn Ok	kā

Mo	ilto.			Kui (Kho	ndmale	).	Göşdî (Mandla).
Dāni <u>th</u> .	140			Kduā .			Мауја
Maqeh .				Miḍā .			Chhavvā
Engadeh				Mrienju .			Marri
Engadi <u>th</u>	920	741		Mrău .		•	Miar
Golām .	4		-	Ālia ,			Gulām
-				Chāsāgāṭāñju			Kisān
Goaleh .				Gāuḍēñju			Garriyāl
Gosayi <u>th</u>	8	12		Roţāpēnu			Bhagvān
Buteth .				Osurěňju			Śaitān
Bēru <u>th</u> .				Bělápěnu			Suryāl
Bilputh .	•	•		Dăñjupēnu			Chandal
Bipdketh		*		Sukā .			Juniyā
Chichu <u>th</u>	*	*	14	Năni .			Kis
Amuth .	•	•		Sirō, kākēri		* U	Yer
Aḍa <u>th</u> .				Idu .	*		Ron
Goroth .	*		1	Goda .		*	Kora
Ōyu <u>th</u> .	*	•		Kodi .			Tali
Aleth .				Nākuḍi .			Nai
Bergeth	201			Mēő .	•		Bilal
Qēr-langa <u>th</u>	•	3		Ţādrā koju		•	Gugōri
Batake <u>th</u>	*	*		Honso .			Badak
Gada-goroth	•	*		Godo .			Gadhāl
Uţe <u>th</u> .					•		Uņţ
Puju <u>th</u> .	•			Poţā .	:	•	Piţţe
Kāla .				Sālmu .	•	•	Han
Lapet, moqet					•	•	Tin
D. F656	•	*		Kokmu .	•		Udda

Pendlāmu         . Arvat         . 53. Wife.           Pilla         . Chūchah         . 54. Child.           Kumārudu, koduku         . Mār         . 55. Son.           Kumārte         . Masir         . 56. Daughter.           Naukaru         . Mē.         . 57. Slave.           Kāpu         . Zamindār, bazghar         . 58. Cultivator.           Gollavādu         . Shomān         . 59. Shepherd.           Dēvudu         . Kbudā         . 60. God.           Dayyamu         . Shaitan         . 61. Devil.           Sāryudu         . Dē         . 62. Suu.           Chandrudu         . Tūbē         . 63. Moon.           Tsukka         . Istār         . 64. Star.           Aggi, agni         . Kbākhar         . 65. Fire.           Nillu         . Dīr         . 66. Water.           Illu         . Urā         . 67. House.           Gurramu         . Hulli         . 68. Horse.           Avu         . Dagi         . 69. Cow.           Kukka         . Kuchak         . 70. Dog           Pilli         . Pishi         . 71. Cat.           Pundgu         . Bāngō         . 72. Cock.           Badaku         . Haāj <td< th=""><th></th><th>2</th><th>l'elugu.</th><th></th><th></th><th></th><th>Brāhū</th><th>i (Kala</th><th>t).</th><th></th><th>English.</th></td<>		2	l'elugu.				Brāhū	i (Kala	t).		English.
Kumārudu, koduku       Mār       55. Son.         Kumārte       Masir       56. Daughter.         Naukaru       Mē.       57. Slave.         Kāpu       Zamindār, bazghar       58. Cultivator.         Gollavādu       Shomān       59. Shepherd.         Dēvudu       Kbudā       60. God.         Dayyamu       Shaitān       61. Devil.         Sūryudu       Dē       62. Sun.         Chandrudu       Tūbē       63. Moon.         Tsukka       Istār       64. Star.         Aggi, agui       Kbākhar       65. Fire.         Nillu       Dīr       66. Water,         Illu       Urā       67. House.         Gurramu       Hulli       68. Horse.         Avu       Dagī       69. Cow.         Kukka       Kuehak       70. Dog         Pilli       Pishī       71. Cat.         Pandzu       Bāngō       72. Cock.         Badaku       Hañj       73. Duck.	Peņdlā	mu				Arvat		1.			53. Wife.
Kumārte.       Masir       56. Daughter.         Naukaru       Mē.       57. Slave.         Kāpu       Zamindār, bazghar       58. Cultivator.         Gollavādu       Shomān       59. Shepherd.         Dēvudu       Khudā       60. God.         Dayyamu       Shaitān       61. Devil.         Sūryudu       Dē       62. Sun.         Chandrudu       Tūbē       63. Moon.         Tsukka       Istār       64. Star.         Aggi, agni       Kbākhar       65. Fire.         Nīļļu       Dīr       66. Water,         Illu       Urā       67. House.         Gurramu       Hulli       68. Horse.         Āvu       Dagī       69. Cow.         Kukka       Kuchak       70. Dog         Pilli       Pishi       71. Cat.         Pundzu       Bāngo       72. Cock.         Badaku       Hañj       73. Duck.	Pilla					Chūcha	h.		100		54. Child.
Naukaru       M6       57. Slave.         Kāpu       Zamindār, bazghar       58. Cultivator.         Gollavādu       Shomān       59. Shopherd.         Dēvudu       Khudā       60. God.         Dayyamu       Shaitān       61. Devil.         Sūryudu       Dē       62. Sun.         Chandrudu       Tabē       63. Moon.         Tsukka       Istār       64. Star.         Aggi, agni       Kbākhar       65. Fire.         Nilļu       Dir       66. Water,         Illu       Urā       67. House.         Gurramu       Hulli       68. Horse.         Āvu       Dagī       69. Cow.         Kukka       Kuchak       70. Dog         Pilli       Pishi       71. Cat.         Pundzu       Bāngō       72. Cock.         Badaku       Hañj       73. Duck.	Kumār	uḍu, 1	kođuk	u.		Mar					55. Son.
Kāpu	Kumār	te.	•			Masir					56. Daughter.
Gollavädu       Shomän       59. Shepherd.         Dövudu       Kbudä       60. God.         Dayyamu       Shaitän       61. Devil.         Süryudu       Dē       62. Sun.         Chandrudu       Tūbē       63. Moon.         Tsukka       Istär       64. Star.         Aggi, agni       Kbākhar       65. Fire.         Nilļu       Dīr       66. Water,         Illu       Urā       67. House.         Gurramu       Hulli       68. Horse.         Āvu       Dagi       69. Cow.         Kukka       Kuchak       70. Dog         Pilli       Pishi       71. Cat.         Pundzu       Bāngo       72. Cock.         Badaku       Hañj       73. Duck.	Naukar	u	•			Mē.	8.00				57. Slave.
Dēvudu	Kāpu					Zamind	ār, ba	zg <u>h</u> ar			58. Cultivator.
Dayyamu       Shaitan       61. Devil.         Sūryudu       Dē       62. Sun.         Chandrudu       Tūbē       63. Moon.         Tsukka       Istār       64. Star.         Aggi, agni       Kbākhar       65. Fire.         Nilļu       Dīr       66. Water,         Illu       Urā       67. House.         Gurramu       Hulli       68. Horse.         Āvu       Dagi       69. Cow.         Kukka       Kuchak       70. Dog         Pilli       Pishi       71. Cat.         Pundzu       Bāṅgō       72. Cock.         Badaku       Hañj       73. Duck.	Gollavã	du.				Shoman	١.	0.00			59. Shepherd.
Sûryudu       Dê       62. Sun.         Chandrudu       Tûbê       63. Moon.         Tsukka       Istâr       64. Star.         Aggi, agni       Kbâkhar       65. Fire.         Nillu       Dîr       66. Water,         Illu       Urâ       67. House.         Gurramu       Hulli       68. Horse.         Avu       Dagi       69. Cow.         Kukka       Kuchak       70. Dog         Pilli       Pishî       71. Cat.         Pundgu       Bângô       72. Cock.         Badaku       Hañj       73. Duck.	Dēvuļu			•		Khudā		•			60. God.
Chandrudu       Tabs       63. Moon.         Tsukka       Istär       64. Star.         Aggi, agni       Kbākhar       65. Fire.         Nillu       Dir       66. Water,         Illu       Urā       67. House.         Gurramu       Hulli       68. Horse.         Ava       Dagi       69. Cow.         Kukka       Kuchak       70. Dog         Pilli       Pishi       71. Cat.         Pundzu       Bāngō       72. Cock.         Badaku       Hañj       73. Duck.	Dayyam	u		*		Shaitan					61. Devil.
Tsukka	Sûryndu		• •			Dě		0.00			62. Sun.
Aggi, agni       .       Kbākhar       .       65. Fire.         Nīļļu       .       <	Chandru	du				Tübə			•		63. Moon.
Nillu       Dîr       66. Water,         Illu       Ură       67. House.         Gurramu       Hulli       68. Horse.         Avu       Dagi       69. Cow.         Kukka       Kuchak       70. Dog         Pilli       Pishi       71. Cat.         Pundzu       Băngō       72. Cock.         Badaku       Hañj       73. Duck.	Tsukka					Istār		•			64. Star.
Illu	Aggi, ag	ni				Kbākhar		•			65. Fire.
Gurramu       . </td <td>Niḷḷu</td> <td></td> <td></td> <td></td> <td></td> <td>Dir</td> <td></td> <td>•</td> <td>1.0</td> <td></td> <td>66. Water,</td>	Niḷḷu					Dir		•	1.0		66. Water,
Avu	Illu					Urā		*	•		67. House,
Kukka       . <td>Gurramu</td> <td></td> <td></td> <td></td> <td>. 1</td> <td>Hulli</td> <td></td> <td></td> <td></td> <td></td> <td>68. Horse.</td>	Gurramu				. 1	Hulli					68. Horse.
Pilli       . <td>Avu</td> <td>•</td> <td></td> <td></td> <td>. 1</td> <td>Dagi</td> <td></td> <td>•</td> <td>•</td> <td></td> <td>69. Cow.</td>	Avu	•			. 1	Dagi		•	•		69. Cow.
Pundzu Bāṅgō	Kukka				. 1	Kuchak		9.0			70. Dog
Badaku	Pilli		٠		. 1	Pishī	•	•			71. Cat.
	Pundzu	•	٠	•	. 1	Bāngō					72. Cock.
Gāḍide Bīsh 74. Ass.	Badaku	•	•	•	. 1	Hañj	•31	•		-	73. Duck.
	Gāḍide			•	. 1	Blsh	•	•	•		74. Ass.
Lottipitta · · · Huch · · · · 75. Camel.	Loţţipiţţs				. E	Iuch	•Si Si	•	•	-	75. Camel.
Pakshi Chuk	Pakshi			•:	. 0	Chuk	• 5	•)	•2		76. Bird.
Po	Pō .		4	•	. E	Iin	• 1	• //	•	-	77. Go.
Tinu	Tinu		•	•	. B	Cun	•11 V	•			78. Est.
Kūrtsuņdu Tūlth 79. Sit.	Kürtsund	n			. T	fulțh				.	79. Sit.

English.				Tamil (Poona). Korvī (Belgaum). Kaikādī (Sholapur).
80. Come	*			. Vā
81. Beat				. Adi
82. Stand				Nillu Yeddnil Nil
83. Die				Śāvu Sāg Sāg
84. Give	0.40	•		Kodu Kuda Ta
85. Run	(*)			Ōḍu Ōḍa Ōḍa
86. Up		100		Mělě Měnk, měni Mini
87. Near		2016		
88. Down		141		
89. Far				
90. Before	*			Mun Munni Pailt
91. Behind				
92. Who		4		Yār Yār
93. What				Enna Enta, yanda Mida
94. Why				Ēn Yātka Mitka
95. And	*			
96. But		*		Āṇāl
7. If .	*			Ål (a verbal suffix) Ka
8. Yes				Âm Hāma
9. No .		2.21		Illei Illa
0. Alas				Eivō
l. A father				Oru tagappanār
2. Of a fathe	r			Oru tagappanārudaira
3. To a fathe	r			Oru tagappanārukku
i. From a far	ther	*		Oru tagappanāridaminus . Outs
5. Two father	rs			Irandu tagappanārosi Parta
J. Fathers			F	Fagappanārgal Āvanā
D. F658				. Gâv

	Malayilam.	Wanna da	
	7	Kanarese (Belgaum).	Kurukh (Palamau).
	Variga, vā	Bā	. Barā
	∆di	Badi	. Lau'ā
	Nillu, nil	Nillu	· Ij'a
	Chāga	Sāyu	. Khe'a
	Koḍu, tā	Kodu	. Chi'ā
(	Oduga	Ōḍu	. Bonga
1	Mēl	Mēle	. Мёўа
1	Adukke	Hattara	. Hedda
F	Cir	Kelage	Kīyā
I	)ūra	Dúra	Gechhā
M	funbe	Munde	Mundbhārē
P	innāls	Hinde	Khōkhā
Ā		Târu	Nē
E	ndu E	hu	Endra
E	odukoņļu, endinnu . Y	äke	Endergë
Uı	m M	lattu	
Eń	gilum	dare	Mudā
Εñ	gil Re	e (a suffix)	
Ad			Hã, ha'ī
Illa	m		Mal'ā
Kas	shṭam Ay	уб	Hairē
Ach	ochhan Ob		Orot bābā
Ach	chhange Obl		Orot babas-gahi
Ach	chhanna Obl		Orot hähas-os
	chhanilninnu . Obl		Prot bābas-gusti
	du achchhanmär Ibb		
	hbanmār Tan	20 100	Bābar
			and the second s

	Malto.					Ku	i (Kho	ndmal	1).			Göpçī (Mandla).			
	Bara					Bāmu		7 ·			Varā	(4)			
	Baja	:	7	4.		Sāhāmu,	uhun	ıu			Jim				
V	Ila					Nilmu					Nilla				19
	Kecha					Sāmu					Sāyā				,
	Chiya		*			Simu					Tarā, si	m			
Carrent and	Bonga					Piñjāmu					Vitta				
	Meche	•			3	Miő .				100	Parrō				
I	Atge, be	ahano				Sodi					Pōrin, jō	ire		*	
	Pisti			•		Săiți					Sirī				10
1	Geche	• *				Durā					Lakk				
1	Agdu					Muhűtá					Munne				
l	Qōq					Bětoți					Pijja				
	Něreh	• 0				Umbilē					Bör, fem	bad	2.1		
	Indru	•				Ināri, inā			. 8		Bad, bāl	, bārāi	1		
	Indrik				,	Ināki					Bārī				
1	Ado	•				Oţē					Ani				
	Je		•			Gē .					Pē				
1	Jadi	•				Ēkā (a su	ffix)				Jo .				
	8 5	•	•			Α.	•				Ingē, ing	rð			
1	Mala					Āē, siḍē					Hille				
	Aya re, e	ne ay	a re	•		Oho	• 18				Hāy			*	
-	Abba					Ro âbă			•		Dādāl				
	Abbaki	•	•	•	•	Ro ābāri		•			Dādānā	• 1	•		
	Abba ba	hak	*	*	•	Roābārki					Dādān				
	Alta ba	hante	P. II	•		Ābā-bāhā	-ţākā		•	. 1	Dādātāl				
-	Iwr abb	ar		194		'Ri ābā					Raņḍ dād	lálór			
1	Abba sab	er	•••		-	Ābā gulē		MIL			Dādālor				
1	D. F.	-660	)	-	- L					d		_			1

Telugu.	Brāhūī (Kalat).	English.
Rā	Bar	80. Come.
Koţţu	Khalth	81. Beat.
Niltsundu	Salah	82. Stand.
Tsava	Kah	83. Die.
Іууі	Éti, ête	84. Give.
Uruku	Dûding	85. Run.
Midiki	Barza	86. Up.
Daggira	Khurk	87. Near.
Kindiki 5	Shēf	88. Down.
Dūramu	Murr	89. Far.
Mundața	Mone-ți, mon-an	90. Before.
Venuka	Pade-ți, padân	91. Behind.
Yevadu	Dêr	92. Who.
Yēmi	Ant	93. What.
Yenduku	Antae	94. Why.
Inka	0	95. And.
Gâni	Magar	96. But.
-to (added to the past verbal participle).	Agar	97. If.
Avanu	Но	98. Yes.
Lēdu	Nah āhā	99. No.
Аууо	Hai hai armān	160. Alas.
Tandri	Bâvah	101. A father.
Tandri	Bāvah-nā	102. Of a father.
Taṇḍri-ki	Báva-e	103. To a father.
Taṇḍri-daggiri-nuñchi .	Bāvagh-ān	104. From a father.
Iddaru tandru-lu	lrā bāvah	105. Two fathers.
Tapdru-lu	Bávaghák	106. Fathers.

English.		Tamil (Poona).	Korvī (Belgaum).	Kaikādī (Sholapur).
107. Of fathers		Tagappaṇārgaļuḍeiya	. Āvanāgi	. Gävangläd
108. To fathers		Tagappaṇārgaļukku	. Āvanāgika	. Gávanglak
109. From fathers .		Tagappaṇārgaļiḍattilirind	a Āvanāgļvuņā .	. Gāvanola-bittunās
110. A daughter .		Oru kumārtti	. Ort maga	. Penger
III. Of a daughter .		Oru kumärttiyinudeiya	. Ort magalda	Pengeryad
112. To a daughter .		Oru kumärttikku .	. Ort magalka	. Pengerk .
113. From a daughter		Oru kumārttiyiḍamirundu	Ort magalund	· Penger-kittunda
114. Two daughters.	. 1	Iraņķu kumārttigaļ .	. Rander hena makk .	. Randa penger .
115. Daughters	. 1	Kumärttigal	T	Penger
116. Of daughters .	. I	Kumārttigaļudeiya .	. Hena makkla	Pengeryāngļād.
117. To daughters	. B	Kumārttigaļukku .	. Hena makkika	. Pengeryanglak
118. From daughters.	. K	Cumārttigaļidamirundu .	Hena makklyund	Penger-kittundā
119. A good man	. N	allavan	Ortu chhalū manusu	Nalla urāpāy
120. Of a good man .		allavan	Ortu chhalu manusuna	Nalla urāpnād
121. To a good man .			Ortu chhalū manusūnk .	Nalla urāpunk
122. From a good man 123. Two good men .				Nalla urāpun-kiţţuṇḍā .
124. Good men	1	Total Control of the	Raṇḍēr chhalū manasara .	Raņļa nallayā urāyā
195 Of most		lla manidargal		Nallayā urāyā
126. To good men .		lla manidargaļudeiya		Nalla urāpunānglād
				Nalla urāpungļak
128. A good woman		lla manidargalidan irundu llaval	Out all le	Nalla urāpāsal-kiţţuņḍā
129. A bad boy			Opto Jenta C.	Nallād urtī
130. Good women			Thhale	Vált igará
131. A bad girl		•	Orti batt	Vallayā urtyā .
132. Good	Nalls		Phhala	åit gubli
183. Better	Avag	rukku nalla (better than K		allad
D. F.—662	he).			

Malayājam.	Kanarese (Belgaum).	Kurukh (Palamau).
Achehbanmärude	Tandegala	Bâbar-gahi
Achchhanmärkku	Tandegalige	Bābar-gē
Achehhanmārilniuna.	Tandegalinda	Babar-gusti
Magal	Obba magalu	Orot ends
Magalude	Obba magala	Orot enda-gahi
Magalkku	Obba magalige	Orot enda-gē
Magalilninna	Obba magalinda	Orot enda-gusti
Randu magalugal	Ibbaru hennu makkalu .	Eṇḍ chdā
Magalugal	Hennu makkalu	Enda-baggar
Magalugalude	Heppu makkala	Enda-baggar-gahi
Magalugalkku	Hennu makkalige	Enda-baggar-gē
Magalugalilninna	Hennu makkalinda	Enda-baggar-gusti
Oru nalla manushyan .	Obba ollë manushyanu .	Orot bēs ālas
Nalla manusbange	Obba ollē manushyana .	Orot bēs ālas-gahi
Nalla manushyannu	Obba ollë manushyanige	Orot bēs ālas-gē
Nalla manushyanil-ninna .	Obba oļļē manushyaninda .	Orot bēs ālas-gustī
Randu nalla manushyar .	Ibbaru ollë manushyaru .	Eņģotā bēs ālar
Nalla manushyar	Olle manushyaru 1	Bēs ālar
Nalla manushyarude .	Oļļē manushyara 1	Bës älar-gahi
Nalia manusharkku (	Olië manushyarige	Bēs ālar-gē
Nalla manushyarilninna . (	Ollě manushyarinda . I	Bēs ālar-gustī
Nallaval	Obba olle hengasu	Prot bēs ālī
Chitta anguțți	Obba keṭṭa huḍuga C	Prot luchcha kukkos .
Nalla strigal C	)ļļē hengasaru B	ës älir
Chitta pengutti	bba ketta hudigi 1.	uchcha kuko'e
Nallada C	halō B	As .
Adhikam nalladu H	lechchu chalō	dintî bës

Malto.	Kui (Khondmals). Göndī (Mandla).
Abba saber-ki .	· Ābārdī Dādālornā
Abba sabar-bahak .	. Åbärki Dädälörun, dädälörkun
Abba saberinte.	. Ābār-bāhā-ṭākā . Dādālōr-sē .
Pel maqo <u>th</u>	· Mrāu roṇḍe Miyār
Pel maqoki	· Mrāundi · · · Miyārtā
Pel maqo bahak .	· Mrāuki Miyān, miyārtun .
Pel maqo bahante .	· Mrauni bahā-ṭākā · · Miyārtāl
Iwr engader	Ri mrau Rand miyahk .
Engad bagter	- Mräuskä - Miyāhk
Engad bagterki .	Mrāuskāndi Miyāhknā
Engad bagteri bahak.	Mrāuskāniki Miyāhkun
Engad bagteri bahante	- Mrāuskāni bāhāṭākā - Miyāhknāl
Ort ēgu maleh	Ro něgi lěku Bhalo měrsál
Ort ēru maleki	Ro nēgi lōkuri Bhalō mārsānā
	Ro negi lokuki Bhalo marsan
	Ro něgi löku báhá-táká Bhalö märsánál
	Ri negi löku Raņd bhalo mārsālk
	Gulē nēgi lōku . Bhalō māṛsālk .
ru malerki	Gule negi lökurdi Bhalō māṛsālknā
	Gulē nēgi lokurki Bhalō māṛsālkun
44 100 100 100 100 100 100 100 100 100 1	Gulē nēgi lōku bāhā-ṭākā . Bhalō mārsālknāl
	Ro něgi šsämäř Bhalō är
	Ro roi mnehō-miḍā Burō pērgāl
	Nēgi āsāmāĭskā Bhalō āsk
	Ro roi āsā-midā Burō pērgī
thente sruth	Nēgi ; nēgānju ; nēgāri . Bēs, bhalo
mente eru <u>m</u>	Nakkā bēs

	Telugu.	Brāhūī (Kalat).	English.
	Tandru-la	. Bāvaghātā	107. Of fathers.
	Tandru-la-ku	. Bāvaghāte	108. To fathers.
	Taṇḍru-la-daggiri-nuñchi	. Bāvaghātiān	109. From fathers
	Kumärte	. Masir-as	110. A daughter.
	Kumārte	. Masir-nā	111. Of a daughter.
	Kumārte-ku	. Masir-e	112. To a daughter.
	Kumärte-daggiri-nuñchi	. Masir-an	113. From a daughter.
	Iddaru kumärte-lu .	. Irā masir	114. Two daughters.
1	Kumārte-lu	Masink	115. Daughters.
1	Kumärte-la	Masintā	116. Of daughters.
1	Kumärte-la-ku	Masinte	117. To daughters.
1	Kumärte-la-daggiri-nuñchi	Masintiān	118. From daughters.
3	fañchivādu	Jomānō bandagh-as	119. A good man.
N	lanchivāni	Jomānangā bandagh-nā . 1	120. Of a good man,
A	Iañchivāni-ki	Jomānangā bandaghe . ]	21. To a good man.
M	lañchivāni-daggiri-nuñchi	Jomānangā bandaghān . 1	22. From a good man.
I	ldaru mañchivāru	Irā jomānō bandagh . 1	23. Two good men.
М	añchivăru	Jomänanga bandaghāk . 1	24. Good men.
M	añchivari	Jomānangā bandaghātā . 15	25. Of good men.
M	añchivāri-ki	Jomänangä bandaghäte . 12	26. To good men.
M	añchivari-daggiri-nuñchi	Jomānangā bandaghātiān . 12	27. From good men.
Mi	afichidi	Jomāno za ifa-as 12	8. A good woman.
Ch	edda chinnavādu	Gandaō mār-as 12	9. A bad boy.
Ma	nichi strilu	Jomānangā za'īfaghāk . 13	0. Good women.
Ch	edda adapilla (	Gandaō masir-as 133	l. A bad girl.
Ma	ñehidi	fomân, sharr 133	2. Good.
Dār	ni kante mañchidi . J	fomântir, shartir 133	3. Better.

English.			Tamil (Poons).	Kervi (Belgaum).	Kaikādī (Sholapur).
134. Best .			Avargalilum nalla	Ella kita chhalū	
135. High .	2.07)		Uyarnda	Etr	Vāsk
136. Higher .			Avanukku uyarnda	Kitā etr	*****
137. Highest .	1		Avargaļilum uyarnda .	Ellā kitā etr	
138. A horse .			Kudirei	Ondě kudri	Ghaṇḍ khudri .
139. A mare .	1.0		Peņ kudirei	Onde pat-kudri	Phattad khudri
140. Horses .			Kudireigal	Kudryāng	Khudryang
41. Mares .			Pen kudireigal	Pat kudryāng	Phat khudryšág .
42. A bull .			Māḍu	Oṇḍē māḍ	
43. A cow .			Paśu	Oņģē ākļ	Ākaļ
44. Bulls .			Māḍugaļ	Mādāng	Mātgā
45. Cows	**		Paśukkal	Âkļāng	Åkalgå .
46. A dog .			Nāy	Ondē khavāl	Nai
47. A bitch .		- 1	Pen nay	Ondě pat-khavál	Nāi
48. Doga	800	. 1	Naygal	Khavalang	Nayang
49. Bitches .		. 1	Pen naygal	Pat khavalang	Nayang
50. A he goat	. 1	. (	Oru āḍu	Opdē hēta	Āţ
51. A female goat	•	. 0	Oru pen āḍu	Dņģē paţ-āḍa	Ăţ
52. Goats .		. 1	Ädugal	Āḍāṅg	Åtgå
3. A male deer		. 0	Ora án mãn (	Ondě yalli chigari	Gandal
		. 0	Oru pen man	)ndē paţ-chigari	Phat-mare
5. Deer	•	. M	dan	higaryang	farri
6. I am .	•			à igaré	lā igarī
7. Thou art .				l igară N	în igară
3. He is .		10		va igarā · · · . A	n igarū
). We are				aga igaro N	āng igar
). You are .		. Ni	ingal irukkigirgal Ni	ga igaraga N	ing igrang

Malayalam.	Kanarese (Belgaum).	Kurukh (Palamau).
Erravum nalladu	Ellakkū mēlu	. Hurmintī bēs
Uyara	Ettara	. Mechhā
Adhikam uyara	Hechchu ettara	. Adinti mechha .
Eggavum uyara	Ellakkū ettara .	. Hurmintī mechhā .
Āņ kudira	Ondu kudure .	Opță ghōrō
Pen kudira	Ondu hennu kudure.	Opță ghuri
Ān kudiragaļ	Kuduregalu	Ghōrō guṭhi
Pen kudiragal I	Hennu kuduregalu	Ghuri guthi
Kala	Ondu höri (or ettu)	Oņţā sāṇḍh
Pasu	ondu ākaļu	Ontā gāy
Kālagal	Iorigalu	Sándh guthi
Pasukkal	kalugalu	Gây guțhi
Nāy O	ndu nāyi	Onță allă
Patti	ndu hennu nayi	Onță kuți allă
Naykkal Na	āyigaļu	Alla guțhī
Pattigal He	ennu nayigalu	Kuți allă guțhi
Vellāda Or	ıdu hölü	Onță bokă (bokră ĕrā)
Pen vellāda On	du ādu or mēke	Oņță (burhi) ērā
idugal Ād	ngaļu or mēkegaļu	Brā-guṭhī
n mān On	du gaṇḍu chigari	Opta māk
en mān One	du hennu chigari	Onță madi mak
langal Chi	garigalu	dak guthi
ân âgunnu Năr	nn iddēne É	n ra'dan
l agunnu Nin	u iddi	In ra'dai
ran agunnu Ava	nu iddane	s ra'das
annal agunnu Nav	a iddēve E	m ra'dam
hhal agunnu Nivu	iddīri N	im ra'dar

		Malto.	Kui (Khondmals).	Göpçi (Mandla).
		Goțente êru <u>th</u>	Dēhā nēgi	Sabtāl bēs
		Mechge	Denga	Uñehō
		Ado mechge		Nakkā tiñeho
		Goțente mechge	Dēhā dēngā	Sabtāl ūñchō .
		Maqond goro <u>th</u> .	Ro poră göră	Kora
		Maqond dadi goroth	Ro tāli gōrā	Ghuriyā
		Goro gahndi <u>th</u>	Porā görāngā	Корай
		Dadi goro gahņdi <u>th</u> .	Tāli görāngā	Ghuriyān
Ì	1	Sande <u>th</u>	Ro sondo kodi	Kondā
		Maqond öyn <u>th</u>	Ro tāli kodi	Tali
	1	Saṇḍe gahṇḍi <u>th</u>	Gule sondo kodinga	Kondan
		Oyu gahṇḍi <u>th</u>	Gule tali kodinga	Talin
	П			Nai
	1	Maqond dadi ale <u>th</u>	Ro tāli nākuri	Siţţi
	1	Al gahņģi <u>th</u>	Gulē porā nākuriskā	Naik
	ı		Gulē tāli nākuriskā	Sitting
	1	Maqond bokra ereth . 1	Ro porā oḍā	Bukrāl
			Ro tāli odā	Yeti
			Gulē odāngā	Yeşing
				Harnā
			A	Harni
				Iarank
-				annā āndonā .
				nmā āndoni
-				r åndor
				ammat andom
1		D. F.—668	u māñjēru In	omár andir

Teiugu.	Brābūl (Kalat).	English.
Anniți-mida mañchidi .	Kull-ån jomän	CANTAIN C
	Burz	
		136. Higher.
Anniți-mida yettu	Kullan burz	137. Highest.
Oka moga gurramu	Nariān	138. A horse,
Oka āda gurramu , .	Mādiān	139. A mare.
Moga gurramu-lu	Nariank	140. Horses,
Āḍa gurramu-lu	Mādiāuk	141. Mares.
Oka yeddu	Kharas	142. A bull.
Oka āvu	Dagi	143. A cow.
Yedlu	Kharask 1	44. Bulls.
Āvulu	Pagik	45. Cows.
Oka moga kukka	Kuchak 1	46. A dog.
Oka āḍa kukka	Mind 1	47. A bitch.
Moga kukka-lu	Kuchakāk 1	48. Dogs.
Āḍa kukka-lu	findāk 1	49. Bitches.
	Int	50. A he goat.
	ēţ	51. A female goat.
2012	MC MARKET STATE	52. Goats.
	THE PROPERTY OF	3. A male deer.
210 0		4. A female deer.
		5. Deer.
		6. I am.
		7. Thou art.
		8. He is.
	2 22222	9. We are.
Miru unnaru Nu	m arêrê . 160	). You are.

English,	Tamil (Poona).	Korvi (Belgaum).	Kaikādī (Sholapur).
161. They are	· Avargaļ irukkirārgaļ .	Avga igarāga	Āung igrāng ,
162, I was	. Nân irundên	Technology (Control of the Control o	Nå indi
163. Thou wast .	Ni irundāy	Nī indā	Nī indā
164. He was	. Avan irundān	Ava indū	Āu indū
165. We were	. Nangal irundom	Nāga indō	Nang indu
166. You were	. Ningal irundirgal	Niga indāga	Ning indang
167. They were	. Avargal irundārgal	Avga indaga	Aung indang
168. Be	. Iru	Āga	Āga
169. To be	. Irukka	Ågark	Āgrād
170. Being	. Irukkiga	Ågat	
171. Having been .	· Irandu	Agi *	Ågi
172 I may be	Nāŋ irukkalām	Nā āgaba	
173. I shall be .	Năn iruppên	Nā āgare	Nā ikari
174. I should be .	Nan irukka-vēņdum	Nā āgarda	
175. Beat	Афі	Adi	Іфф
176. To beat	Adikka	Adikika	Idrād
177. Beating	Adikkira	Ads-kot ·	Iddi
178. Having beaten	Aditta	Adasa	ddi
179. I beat	Nan adikkirėn !	Nā adikēri 1	Na iddaki
180. Thou beatest	Ni adikkiray	Ni adikērā	Ni iddākā
181. He beats	Avan adikkiran	Ava adikērā	u iddākā
182. We beat	Nangal adikkirom , . N	lāga adikērō N	áng iddaku
	Ningal adikkirirgal N	Niga adikērā(ga) N	ing iddakang
184. They beat	Avargal adikkirārgal . A	vga adikērā(ga) Ā	ung iddakang
185. I beat (Past Tense) .		ā adise	ă idne .
186. Thou beatest (Past Tense).		ī adasā N	idnā .
187. He beat (Past Tense) .	Avan adittān A	va adasū Åt	ı idnü .
D. F.—670			

			Contract of the last	San Property lies	STATE OF THE PERSON.	***
	Malayal	aro.	Kanarese (Belg		Kurukh	(Palamau).
-	Avar agunnu .		Avaru iddāre .		Ār ra'nar	
	Nan ayi, or ay-in so throughout).	runnu (and	Nanu iddenu .		En ra'achkan	
	Ni āyi		Ninu iddi .		Nin ra'achkai	
	Avan ayi .		Avanu iddanu.		Ās ra'achas	
	Nannal ayi .		Nāvu iddevu .		Êm ra'achkan	
	Ninnal ayi .		Nivu iddiri .		Nim ra'achka	
1	Avarāyi		Avaru iddaru .		Ār ra'achar	
	Aguga		Āgu or iru .		Ra'ā .	
1	Åguga		Āguvadu or iruvad	n	Ra'nā .	
7	Agunna	1	Āgutta		Ra'ar-ki .	
2	lyi	2	lgi		Ra'ar-kî .	
		1	Vānu āga bahudu		En ra'ā ondan	
N	ån ägum .		Vánu águvenu		En ra'on	
		N	anu agatakkaddu		Engā ra'nā chā	hī
A	dikkuga .	н	lode	1	Lau'ā .	
A	dikkuga, adippār	т н	lodeyalikke .	1	Lau'nā .	
A	dikkunna .	н	odeyutta .	1	Lau'num	
A	dichehu .	н	odeđu	I	au'ar-ki	
Ñ	in adikkunnu	N	ānu hodeyuttēne	E	In laudan .	
Ni	adikkunnu .	N	inu hodeyatti	N	in laudai .	
A	van adikkunnu	A	vanu hodeyuttāne	Å	s laudas .	
Ña	nna] adikkunnu	Ná	ivu hodeyutteve	B	m laudam .	
Ni	nna) adikkunnu	Ni	vu hodeyuttiri	N	im laudar .	
Av	ar adikkunnu	Av	aru hodeyuttare	Ā	r launar .	
Na	n adichchu .	Nā	nu hodedenn .	. Ē	a lauchkan .	
Ni	adichehu .	Nir	nu hodedi	. Ni	n lauchkai .	
Ava	an adichchu.	Av	anu hodedanu .	. Ās	lauchas .	-
		- Land			Maria Maria	

Malto.	Kui; (Khondmals).	Göşdî (Mandia).
Äwer dökner	Ebara mäneru	Örk ändurk
Rn dokken	Ānu māsē	Nannā mattonā
Nin dokke	Inu māsi	Immā mattoni
Åh dokyah	Ebañju maseñju	Or matter
Nam dokket, am dokkem .	Âmu māsēmu	Mammat mattoram
Nim dokker	Iru māsēru	Immär mattörit
Äwer dokyar	Bbāru māsēru	Örk mattörk
Mena	Manmu	Am
Dokno	Manbatangi	Āyānā
Dokne	Manari	Āsī
Dokke	- Ajā mānāri	Āsi-kun
Rn dokin bano .	. Anu aba-mui	Nannā āyākā
En doken .	. Ānu āī	Nannā āyikā
En dokner	. Ånu sjs daï	. Nannā āsī mattonā
Baja	. Sāhāmu, uhumu, kosmu	. Jim
Bajoti	. Sahappatinga	. Jiyana
Bajeth	. Sāhāppā	. Jital
Bajke	- Sahāppā mānāri .	. Jisi-kun
En bajin	. Ānu sābī	Nannā jiyēnā
Nin bajne	. Inu săhâdi	· Imma jiyênî
Åh bajih	. Ebañju sahanañju .	· Or jiyêr
Nam bajit, am bajim	. Āmu sābānāmu .	. Mammāt jiyēram
Nim bajner	. Iru sāhādēru	. Immār jiyērit
År bajner	. Ébara sahanéra .	· Ork jiyerk
Rn bajken	. Ann nhā-(mā)sē .	. (Nannā jītān)
Nin bajke	. Inu uhā-māsi .	· (Immā jītī) · · ·
Åh bajyah	. Rbañju uba-maseñju	· (Or jitur) · · ·
D F -679	The same of the sa	

ī		- darman	Eoglish.
1	Telugu.	Brāhūī (Kalat).	Logist.
1	Váru unnáru, avi unuavi	Ofk arer	161. They are.
12	Nenu unțini	I assut	162. I was.
1	Nivu unțivi	Ni assus	163. Thou wast.
1	Vādu uņdenu	O as	164. He was.
1	Mēmu uņţimi	Nan assun	165. We were.
1	Mira upțiri	Num assuré	166. You were.
1	Văru updiri, or updenu .	Ofk assur	167. They were.
1	Updu	Marak	168. Be.
1	Unduța	Maning	. 169. To be.
1	Unta	Marisa-at	. 170. Being.
1	Մրգն	Marok	. 171. Having been.
1	Něnu updava <u>tsts</u> unu	I marëv	. 172. I may be.
1	Nēnu upjānu	I marop	. 173. I shall be.
	Nënu upda-valenu	I masute	. 174. I should be.
	Koţţu	Khalth	. 175. Beat.
1	Kottuta	Khalling	. 176. To beat.
	Kojtutu	Khalisa-at	. 177. Beating.
	Koţţi	*****	178. Having beaten.
	Něnu kojtutánu	Î khaliva	. 179. I beat.
7	Nīva koṭṭutāva	Ni khalesa	. 180. Thou beatest.
-	Vādu kottutādu	Ö khalek	. 181. He beats.
-	Memu koţţutămu	Nan khalena	. 182. We beat.
	Miru koţţutāru	Num khalerë	. 183. You best.
	Vāru kottutāru .	Öfk khalera	. 184. They beat,
	Nenu koţţinānu, or koţţitini	I khalkut	, 185. I beat (Past Tense).
	Nivu koţţināvu, or koţţitiv	i Ni khalkus	. 186. Thou beatest (Past Tense).
	Vādu koţţinādu, or koţţent	O khalk	. 187. He beat (Past Tense).

English.	Tamil (Poona).	Korvi (Belgaum).	Kaikādī (Sholapur).
188. We beat (Past Tense)	Nangal adittom	Nāga adasō	Năng idnă
189. You beat (Past Tense)	Ningal adittirgal	Niga adasāga	Ning idnang
190. They beat (Past Tense)	Avargal adittārgal	Avga adasāga	Āung iḍnāng
191. I am beating	Nan adittu-kondirukkirön .	Nā adisikond igarā	Na iddatiri
192. I was beating	Nan adittu-kond-irunden .	Nā adisīkoņd indē	Na iddandi.
193. I had beaten	Năn adittu irundēn	Nā sdisindi	Na iddindi
194. I may beat	Nān adikkalām	Nā adiba	
195. I shall beat	Năn adippen	Nā aḍikirē	Nā idrī (or ada-kiri, etc.) .
196. Thou wilt beat	Nī adippāy	Nī adikirā	Ni idea
197. He will beat	Avan adippān	Ãva adikirtt	Āu idro
198. We shall beat	Nangal adippom	Nāga adikirō	Nang idro
199. You will beat	Ningal adippirgal	Nîga adikiraga	Ning idrang
200. They will beat	Avargal adippārgal	Avga adikirāga	Āung idrāng
201. I should beat	Nan adikka-vēņdum .	Na adikirda	
202. I am beaten	Adikkappadugirèn	Nā adapis-konda igarē .	
203. I was beaten	Adikkappatten	Nā adapis-koņda indē .	
204. I shall be beaten .	Adikkappaduvēn	Nā adapisangārē , .	
205. I go	Nan pögiren	Nā hōgārē	Nā hōgāki
206. Thou goest	Ni pogigāy	Nī hōgārī	Ni hōgākā
207. He goest	Avan pögigan	Ava hogarū	Ān hōgākū
208. We go	Nangal pögiröm	Naga hogaro	Nang hōgākū
209. You go	Ningal pogirirgal	Niga hōgārā(ga) !	Ning hōgākāng
210. They go	Avargal pögizárgal	Avga hōgārā(ga)	Āung hōgākāng
11. I went	Nan pônên	Na họng	Nā hōni
212. Thou wentest 1	NI ponay N	Si hōnā	Ni hōnā . ,
213. He went	Avan pōṇān Â	va hōnū Ā	lu hōnū
214. We went	Nangal ponom N	laga hönö	Vảng hồnữ
D. F674	The second second		

	Malayāļam.	Kanarese (Belgaum).	Kurukh (Palamau).
Nannal s	dichehu .	Nāvu hodedevu	Em lauchkam
Ninnal a	dichehu .	. Nîvu hodediri	Nim lauchkar
Avar adi	chchu	Avaru hodedaru	År lauchar
Ñān aḍik	kunnuņģu .	Nanu hodeyuttidene.	En lau'ā-lagdan
Ñān aḍil	kkug-äy-irunnu .	Nanu hodeyuttiddenu .	En lau'ā-lakkan
Nan adie	hchirunnu	Nanu hodediddenu	En lauchkan (be'edan) .
		Nänu hodeya bahudu .	En lau'ā ondan .
Ñān aḍik	kum	Nānu hoḍeyuvenu	En lau'on
Ni adikki	ım	Ninu hodeyuvi	Nim lau'oe
Avan adi	kkum	Avanu hodeyuvanu	Ās lau'os
Nannal a	dikkum	Navu hodeyuvevu	Em lau'om
Ninnal ad	ikkum	Nivu hodeyuviri	Nim lau'or
Avar adil	ckum	Avaru hodeyuvaru	Ār lau'or
*6		Nanu hodeyatakkaddu .	Engā lau'nā chāhī
Nan adik	kappedunnu .	Nānu hodesikondiddēne .	En laurdan
Nan adikk	ca-ppețțu	Nānu hodesikoņdenu	En laurkan ra'achkan
Ñān aḍikl	cappedum	Nānu hodesikoļļuvenu .	En lauro'on
Nan pogu	nnu	Nānu hōguttēne	Ên kādan
Ni pōguni	u	Ninu hōgutti	Nin kādai
Avan pögu	innu	Avanu höguttäne	Ās kādas
Nannal po	gunnu	Nāvu hōguttēve	Ēm kādam
Ninnal pog	gunnu	Nivu höguttiri * .	Nim kādar
Avar pögu	nnu	Avaru höguttäre	Ār kānar
Ñān pōyi.		Nanu hodenu	En kërkan
Ni pōyi .		Ning hodi	Nîn kêrkai
Avan pōyi		Avanu hōdanu	Ās kēras
Nannal poy	ń	Nāvu hodevu	Em kerkam
4			

	Malto,	Kui (Khondmals).	Göndī (Mandla).
	Nām bajket, ēm bajkem	. Āmu uhā-(mā)sāmu	. (Mammāţ jitōm) .
	Nim bajker	. Iru uhā-māsēru .	. (Immāţ jītīr)
	Awer bajyar	. Bbāru uhā-māsēru .	. (Ork jiturk)
	En bajin	. Ānu sāhāpi-māī	Nannā jiyātonā .
	En baje dokken .	. Ānu sahāpi-māsē .	Nannā jindān
	En bajë qachrken	. Ānu sāhā-māsē	. Nannā jīsī mattonā .
	En bajenko	. Ānu sāhāpā-muĭ .	Nannā jiyākā
	En bajen	-	Nannā jiyākā
1	Nin bajere		(Immā jiyāki)
1	Āh bajeh		(Or jiyānur)
	Nām bajet, ēm bajem .	As the present tense .	(Mammāţ jiyākōm)
	Nim bajer		(Immāţ jiyākiţ)
	Āwer bajer		(Örk jiyānurk)
	En bajen	Ānu sāhā-duĭ	Nannā jitān āyēnā
	En bajurin	Ānu sāhāpā-āi māĭ	Nannā jīsī hattān
100	En bajurken	Ănu sāhāpā-āi māsē	Nannā jisī hañjī mattonā .
1	En bajuren	Ānu sāhāpā-āi duĭ	Nannā jisī handākā
1	En škin	Ānu sāi	Nannā handātēnā
1	Nin ěkne	Inu săji	Immā handātonī
		Rbanju sanenju	Or handator
		Āmu sānāmu	(Mammāṭ handātōram) .
			(Immāṭ handātōrīṭ) .
			(Örk handåtörk)
			Nannā hattān
			mmā hatti
1			Dr hattur
-	Nam ekket, em ekkem .	Amu sāsāmu (	Mammat hattom)
	D F676		

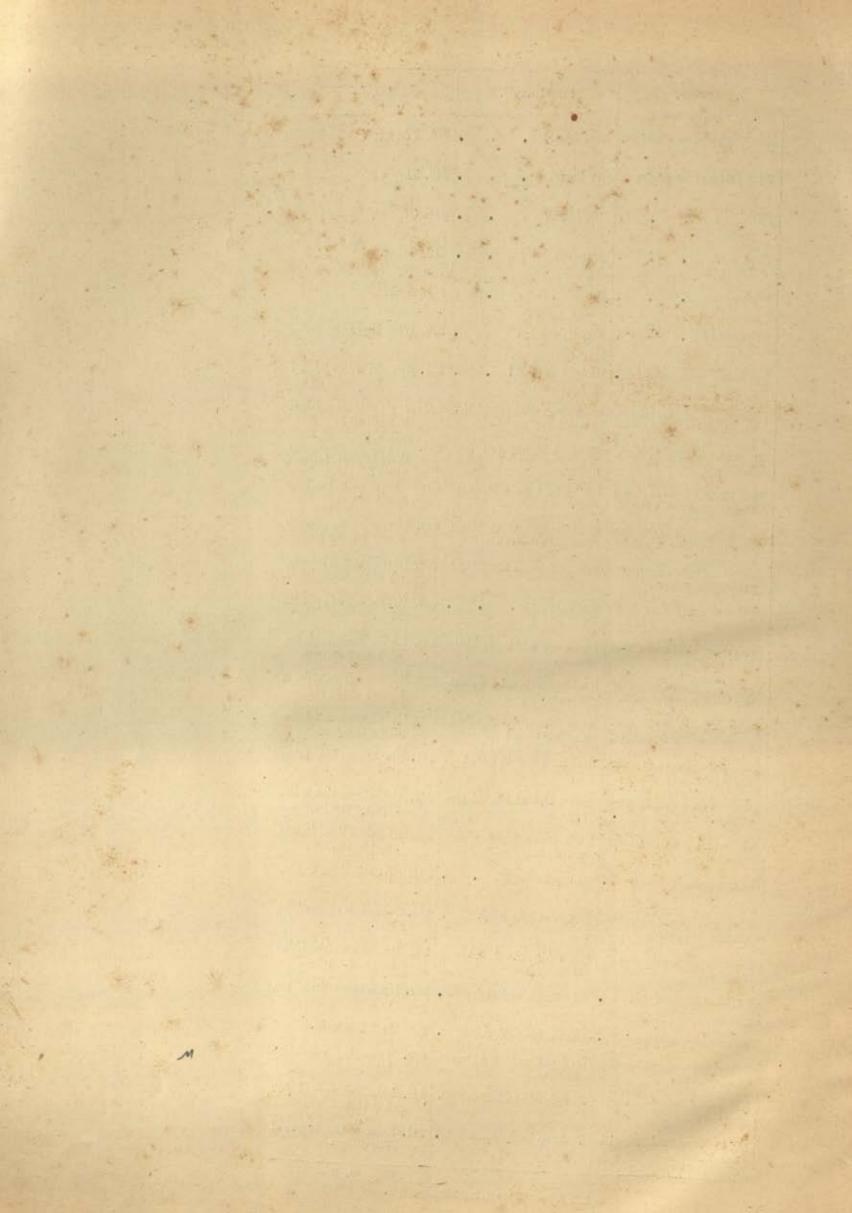
	7	
Telugu.	Brāhūi (Kalat).	English.
Mēmu koţţināmu, o	Nan khalkun	188. We beat (Past Tense).
Mīru koţţināru, or koţţitir	i Num <u>kh</u> alkurē	189. You beat (Past Tense).
Vāru koṭṭināru, or koṭṭiri	. Ofk khalkur	190. They beat (Past Tense).
Nenu kottutunnanu .	. I khalling-ți uț	191. I am beating.
Něnu kottutů uptini	I khalling-ti assut	192. I was beating.
Něnu kotti untini	I khalkasut	193. I had beaten.
Nenu koṭṭavaṭsṭsunu	Ī khalev	194. I may beat.
Něnu kottutánu	I khalot	195. I shall beat.
Nīvu koṭṭutāvu	Ni khalos	196. Thou wilt beat.
Vādu koṭṭutādu	O khaloe	197. He will beat,
Mēmu koţţutāmu	Nan khalon	198. We shall beat.
Mīru koţţutāru	Num khalorë ,	199. You will beat.
Vāru koţţutāru	Öfk khalor	200. They will beat.
Něnu kotta-valasinadi .	Ī khalkuṭa	201. I should beat.
Nenu kotta-badutunu	I khallingiva	202. I am beaten.
Něnu kotta-badinánu .	Î khallingăț	203. I was beaten.
Něnu kotta-badutánu .	Ī khallingōṭ	204. I shall be beaten.
Něnu pětánu	I kāva	205. I go.
Nivu pōtāvu	Ni kāsa	206. Thou goest.
Vādu potādu	Ō kāek	207. He goes.
Mēmu pôtāmu	Nan kāna 2	208. We go.
Miru pōtāru	Num kārē 2	009. You go.
Váru pötáru	Ōfk kāra 2	10. They go.
Nonu poyinanu, or potini .	I hināţ 2	11. I went.
Nīvu pōyināvu or pōtivi .	Ni binas 2	12. Thou wentest.
Vādu pēyinādu, or pēyenu.	Õ hinā 2	13. He went.
Mēmū pōyināmu, or pōtimi	Nan hinān 2	14. We went,

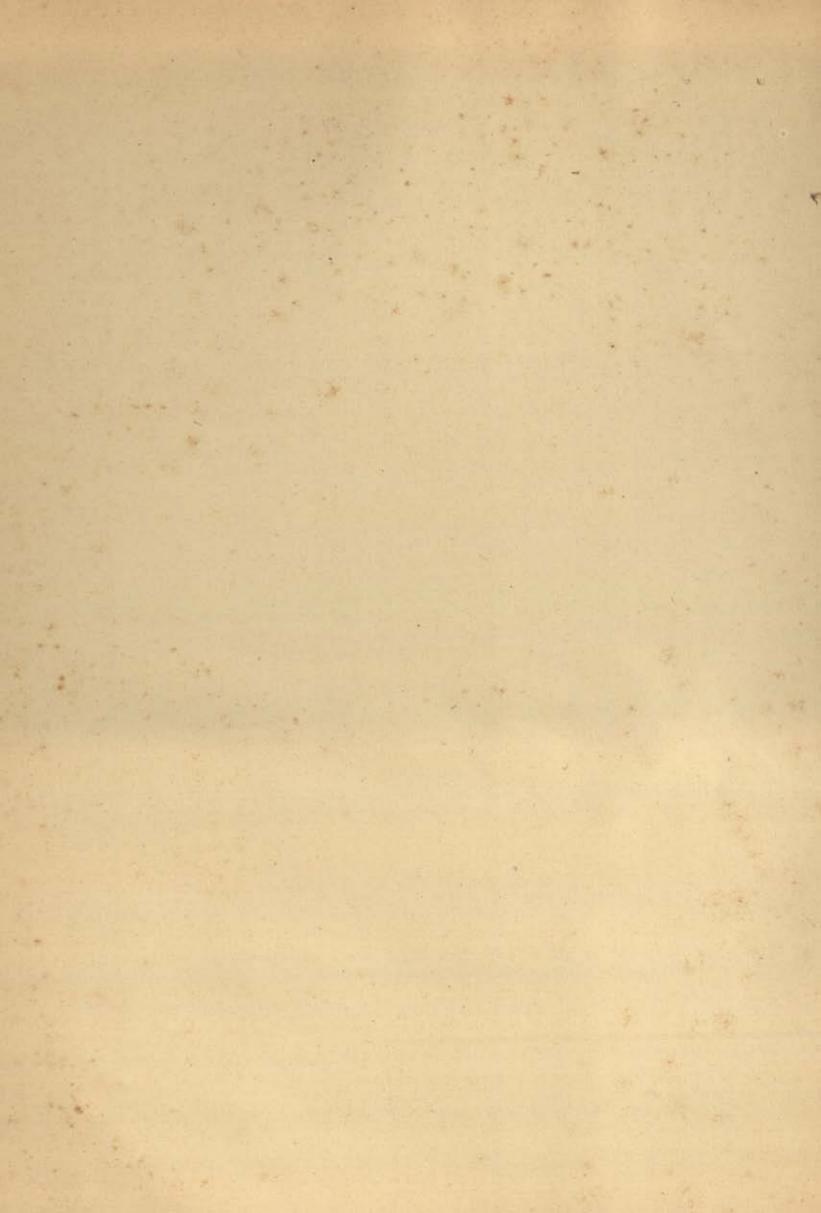
12				
-	English.	Tamil (Poona).	Korvî (Belgaum).	Kaikādī (Sholapur).
2	15. You went	. Ningal ponirgal	. Nīga hōnā(ga)	. Ning honang
2)	l6. They went .	. Avargal ponárgal .	. Avga hōnā(ga)	. Aung honang
21	17. Go	. Po	. Но	. Но
21	18. Going	Pogira	. Høgåne	
21	19. Gone	. Ponadu	. Hona	
25	20. What is your name?	. Un peyar enna ?	. Nîna pêr yanda ?	Ninnād per mida ?
	21. How old is this horse	ерпа?	Ī kudirķi eddan vāṭkāla ?	. I khudryād vaï yaddan? .
	22. How far is it from here to Kashmir?	ku evalavu düram?	- Iñjyuṇdo Kāsmīr edda dārā?	n Tng-uṇḍā Kāśmir yaddan ?
	3. How many sons ar there in your father' house?	s kumārargaļ irukkirārgaļ?	Ninnāvun ūduļļi eddan āmļ makka igarāga ?	Nina gāun ūṭali yaddan gōgā igadgā?
	4. I have walked a long way to-day.	dûram nadandên.	davandire.	8
	5. The son of my uncle is married to his sister.	sagödarikku kaliyanam seydirukkirargal.	The same of the sa	a Nân kākan gövank āun tāngši puļi šendū.
3	5. In the house is the saddle of the white horse.	eiya jini irukkiradu.	igada.	A üṭaļi vāļa khudryād khōgir igada.
	7. Put the saddle upon his back.	pōdu.	Labb wode	. Ā khudri-mini khōgir hōḍu
	3. I have beaten his son with many stripes.	adi-aditten.	Nā avan maunk lava adisire	Āun gāunk nā lahāv <u>ts</u> ābūk iḍnē.
	the top of the hill.	ādumādugaļei avan mēyttu- kkondirukķirān.	Āva ā maḍdī mēni māḍāṅg mēskoṇḍ-igarū.	Āu tekdi-mini mādgal kākā- kū.
	). He is sitting on a horse under that tree.	Anda marattadiyil oru kudireiyin-mël avan utkarundukkondirukkiran	Ā śēḍi dika āva kudri mēni ukkoṇḍ igarā.	Āu śēḍ-digē khudri-mini khvānkyākū.
	. His brother is taller than his sister.	Avan sagodiran tan sagoda- riyei-pärkkilum vuyaram.	Avan tembi avan tangsikita etra igarā.	Åun tembi tān tāngšī kitā vāsk igarū.
	. The price of that is two rupees and a half.		Atar kimmat rapdū ardi rupāyi.	Atan kimmat adītsa chippī.
	. My father lives in that small house,	En tagappanār anda širu vlṭṭil vašikkirār.	Năńgāvu ā saņa ūḍuļļi iky- āru.	Nan gav a chit utali nikya-
	. Give this rupee to him	Inda rūpāyei avanukku- kkodu.	Ãvank i rupāyi kuḍā .	Ā chippi āunk kuḍ
	Take those rupees from him.	Anda rūpāygaļei avan- idattil-irundu vängikkoļ.	Ävantatunda ä rupāyi vākyō.	A chippi aun kiţtundad
	Beat him well and bind him with ropes.	w. O. store count face	Āvan chhalū hanaga aḍasa kharagaṭ khaṭṭ.	Āunk nallā iḍḍ ān kharguṭā
237.	Draw water from the well.	Kipaggil-irundu tappir içu .	Bāyivulļyuņd tennī jyagg .	Bhāl tenni sendis
	Walk before me .			Nân munni nadâ
	The state of the s	Un pinnāl yār piļlei varugig-	Nina paraguņd yār gunți varrāda?	Yatnād göv nin phārgi varāk ?
	From whom did you buy that?	Yār-iḍattil-irundu adei l vāṅgiṇāy ?	NI was to to a	Ni š yattan-kiţţuņḍā koṇḍyā-tuṇḍā ?
241.	From a shopkeeper of the village.	Anda kirāmattiņudeiya kadeikkāranidamirundu.	Ā paļļi angdikār-taļuņda .	Ā khedyānkī dukānvāļā- kiţţuņdā.
	D. F.—678			

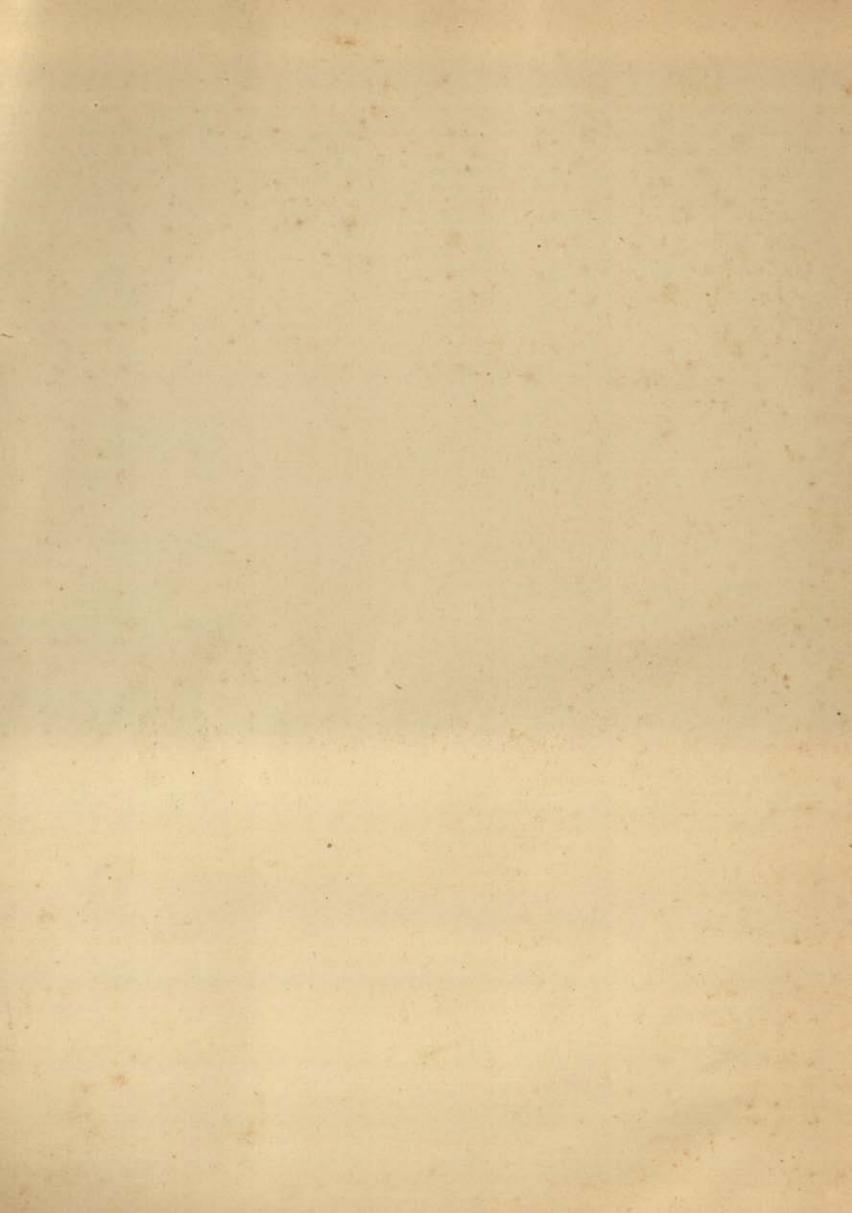
			**
	Malayāļam,	Kanarese (Belgaum).	Kurukh (Palamau).
	Ninnal poyi	. Nivu hodiri	. Nîm kêrkar
1	Avar pôyi	-Avaru hodaru .	. Ār kērar
-	Po	Hōgu	. Kala
0	Pogunna	· Hōgutta	. Kalar-ki
	Poyi	. Hod	. Kēras
7		Ninna hesar ēnu ? .	. Ninhai ender nāme ?
1	I kudirekka etra vayass- āyi ?		P Idi ghōrō ēkā kohā ?
1	Ivideniana Kashmirilekku etra düram ?	dūra ?	Iyyantî Kasmîr ekâ gechha?
1	Nioge achchhange viţţil yetraân kuţţigal undu?	eshtu gandu makkalu ?	i Nimbas-gahi erpā-nū codā khaddar ra'nar ?
a.	Nan inna adhigam vari nadann-irikkunnu. Enge ammāmange magan	nadediddene.	
1	avange udappirannavale kalyanam karichch-irik- kunnu.	kakkan maganige kottade	sangē benja-manjas.
	Veļļa kudirayude jīni viţţil uņdu.	Maneyalli bile kudureya jinu ade.	khugir ra'i.
			Khugiran ādigahi med-nū uiyyā.
	Nān avange magane vaļare adieheh-irikkunnu. Kunninge mugaļil ādumādu	bahala pettu hākiddēne.	tûlê khub lauchkan.
	gale avan mēyikkunnundu. I marattinge chumattil	dâne.	khāpā-lagdas.
	avan oru kudira puratta irikkunnu. Avange sahōdaran avange	Avanu ā gidada keļage kudureya mēle kūtiddāne. Avana tammanu avana	nū ukkas ra'das.
	pennalekkāļ uyaramuļļa- van āgunnu.	tangiginta uppera iddane.  Adara bele eradűvare rűpäyi.	Ās-gahi tandis tandintī mechhā ra'das.
	luge achchhan à chegiya	Ā saṇṇa maneyalli nanna	āṭh anā ra'ī.
-	vițțil parkkunnu.	tandeyu iruttāne.  Avanige i rūpāyi kodu	Embas adi sanni erpā-nū ra'das.
Ã	uruppiyagale ayanre	Ā rupāyigaļannu avana	Idi rapiyan ās-gē chi'ā
A	adukkal-ninna edukka.  vane nallavannam adich-	kadeyinda isukolliri. Avanannu channāgi badidu	Abrā rupiyan ās-gustē hō'ā.
	ketinga.	haggadinda kattu.	Āsin khub tari lau'ā darā ep-tūlē hē'ā. Kūbintī amm natgā .
Eı		- D. E.	Enhai mundbhārē guchā
Ni	nre pinbil varunnadu	Ninna hində yara huduqanı	Někhai kukos ninhai khō-
Ad	line ni arude adukkal-	baruttāne ? Adannu nīnu vāra kadinda	khā-nū barā-lagdas ?  Nēk gustē nīn adin khind-
31	amattil oru vidioa-	kondukondi P Å üra angadikārana kadev-	kai ? Paddanta eret dekandaras-
K	āranil-ninna.	inda.	gustē.

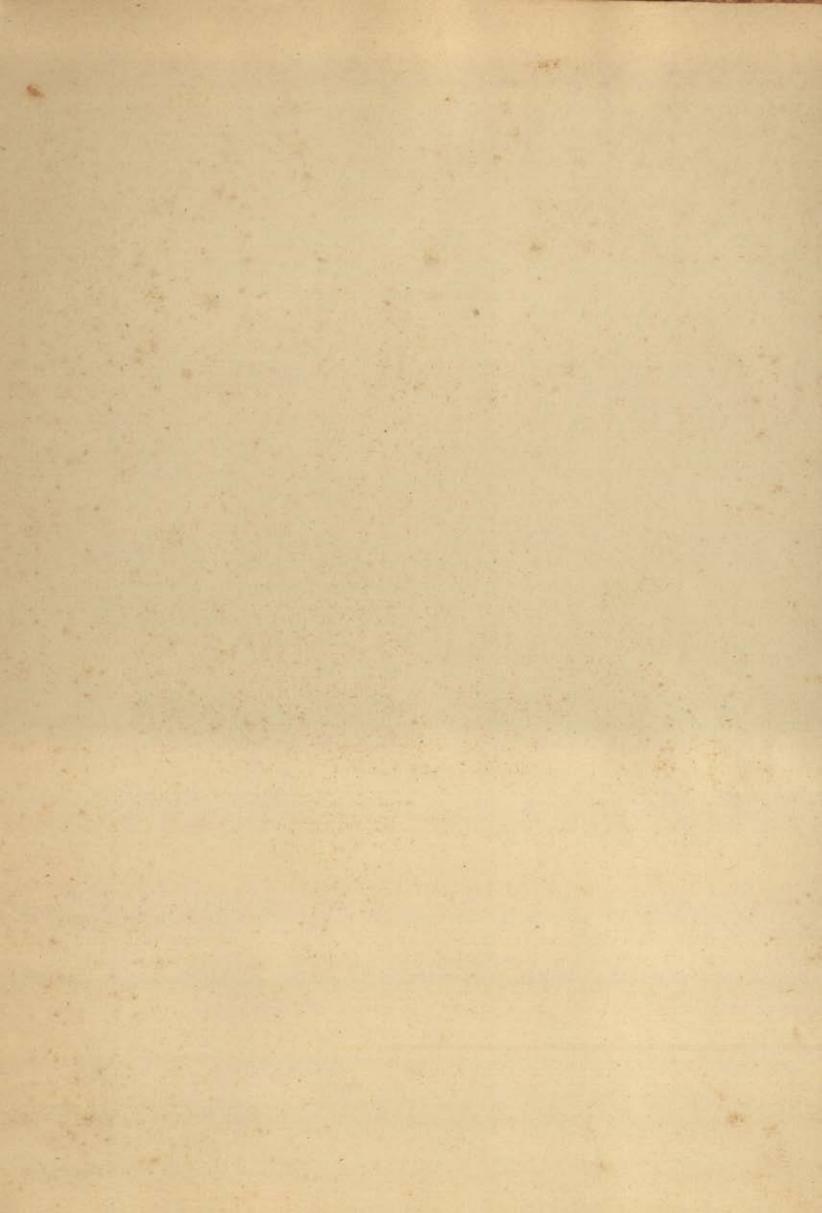
		Malto,		Kui (Khon	dmals).		Göpdi (Mandia).	
		Nim ekker		Iru sāsēru	1 3		(Immāṭ hattīr)	
		Åwer ekyar . ,		Ēbāru sāsēru .			(Örk hatturk)	
	1	Kāla		Sālmu			Han	
		Řke <u>th</u>		Sānāri			Найії	
	1	Bk qachra, or ekyah .		Sājā-mānāri .			Hattur .	-
	N	ling nami <u>th</u> indru <u>th</u> ?	. 2	Mi pādā inārī P		3	Nivā battī parol ānd ?	
	ī	goro <u>th</u> ēna dineki <u>th</u> ?	, I	ri görā ēsē bāsār	ritāri P		l körä bachálé barsátá änd	-
	It		ēna II	mbā-tākā Kāśmīr				
	N	in abbo adano ana	jen N	i ābār-to asa			rgāharā Kaśmīr bachchō lakk mandāl P	
	In	e en garhi geche pay	1	mānēru? nu nēnju dēhā		1	ivor dädänä röte bachchor mark mandänurk?	1
	Eñ	gki dada tahoadah ahi	t	reja-mai.		t	ēņģ nannā vallē lakk āktān.	
	Ad	ano iinpro coro	ā	ii koku mrienj ngini biha aja mi	anēnju.	n	võr kākānör marrinā narmi önā selārnā saṅg tā.	I
	p	llangeth behith.	n	kāli görātāri jini nānē.			te paņdrī körātā khōgur nandāl.	
	100	niki qoqeno palange da.				· Kh	ogur tānā murchul arrō irrā.	1
	-	ahiki tangaden gare jken.	m	ada siā-māi.		3-1	nnā önör marrin vallē mār tān.	
	1	meche ah öyen charyi	ko	u sēņdo ēbāñju pāi-mānēñju.	i è	m	kurötű chötű parrö dhör ő.	
	me	man qolgorno gor cha okih.	gō	nrāhnu-lāiţi ēbā ŗā kuiţi koksā-m	iñju ro ānēñju.		ad marā sirī kōrā parrō	
	Day	i tangbayo ahiki tang- inte mechge.	ţāk	ā dādā tānā āṅg ā ikē dēngā-gāṭā	i-bāhā- ñju.		r bhái óná selártál	
		ki dame <u>th</u> arai taka <u>th</u> .	māi			Táni	i mol rand rupyān ani anā mandānun.	
7	13270	abba <u>th</u> a joka adano ih.	Nai i	ibā o kogāri idut ñju (or lohonēñji	ā rāhi	Nave	ör dådål ad chudur röte	
	-		Irā ți	ikā ēbāniki simu			pyā önk sīm .	
		pahante ā ṭakan ōya .	Tānā gulē	bāhā-ṭākā ārā omu.	ţākā	Au ru	pyānun ön-sē yēnā .	
H			Tanal	ki nēgi bāngā 1, otē doro-dai to			chūb jim ent	
l		te ame mulga		-ţākā kākēri bēln				
		du kāla	Nãi n	nuhutā tākāmu			munne tākā	
	Nekki	tangadeh ning qoqen	Ni bē bāi-n	toți umbēri mr	iēñju ]	Bonā	chhavva niva visia	
		th e něk bahano qeqqe ?	Umbēi kodit	ri bāhā.+al-a :		100	tā ?	
13	Ort o	pepki dokani aweh	Naju-t	āri ro dokāni			r banyāta	
-	D.	F680					2010	

	Telugu.	1	Brähüf (Kalat).		English.
	Mīru pāyināru, or pōtiri	. Num hi	nārē		215. You went.
	Vāru poyināru, or poyiri	· Ofk hini	ir		216. They went.
	Po	. Hin, hin	ak		217. Go.
	Potu	. Hinesa-a	·*		218. Going.
	Pōyina	. Hinōk		. 5	219. Gone.
	Mi për-ëmi?	· Nā pin de	srē?	. 2	220. What is your name?
	Î gurramu yenta vaisu ?	. Dā hullī s	at sal s ? .	. 2	21. How old is this horse?
	Ikkadiki Kāśmīradēšam yenta dūramu?	Kashmir murr-ē	dākā akhk	cha 2	22. How far is it from here to Kashmir?
	Mi tandri intlö yendar kumällu ?	ō P	nā urā-ți aț m	nār 2	23. How many sons are there in your father's
	Nēnu ippaţi dinamu bah dūramu nadichi vachchi nānu.	nuț.	lo pand-as kar	re- 25	house? 24. I have walked a long way to-day.
	Mā mēnamāma koduku vār akkanu vivāhamu chēsu koni-unnādu.	ő-nā ir-tö	nā mār-nā barā massunē.	im 25	25. The son of my uncle is married to his sister.
	intlö ä tella gurramu yokka jinu unnadi.		lli-nā zēn urā-ţ	16 22	26. In the house is the sad- dle of the white horse.
	Jani bennu-mida jinu katt				7. Put the saddle upon his back.
	lēnu vāni koduku-nu <u>ts</u> ālā koţţi-uunānu. ādu ā koṇḍa-pai-mlda	kunuţ.	-e bhāz laţ <u>kh</u> a		8. I have beaten his son with many stripes.
	āvu-la-nu mēputunnādu. āvu-la-nu mēputunnādu. ādu ā cheṭṭu-kinda gur-	khavātik.	sha-nā kāṭumi		9. He is grazing cattle on the top of the hill.
	ramu-mīda kūrustunnādu. āni tammudu vāni akka-	e hulliãe s		n 23	O. He is sitting on a horse under that tree.
	kante yettugā-y-unnādu. āni vela reņdunnara		ŗān-ta burz-ē		. His brother is taller than his sister.
1	rūpāyi.  ā taņdri ā chinna iņtlo	rupai ē.	nā bhā dō-nēn		2. The price of that is two rupees and a half.
Ti Ti	ntunnādu. rūpāyi ataniki immu	urā-țī tūlik			. My father lives in that small house.
Ā	rūpāyilu atani daggiri-	Dā rūpai-e č Ē rūpait-e č			. Give this rupee to him.
Bā	unchi tisukondi. ga kotti atani talla.to		chalth o rez-at	1 2	. Take those rupees from him.
k	attumu.	taft.			Beat him well and bind him with ropes.
Nā		Kanā mōn-aţ			Draw water from the well.
Yes	nami millione et a		rē ki nā rand-	1000	Walk before me. Whose boy comes be-
Adi	yevari daggiri-nuñchi	Ni dåde dër-a	n halkus ? .	240.	hind you? From whom did you
Ī ū	llo vartakuni daggiri- mehi.	hahr-nā ba <u>k</u>	hālaseān .	241.	buy that?  From a shopkeeper of the village.









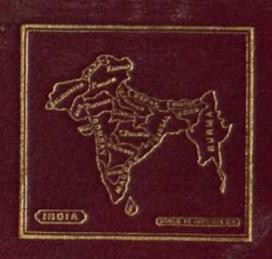


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